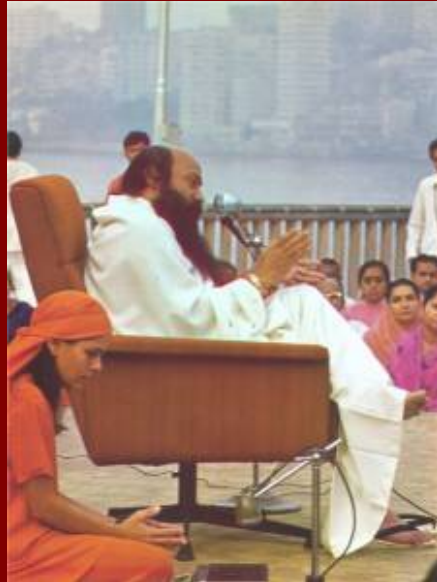


OSHO Source BOOK



A bio-bibliography 1931-1974

Gadarwara - Jabalpur - Bombay

Pierre Evald

Skawdesign, 2014

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Preface

OSHO Source Book is a comprehensive study of the formative years of Osho's life and work with a focus on his reading, book collecting and the dissemination of his message. It covers the years from his early childhood (he was born in 1931) through to his departure from Bombay for Poona in 1974. Accordingly the biography includes his meetings with various spiritual traditions, his academic years in Jabalpur, his enlightenment and his train rides when he was traveling and lecturing all over India before he in 1970 settled in Bombay. The arrival of the first Westerners who were coming to be near him in the early seventies is also mentioned, and the main emphasis in this bio-bibliography will be on the very early days when his followers were Indians and Hindi the language of his lectures.

Introduction provides some insight into the study's intentions and limitations, and presents the variety of information collected during the author's journeys in India. *Bibliography* and *References* provide stepping stones for further studies into one of India's most remarkable masters and mystics.

The undertaking of mapping Osho's ocean of publications and their provenance would not have succeeded without extensive field work and meetings with a vast number of early sannyas informants who kindly offered to share their experiences and collections with me. They are all mentioned in the Notes and will not be listed here, but they can be assured of my deepest thankfulness for their contribution. Without their willingness and devotion to their master and his legacy, the study you are about to read could not have been completed.

This said, three key persons stand out, and they all have to be acknowledged with gratitude: Osho's younger

brother *Nikalank Bharti*, collector of Osho's work from childhood days and his 'first librarian', *Arvind Kumar Jain*, Osho's secretary in Jabalpur and preserver of many manuscripts and virgin publications, and *Yog Chinmaya*, Osho's secretary and editor in Bombay who has carefully preserved Osho's early published booklets and magazines. In their commitment they have all honored the very qualities so dear to this librarian and writer: to preserve and keep for the future of mankind material which we may not widely value right now, but which is worth its weight in gold. All of us are a bit like avatars of the Hindu God Vishnu, the Preserver; I might be tempted to add.

Swami Abhijat whom I met in the Press Office in Poona 1989, is warmly credited for turning me on to visit Osho Lao Tzu Library for the first time and giving me the initial push to go forward with this far-fetched inclination of mine. This has been an ongoing field survey and adventure ever since, extending over the past 25 years.

This digital version of *OSHO Source BOOK* is to some extent filling in the Indian gap before the lavishly illustrated publications covering Osho's later phases where he increasingly became available to a Western audience: *The Sound of Running Water. A Photobiography of Bhagwan Shree Rajneesh and His Work 1974 – 1978 (1980 & 2010)*, and its continuation *The Song of the Ocean. A Photobiography of Osho and His Work 1979 – 1990 (2010)*. The design and presentation of photos in these biographies are not to be surpassed, but many rare photos have been included in the digital *OSHO Source BOOK* supplemented with additional photos in the *Appendix*.

Quite a few potential editors have realized the magnitude of their task and desisted from carrying it through. I want to express my gratitude to anyone who have contributed and tried to enhance this gargantuan mountain of text and information. Rather than keep on waiting for the appropriate editor, who can cope with the Indian context as well as library science, we have decided to make the full text available to readers and researchers in digital format – 'author's uncut version' – and leave it to the future to show if some abridged and edited paperback edition may eventually find its way to the Indian and international market.

The reader is hereby invited to embark on a journey which may lead to unknown territories within, as well as outside hidden wonders in the spiritual heritage of India.

Pierre Ewald, May 2014

Skagen, Denmark

**“Yes, I call India not a country, but an inner space.
I call India not something that exists there in geography,
on the maps. I call India that which exists hidden within you,
and that which you have not yet discovered.
India is your innermost space.
India is not a nation, it is a state of mind.”
Come Follow to You. Vol. 4 #10**

Introduction

“The wise man shares his wisdom and you immediately jump upon it and reduce it into knowledge”. (1)

Scope and Limitations

By no means can we claim a shortage of biographies and classic narratives covering the Indian mystic Osho. They have appeared steadily since the late 1960s, written by devoted followers as well as ardent antagonists. Some of the books are adulatory biographies or retrospective hagiographies, others may rather be read as self-therapeutic showdowns from former followers, and yet other titles are ardent accounts from various religio-politico segments, who obviously have felt themselves threatened on their innermost values and interests.

Our aim is quite different. We are presenting Osho as the greatest Indian bookman of the twentieth century. He will be recognized as a voracious reader and one of the most widely-read figures on a global level, as the owner of the world's largest private library - now *Osho Library* in Poona, India - and the author of titles and translations on a scale and in numbers hard for anyone to grasp. So what we are focusing on in this lengthy essay are mostly his bookish merits, and not necessarily his achievements as an enlightened mystic. For that, since his passing away in January 1990, his books and other media are all we have to get a hint of what was really going on in the days when he was giving discourses and synchronizing all the major religious paths into a holistic approach to the inner riches of man. His earlier phases in Jabalpur and Bombay will be dealt with at some length, as these years are those least covered in Western literature, and because they are the cornerstones and basis for much of his later work. Or, as he has put it himself:

“My old books are immensely important. Unless you understand them, you will not be able to understand me. But remember, it is a constant flow and change, so don't be bothered with inconsistencies, contradictions. If you go on, soon you will be able to find the truth. And once the truth is revealed, all contradictions and inconsistencies dissolve. Then you can see, crystal-clear, that it is a single message from the roots to the flower. It is a single organism.” *From the False to the Truth #11*

Following Osho's passing away, his publications have become widely distributed on a global level, and it seems that now, when he himself is no longer around, the time is ripe to focus more on the content of his message, as we are not likely to be distracted by the rebellious behavior for which he was notoriously infamous. His doctor Amrito has quoted Osho as saying that the vital part of his work cannot happen while he is still present, because that very presence is a distraction to many. And yes, there has certainly been a definite jump from his presence

to his absence, where also the significance of his books and other media is increasing as they are now the only way for us to get in touch with his message. (2)

When presenting Osho as a bookman, some biographical context will be needed as everything is a bit interwoven, as we soon will see, and also a few caveats will have to be considered. No biography can penetrate to the psychological layers of a man who has reached an enlightened state of being. For an outside biographer, the challenge of describing not an actual person, but rather a phenomenon in human consciousness is quite obvious. Rather than someone writing about him, this implies the value of constructing an autobiography from Osho's own words, an editorial task which has produced various compilations from his published works, where he elaborates on events in his life. Each of these edited compilations is well-defined according to its chosen focus and understanding. We may also bear in mind that the writing of an autobiography is a practice peculiar to the West and not easily found in the East, with some exceptions amongst those Easterners who have come under Western influence.

“If I write a biography, it will not be mine. It cannot be an autobiography because the “I” is no more there. It can be a biography of a person whom I once knew, but who is no more. It can be about a person whom I once used to be, but who has now ceased to be. Also it would be like writing about someone whom I have known or heard about, whom I used to see, but who is now dead.” *Dimensions Beyond the Known #5*

On the future work of logicians, researchers and pundits (3) that did not have the opportunity or the courage to be in his presence while he was still available, and so have not experienced him face to face, Osho has commented:

“You are fortunate. Whatsoever I am saying to you is just at the source. That's why I say you are fortunate. It happens only once in thousands and thousands of years that you are near the source. It will not be so again. Even with my ideas it will not be so again. Sooner or later, the logicians will enter. They are bound to come. They are already on the way. They will systematize everything, they will destroy everything, and the opportunity will be missed. Then it will be dead. Right now, it is alive and you are near the source. That's why I say you are fortunate.” *My Way. The Way of the White Clouds, p. xiv*

We will have to understand a few things which might upset our habitual knowledge structure, in particular the difference between facts and truth. Where history and historians take care of the facts – the incidents that actually happen in the world of matter – they do not take care of the *purana*, the mythology and truth – that which happens in human consciousness – and thus cannot be understood in a Western concept of time and space. These inner expansions of consciousness are not at all concerned whether the body is present or not, so accordingly for Osho, truth is equivalent to the understanding of man's inner developments. And we'll have to bear in mind also that the non-linear Hindu concept of history has a metaphysical significance as profane time must be abolished and replaced by the realm of the timeless. In this way Indian thought also differs from our conventional segmented linear thought as it proceeds in a spiral form with return and repetition.

“I don't see anything behind me, no past. If I say something about my past, it is simply factual memory, it has no psychological involvement. I am telling you as if I am telling you about somebody else. It is just factual; it has nothing to do with my personal involvement. It might have occurred to somebody else, it might have happened to somebody else.” (*Urmila 2007, p. 18*)

So obviously Osho had an irreverent attitude to the factual, and he did make a clear-cut distinction between what was just factual, and what was the truth in terms of consciousness. This distinction between facts and truth is the same as the one between knowledge - facts to be found in books and libraries - and knowing - truth experienced when exploring the inner dimensions of your consciousness. Further discussion on these dimensions can be found in the introductions to the photo-biography *The Sound of Running Water* (Asha 1980) and the compilation *Autobiography of a Spiritually Incorrect Mystic* (Sarito 2000). But we might end this discussion – for now at least – by quoting Osho’s personal dentist Devageet when he received a letter from Osho telling him that different versions of the Indian mystic Magga Baba’s death were all true:

“Stunned, I surveyed the difference between the vastness of truth and the narrowness of factuality. Truth was a whole world unto itself, and facts were small railway tracks that attempted to cross it. Osho is a man of truth, as was Magga Baba, and mere words could never contain the truth of what happened between them. Maybe all factuality, when scrutinized, dissolves into versions, tracks, of varying validity depending on the context at the time, and the needs of the questioner to arrive at a conclusion. Truth remains beyond. The lesson for me was to open my capacity to listen in order to hear the silent centre of truth within the cyclone of facts.” (Devageet 2013, p. 142)

It has been argued that when exploring the work of Osho, any sense of historical sequence and linear form is only partly possible. Partly we say, because his enlightenment in 1953 heralds a break in consciousness, from where a new beginning defies the chronological narrating of events which had been possible before that moment. So those familiar with Osho’s methods and techniques will know by heart the limitations of hard factual evidence, and also they will know the dimensions he was continuously adding to his message by opening up for another world of mythology beyond our habitual concept of time and space. Many events are indeed of an esoteric nature and this author will by no means pretend he understands all the happenings he has witnessed. You cannot put the life of a master into the framework of time, as pointed out in *The Sound of Running Water*:

“It is evident that as this book progresses, any sense of historical sequence drops away. It is less and less possible to arrange these multidimensional happenings page by page in linear form. The place where master and disciple now meet is one in which time and sequence, cause and effect, is no longer meaningful.” (Asha 1980, p. 460)

Another issue for consideration is that in some phases we may find Osho’s representatives and administration acting in a way that could be labeled as historical revisionism. This is manifesting itself as a tendency towards denying and disputing factual events and interpretations (cf. the discussion above), and even when the evidence is overwhelming, describing them as ‘misunderstandings’. This includes the knack of occasionally turning what might be seen as failure and disgrace into some sort of triumph. The tendency to historical revisionism may in no way be diminished by the actual schisms, breeding outcasts in the movement who are being accused of opposing ‘shared understandings’ and having an inappropriate stand, e.g. about the issues of trademark and copyright. My understanding is that the present management of Osho’s legacy is focused on the ‘cap-time’ - the phase where Osho was wearing a cap, which was from 1981 (the days of Rajneeshpuram in Oregon) onwards. It means they have a somewhat more disinterested attitude to Osho’s early Indian period, which they seem to consider as his secular and academic years only (4). To what extent the historical revisionism includes the destruction of magazines, photos and other materials from Osho’s early phases in Jabalpur and

Bombay, that is a topic to be dealt with in due time.

The case of widespread myths will not be bypassed here as they are next of kin to the historical revisionism mentioned. By way of example, we have all heard that Osho never wrote a line, and that all his discourses were spontaneous and without any manuscript. This is indeed true for his most well-known phases in Bombay and onwards, but not true for his early years in Jabalpur in the 1960s, where he regularly wrote drafts in his own handwriting for nationwide lectures and for articles to be printed. All those manuscripts were later typed on his Olympia typewriter by his secretary. Also, when considering the growing number of volumes in his private library, the magic figure of 100.000 volumes has repeatedly been mentioned, even in situations and locations where it is evident that we are dealing with an obvious exaggeration.

All this said, it cannot be a surprise to anyone that some biographical elements are bound to be in a state of flux when trying to narrate the inexplicable path Osho has moved as a mystic for more than thirty years. Our objective is to provide a valid context for the understanding of Osho as India's greatest bookman, and it might be of some help in this respect to recall a phenomenon like the '*Rashomon effect*' from the Kurosawa movie *Rashomon* (1950). The term is used in situations where ethnographers disagree in their opinions of a specific situation. Where there is a shared reality as a central focus, but differing truths may be put forward about it - each true from its particular angle and point of view. Jürgen Habermas' discussion of what we should know and keep in mind about a writer's social context and motivation, including bias and prejudices, before we can start interpreting any communication from him or her, is also of highest relevance when trying to assess the various interests behind the large quantity of published materials on Osho.

So the intention here is not to write one more laudatory account of the significance the meeting with Osho has had on the author and his spiritual path. These personal accounts have been published in abundance over the past thirty years with vivid insights of the profound effect Osho has had on the writers' growth in meditative living. That personal story is quite another issue and an emotional one too, which may be written some day. But it is my understanding that to the ordinary reader these matters may be of secondary importance compared to the up-to-now uncharted field of Osho's early merits as a book-man and publisher, which we are pursuing in this book.

Likewise, any reader's expectation of finding a full presentation of Osho's ideology and message, or the entire spiritual firmament behind his mystery school will have to be let down. This is not what we are cooking here, although some clues and mentions of spiritual influence may have sneaked into the text at some points. For those who are seeking a more comprehensive understanding of his essential spiritual contribution we can do no better than refer to *The Ultimate Iconoclast* (Dhiman 2012) by an Indian scholar familiar with the rich Indian tradition or the presentation by an insightful Canadian therapist and teacher (*Mistelberger 2010*).

As for the title, the *OSHO Source BOOK*, we indicate *both* a bio-bibliography presenting Osho's life and publications *and* also a mystic who is himself regarded a major transmitter and *source* of universal spiritual truth. We include a bibliography listing his numerous publications right from the *source* as well as a section with references to the vast amount of secondary accounts and other *sources* of his life and work. Thereby, we are laying out stepping stones for researchers and readers to follow according to the ability, inclination and openness of each and every one.

In the attempt to present Osho as a book-man, it would be presumptuous if this author refrained from quoting

directly from the very source he is presenting. But it might be of some importance to emphasize that when using Osho's words and quoting sometimes extensively from his discourses, I use his words in my context and as I understand them, as my own understanding is all I have to offer.

Canonical texts and their status is a multidimensional phenomenon in New Religious Movements as in established religions. Osho held his own books in high esteem and it will be evident during this book how much he himself enjoyed assisting in the creation of his publications. He also urged his followers to imbibe his earlier works from before their time. He suggested that therapists should use recordings from his discourses during sessions with people to share his insights. But he never wanted his works to be labeled sacred books or canonical texts for his followers to revere in ritual ways. Quite unlike an intellectually based movement like *Scientology*, where the study of texts is a focal point and a considerable amount of time is spent reading and checking the sacred texts. For them, management of access to the information is highly ritualized and based on control and power, quite contrary to Osho where everything is available to anyone, be it in print, audio, video or digital format. But the point is that the reading of his discourses is only the starting point from where to involve yourself in meditation and to experiment with your human and spiritual potentials. Or as Chinmaya, Osho's secretary in Bombay, wrote in the introduction to one of Osho's early books, "If you have any idea of what this book is all about, you'll drop the book. You won't bother reading it. You'll come here instead. The book has served its purpose only if you don't read it, if you say, "The hell with words, the hell with reading "about", and come here to experience for yourself what it is that's here." (*Bharti 1981, p. 105*)

That's what may be called *see the face*, to witness for yourself the energy field around an enlightened being before the message is *routinized* in the chosen concept for transformation and literature only. And this is what may happen when the charismatic leader's authority after his demise is transferred into a new order and the preserved media such as sacred texts are bound to gain in importance once the source is gone. Access to the divine is now granted, not by being in his or her presence and receiving guidelines for your personal growth directly, but only through the reading of preserved authoritative texts and other media. In the same vein as Chinmaya's remark quoted above, not unexpectedly also Osho – a bibliophile par excellence, we'll have to keep in mind – has commented on the jungle of sacred texts with their borrowed knowledge and how they hypnotize people searching for an answer to their quest:

"The first thing to remember is: Your question must be yours. Then the second thing to remember is: The answer must be yours. Books supply both. That's why I said: Burn the books and be authentic. Come out of the jungle of words and feel what you want, what your desire is, and follow it wheresoever it leads. Sooner or later you will come to the divine. It may take a little longer, but the search will be real. If all books were burnt, the world would be more religious. There are so many books and readymade answers that everybody knows the question, the answer. It has become a game; it is not your life. The world should be freed of books, should be freed of all ideals, should be freed of all borrowed inquiries." *Roots and Wings (1975) #8*

The reverence bestowed on sacred books is of fairly diversified nature in various religious contexts as we can imagine. Claiming that the message and sacredness of the Koran is unsurpassed by any other book, *Muslims* go to extremes in honoring and protecting the sacredness of their exact reproduction of the words of Allah, as I remember from journeys in the Middle East in the 1970s. Also in the Middle East we can observe the respect shown to the *Jewish* Tanakh and the Torah scrolls kept in their silvery caskets and honored by being kissed and

touched with great admiration. The culture of bowing down and passing under the racks storing the *Buddhist* codices in temples on the Tibetan plateau to absorb the energy contained in their sacred canonical texts is another way of showing respect to scriptures passing on the holy message to future generations. And in the mountains of Southern China and Laos we can still witness Taoist culture unchanged among the Yao minority for 600 years, where the scrolls containing their migration history and codices with *Taoist* rituals and commentaries are preserved, reproduced and honored in the mountains' most distant villages. Everywhere the issue of safeguarding the canonical texts is of high importance as seen also in *New Religious Movements* like *Scientology*, where Ron Hubbard's texts have been transferred to platinum plates stored in titanium boxes in a high security underground facility in New Mexico. And we do not have to worry about the safekeeping of Osho's publications either, as they are kept in high quality digital format with text, audio and video recordings well hidden in more than one facility on this earth.

To a great extent Osho's books are to be read and understood in an *inter-textual* universe, where he is presenting primary canonical texts from all major religions *outside* the movement itself and embedding these texts in a new context, thereby superseding the tradition upon which they are built. Making these sacred texts accessible to his listeners by commenting on them, Osho is opening up and adding new dimensions to the sutras. (5)

Scholars of sacred texts have been asking some fundamental questions related to the interaction between the followers of a religious path and their authoritative texts: How did the texts emerge? How are they perceived? What roles do they play in ritual ways and how are they interpreted by the members? These questions we try to answer by presenting the settings from where Osho's texts originated and the processes involved in making his words accessible to the public: editing, production, distribution and use of his texts. How his followers experienced reading and listening to Osho and the impact on their way of living are illustrated by quoting extensively from the narratives of early seekers from the 1960s and onwards.

Repeatedly Osho has claimed that anyone trying to make the attempt of writing his biography is bound to become insane. Still, let us give it a decent try in this lengthy bibliographic essay and see what happens during the experiment.

Research Method

The author and compiler of this presentation of Osho as a major Indian bookman and man of letters, is a researcher in Library and Information Science and living in Denmark. For evaluation of validity and reliability, it has to be mentioned that he has been a committed devotee of Osho since 1981. Without this connection to the movement, the insights and observations presented in these writings would not have been possible. The potential disadvantages associated with this perspective naturally have to be kept in mind, as the identity of the participant-observer influences what is available to be seen, as well as how that may be interpreted. So no wonder also in this case the research experience reinforces cautions to be considered about the researcher's social relationship to the group and the topics being studied. (6)

To be a participant-observer implies some considerations as to how to play the role as an investigator: how to be at the same time an integral part of the social group studied, and simultaneously keep a distance to make room for some non-biased and objective observations of events and activities in the field. Visits to Poona and other

ashrams in India have been an opportunity for this *sannyasin-cum-observer* to get involved in daily discourses, meditations, therapies, work and celebrations of all kinds. These experiences from the energy field of Osho are beyond any doubt among the most precious events in my life, recalling golden moments of bliss, *shaktipat* and experiences of *satori* all mixed up with an everyday relaxed emotional fulfillment hard to imagine for outsiders. So when the participant repeatedly got lost in time and space during all this, it is no wonder that the observer was long gone and even more lost. (7)

Still, the observer happened to be present now and then. In his first years with Osho as some wandering and amazed questioner to everything he witnessed, then slowly maturing into wonder and acceptance of it all, and from 1989 onwards with a more specific focus on the activities of Osho as a bookman. The process of mapping Osho's bookish merits has been a most fulfilling experience - to put it mildly - as it has given me a rare opportunity to draw on my competences in library science and sociology, while at the same time dwelling in and imbibing from a beneficial and supportive spiritual environment and its master. We may here remember that the distinguished Indian library scientist, *Dr. S.R. Ranganathan*, who conceptualized the modern system of classification, reveals that he arrived at his system 'in a flash of revelation', as an 'instantaneous pattern' which only afterwards had to be broken down into the linear abstraction of segmented thought. So mysticism and library science may not be that far apart from each other after all! (8)

Field Surveys

The printed sources referred to in the following text have been supplemented by extensive field surveys in India. These journeys cover most of the subcontinent and have been going on with Osho as the pivotal centre since 1981. The surveys include documentation and bibliographic research at the university libraries of Bombay and the library of the Indian Parliament (*Lok Sabha*) in New Delhi. Several days were spent in July 2006 at *The National Library* in Calcutta, retrieving bibliographic data on Osho's publications in the library's Hindi and English card catalogues, the printed *Indian National Bibliography (INB)* and in the database registration covering publications from 1950 onwards.

The writings are to a wide extent based on tape recorded semi-structured qualitative interviews carried out during these field surveys in India. Some interviews were for matters of confidentiality not to be taped, but had to be noted down afterwards. Others were more like sessions where the roles were in a constant flux and the laughing sometimes predominant. But in all cases focus has been on recalling and sharing the insights within the field we are exploring.

Interviewees have been Osho's librarians at his private libraries in Poona, Bombay and Jabalpur, and his personal Hindi and English secretaries in the various phases of his work. Also included are a considerable number of editors and publishers who all had the ongoing challenge of bringing this rolling snowball of words to the public, be it in printed form or in audio- and videotapes.

These interviews with Indian and Western key-persons in India have been supplemented with information collected from other resource persons in Europe, Japan and the United States, also by means of interviews, but more often by letters and e-mails. All sources for the information presented are mentioned in the section with *Notes*.

A most fruitful field survey took place in Poona during the rainy season in the autumn of 1989 when the author was volunteering in *Osho Research Library* and had the opportunity to draw on its rich holdings. This was during the latter part of Osho's work, where quite a few organizational changes were carried out to facilitate the transition period and his passing away a few months later in January 1990. Amazing to witness first-hand, I might say.

Journeys to be with Osho and to see the master's face have throughout the years had to be combined with the researcher's position also as a lecturer in Denmark, and the limitations this has imposed on the time available to be with Osho. The main stays were in Poona in January 1981, in Rajneshpuram July 1983 and July 1985, in Bombay December 1986 with the move to Poona in January 1987, and again in Poona June-November 1989. Following January 1990 more than ten journeys have been made to Poona combined with all-India field surveys during three longer six-months periods of sabbatical leave.

As for the Hindi parts of Osho's production, interviews were conducted in Poona, Bombay, Delhi, Jabalpur and Bageshwar. These places have all been visited several times to connect with Indians who have been publishing and/or with care collecting Osho's books since the 1950's. Among other places visited in this line are Calcutta, Kanpur, Gadarwara, Khajuraho, Sanchi, Ahmedabad, Mt. Abu, Dehra Dun and Dharamsala.

Many interviews have been carried out with elderly Indian *sannyasins* who could still recall the early phases of his work, and it has been a priority, apart from their insights, to document with photos their collections of photos and early editions of Osho's booklets. The holdings of Osho's private libraries in Jabalpur, Bombay and Poona together with his manuscripts and virgin prints from Jabalpur have accordingly to a great extent been documented in interviews and in digital photos.

What we have to keep in mind when reading these testimonials is that more than forty years separates the events recorded from the present. Accordingly we are confronted with a variety of conflicting and confusing memories and interpretations. It is to a great extent a matter of 'Osho as I remember him...', told by devotees each with their individual experiences and strong self conceptions, occasionally making an effort to position themselves as a close and most trusted follower. This editing and enhancing process has been going on for decades, leaving us with a pandemonium of individual tales to be read with a cautious mind. Hence the question of reliability among the sources quoted will have to be with us constantly when reading these subjective preferences from a time of immense importance to those seekers stepping on the path of a mystic.

Primary Sources

Some of the main sources for this study are the voluminous printed material from Osho's live lectures and discourse series. These discourses have been transcribed from audiotapes and prepared for publishing on an ongoing basis since Osho's days as an academic in Jabalpur in the 1960s. Those discourses given in Hindi have been translated into English and vice versa, a comprehensive undertaking which is still carried out in Media House in Poona and elsewhere.

In paper format, Osho's discourses first appeared in simple and cheap booklets out of Jabalpur and Bombay, with hardbound editions also popping up from Bombay in the early seventies. The publishing of Osho's discourses flourished in exquisite hardbound editions from Rajneesh Foundation in Poona One (1974-81), and

the paperback format was dominant during the time in Rajneeshpuram, Oregon (1981-1984). From Poona Two (1987-1990) onwards, we see a steady flow of old and new Hindi discourses translated into English and published in carefully prepared and well designed hardbound editions.

As well as the printed books, Osho's discourses are also to be found in digital format on the internet. His discourses are to be found in full text with a search facility in *Osho Online Library* which contains over 225 books in the English language >www.osho.com<. *Osho World* in Delhi offers 400 e-books and a total of 5.500 discourses in English and Hindi with also audio- and video files available for download >www.oshoworld.com<. *Osho Books* on cd-rom was released 1999 in London, but the cd-rom was made available only to those directly involved with Osho publications due to copyright concerns and a somewhat low standard of editing and facilities for text retrieval. Still, here everything is stored on a single shining disc.

Osho has talked about sweet memories from his childhood in Kuchwada and Gadarwara in *Glimpses of a Golden Childhood (1985 & 1990)*, which is supplemented by the biographical material on his extensive reading found in *Books I Have Loved (1985 & 1998)*, and also in *Notes of a Madman (1985)* some of his recollections are presented. These intimate series were all recorded from the dental chair in Oregon in early 1982, at a time when Osho was not giving discourses. (*Devageet 2013*)

Several 'autobiographies' in book format have been compiled, with excerpts from Osho's discourses, in various editions each with its chosen criteria for selection of quotes. The more official life story compiled from his lectures is *Autobiography of a Spiritually Incorrect Mystic (Sarito 2000)*, supplemented by its equivalent Indian compilation *Osho Call of the Ocean. Pictorial Glimpses of Osho's Life 1931 to 1990 (Urmila et al. 2006)*, illustrated with b/w and color photos. A comprehensive digital compilation from Osho World in Delhi is *Osho's Life. An Anthology of Osho's Life From His Own Books* on >www.oshoworld.com<.

Bibliographic control is an issue to be considered with some caution when retrieving and handling the books of Osho. Rarely have we seen so many title changes and new compilations of earlier publications now abridged and edited, plus at least four changes of the author's name and publications launched without year of publication or dates of discourses included. Many of these challenges have been requested by Osho - some with a mischievous look in his eyes I guess - like his wish that the dates of his discourses should not be put in his books as his words are timeless.

Upheaval is by no means anything new in the story of other religious written traditions. The control and ownership of Osho's work and interpretation of his intentions - also regarding the future use of his library in Poona - are fairly charged issues these days. Osho has long ago made it clear that his teachings speak for themselves and that whenever interpretation is required; they are to be made by the individual reader and not by any intermediating editor or priest. This includes respecting the change of meaning in the words he is using when speaking, which may result in differing concepts during the various stages of his life.

At the core of this debate is the importance of keeping Osho's words inviolate of intentional editing to ensure a reliable record in the future. Some may argue that Osho's message has recently been diluted to serve a Western audience and those deletions and alternations are made to whitewash over the parts that may be considered provocative, thus removing the whole cutting edge from his work. For the time being the present management tends to place a somewhat low priority on the early phases of Osho's work, the years where Hindi

was the language and Indians the devotees, long before the influx of Westerners and well before 'cap-time'.

Secondary Sources

Printed secondary sources are biographies and documentaries written by *sannyasins*, researchers and critics. They too are quite numerous and we will present some core publications and also a model to understand their respective interests and focus areas. Not unexpectedly each of these written accounts has their limitations and advantages, to a vast extent depending on the internal versus the external position of the writer.

Scientific journals, magazines and newspapers in the West have been retrieved for articles from 1970 onwards, and information in the Hindi press, in early Osho magazines and chapters in books published in Hindi has to some extent been translated into English. We can only hope that the comprehensive text material included in early magazines from Jabalpur and Bombay will be made available to readers from the West in the future: The quarterly *Jyoutishikha* (Lamplight) in Bombay (June 1966-June 1974) and *Yukrant* (Youth Revolution), a monthly published in Jabalpur (June 1969-May 1975).

So the secondary literature on Osho and his movement is of gargantuan proportions. We find books and documents published by Rajneesh Foundation (later Osho International Foundation), as well as in-depth sociological surveys in books and academic journals all mixed with eye-catching articles in glossy magazines and a variety of books prepared by historians, observers, *ex-sannyasins* and not the least by enthusiastic disciples.

Documentaries describing the events in Poona One during the 1970s were soon in the press: *Lord of the Full Moon* (Divya 1980) offers an early intimate insight in the life around a spiritual master and in *The Sound of Running Water* (Asha 1980 & 2009) we have the authoritative lavishly illustrated photo-biography of the first Poona phase. If a biography can be made of Osho, *The Awakened One. The Life and Work of Bhagwan Shree Rajneesh* (Joshi 1982 & 2010 alt.t.) is definitely the most reliable source. The first biographical print from early Bombay is *Bhagwan Shree Rajneesh - a Glimpse*, a four-page introduction by Yoga Chinmaya included in the early booklets published by *Jeevan Jagruti Kendra* in Bombay. The first more comprehensive study is *The Mystic of Feeling* (Prasad 1969, 1970 & 1978) supplemented by *Rajneesh. A Glimpse* (Vora 1970). These authors all know the story of Osho like the back of their hand, and as it would have been impertinent of me to improve on their rich descriptions I have quoted extensively from them and other biographers.

In recent years some of the many books on Osho published in Hindi are beginning to be made available in their English translations to readers in the West. Early days with Osho during his academic years in Jabalpur are presented in Ageh Bharti's *Blessed Days with Osho* (Bharti 2007) and in Urmila's *The Inward Journey* (Urmila 2005). Nine volumes in Hindi *Ek Phakkar Messiah: Osho* (Phakkar: hermit) have been translated and published in an abridged edition titled *The Rebellious Enlightened Master Osho* (Bhed 2006). The writings are by Swami Gyan Bhed (Sri Surendra Srivastava) and he has added some rather fictional elements to the biographical material collected from Osho's discourses and his own interviews with key people. Among the translations of his earliest texts we find the beautifully designed *The Goose is Out: Osho Letters*, with letters written to Kranti while Osho resided in Woodland, Bombay. The letters are in English, Hindi and Gujarati, compiled by Yoga Kranti and edited by Krishna Kabeer (Kabeer 2001). Osho's secretary in Jabalpur, Arvind Kumar Jain, has written his memoirs on his maternal uncle Osho, also together with Kranti, in *Ankahe Pal* (Jain 2007).

Quotations and excerpts from secondary sources have generally respected the spelling and punctuation in the original text, even when this occasionally may cause some inconsistency or difficulty for the reader. Own editorial remarks are all in square brackets.

In the scheme below we will follow *Wallis (1984)* who categorizes the orientations of cult studies into either internalist or externalist writers, with an either friendly or hostile perspective. No need to stress the fact that this structure is an attempt to frame the inframeable, and that others may have understandings differing from those presented here. Also it should be mentioned, that some books by former disciples to a varying extent may be read as exercises in redefining the self after the withdrawal from Osho and his movement. The reality, also in this case, is far less clear cut, and we have to remember whenever reading biographies of Osho that we are dealing with various streams of historiography and a critical evaluation of the source in question may turn out to be a rather rewarding exercise.

In the sections for *References* all secondary titles on Osho are labeled according to this scheme:

	Non-hostile	Hostile
Internalist	A	B
Externalist	C	D

Further documentation in *OSHO Source BOOK* are a number of additional sources including contemporary news reports, public records, diaries and other documents supplementing the already mentioned sources of information. Where evidence is inconclusive or the interpretations are irreconcilable, 'variations' provided by some of the observers who disagree from the prevailing understanding has sometimes been included. Not unexpectedly the author has found that the facts - not to mention the truth - are not always an easy commodity to get hold of in these writings, where the biased view is more often the case rather than a more balanced and non-biased approach. It has happened several times that an interviewee responded with rejection when confronted with factual material threatening their long time preserved myths and integrated understandings.

Presentation

The following account of Osho's reading, his libraries and media publishing, is at its core a bibliographic descriptive essay, and hopefully it may point out quite a few areas for future analysis and research. Focus is on Osho as a book-man, although in the early phases of his life we will present his bookish interests in a somewhat broader context. His childhood socializing and the religious-cum-political beliefs and ideologies he was confronted with, all played their role in his spiritual development, whether he integrated - like Tantra and Jainism - or rejected what he met. Or he may change his understanding, as was the case with Gandhism, communism and socialism.

As a mystic Osho was still a figure in a landscape named India, and the context of that landscape and his local environment is integrated in the narrative to get the full picture. His phase in Jabalpur 1951-1970 will be presented rather extensively, as quite a lot of relevant and hitherto unpublished material has been collected covering this early and fruitful period of his work. It may be added that in his later phases in Rajneeshpuram and during the World Tour, he definitely once again had to recognize himself as a player in a religio-political arena where multiple interests were at stake, and these events are covered in a number of biographies appearing in

the late 1980s.

The total presentation will be in seven sections, of which the first three are included in this electronic version:

1. Kuchwada and Gadarwara 1931-1951
2. Jabalpur 1951-1970
3. Bombay 1970-1974
4. Poona One 1974-1981
5. Rajneeshpuram 1981-1985
6. World Tour and Bombay 1985-1986
7. Poona Two 1987 ff.

From the text itself, numbers and authors will guide the reader to the section with *Notes* and to *References*, with the bibliographic sources verifying quotations and other sources of information included in the text. In the text, quotations from Osho's works are mentioned with their title and chapter/page. In the *Bibliography* we present available data for Osho's early publications 1945 – 1974 including compilations. Also *Compilations* published after 1974 with discourses, talks or letters from Jabalpur and Bombay are to be found in a subsequent section. All entries indicate the physical bindings of the titles published: Hardback (HB), Unbound (UB) and Paperback (PB).

In the section for *References*, the entries for secondary literature will be according to author and publishing year. Secondary literature on Osho will be classified in the categories A, B, C, or D (e.g. Cat. A) according to the Wallis classification scheme already mentioned. Finally the titles will have an indicator in brackets for the period of Osho's work they are covering: Gadarwara (G), Jabalpur (J), Bombay (B), Poona One (P1), World Tour and Bombay (WT) and Poona Two (P2). A comprehensive chronological timeline for his publishing like the one made by Yatri in *The Sound of Running Water (1980)* is being considered and may in due time serve as a clue to the entire bulk of his publishing. A preliminary timeline covering Osho's life and work in an Indian context is included in *Appendix*.

I only use quotation marks when I am quoting word for word. Their absence means that I am summarizing. Future editions will be corrected if any copyright for text or photos have been inadvertently unacknowledged and any legal requirements will be satisfied accordingly.

Osho was formerly known as Acharya Rajneesh (1960s-1971) and Bhagwan Shree Rajneesh (1971-1988). In 1988 he played with a number of name changes until he finally settled with Osho. The change was notified and explained on labels placed on the inner binding of his books, which said the name has been used historically in the Far East, and meant *The Blessed One on Whom the Sky Showers Flowers*. Osho also acknowledged another connotation derived from *William James's* word oceanic, dissolving into the ocean. The name Osho is used throughout this paper but inter-changeably with the actual name he was using in the period in question, e.g. Rajneesh Chandra Mohan or his pet name Raja for his childhood years in Kuchwada and Gadarwara. In all this inconsistency please acknowledge the author's intention to satisfy the reader for the sake of variation and a smoother reading. (9)

Contrary to names though, throughout the text we will refer to the cities of India as Bombay, Poona, Calcutta,

Madras and Benares instead of their modern appellations, Mumbai, Pune, Kolkata, Chennai and Varanasi. This is because due to consistency and clarity we have decided for the ease of reading to adopt a single standardized English usage for all places and phases regardless of the actual time period. To refer to Osho's earlier Bombay of the 1970s in the same sentence as modern-day Mumbai would be nothing but cumbersome and confusing for the reading of the text.

To the reader it has been evident from the very start of this *Introduction* that English is not the author's mother tongue. His native tongue is indeed Danish, and it may throughout the paper be distressing for English readers with tender feelings for the beauty and style of their mother tongue to be confronted with this attempt of communication. Still it is as good as it gets until some qualified rewriting and linguistic enhancement may happen in the future.

But what is even more alarming is the fact that the writer is not in command of Hindi, the language Osho in his speeches and lectures mastered in a way second to none. This means that Hindi sources have been out of reach for the author, unless some Indian friends have shown some mercy for this project and supported with their translations of selected parts. They are all to be thanked for their time and energy - once again - and like interviewees, collectors and other informers no one will ever be forgotten. Their names will properly appear in the *Notes*. And still purists may be able to amuse themselves by finding probably numerous inconsistencies in the spelling of Hindi words depending on various transliterations.

Considerations have been piling up not to embark on a project like this. Some have already been mentioned in this *Introduction*, others may be evident when reading the text. I will happily express my thankfulness for the tolerance and energy shown by the many key persons when during interviews they were confronted with the obvious gaps in this writer's insight in Indian cultural history and spiritual traditions. It may occasionally have been rather embarrassing, and I cannot thank them enough for their patience and support. We may also now and then read some passages in the text which may later prove to be of a more fictitious or legendary character than this author had anticipated. As well as any mistakes in bibliography and chronology all this is due to nothing but ignorance on my part. Any comments and corrections - hopefully with some decent source mentioned - and all suggestions are highly appreciated. The text you are reading is a dynamic one and it may hopefully be further edited and improved in due time.

I would like to encourage each and every one to consider expressing what they have experienced during their time with Osho, and the implications on their way of living. Or, if the energy is not there or moving more into meditation or love, then not to express. As you like. These writings of mine have been prepared to the best of my ability and out of a professional interest in the cross-field of library science and mysticism. And hopefully what is presented may turn out to be useful for future research and writings on Osho.

Stepping stones for further personal and/or scholarly discovery are laid out in the text to follow, and these stepping stones may end up taking us deep and high into India's spiritual heritage.

Part One

Gadarawara

Contents

PART ONE

Raja Rajneesh 1931 – 1951

Kuchwada and Gadarwara

“While listening to my childhood stories you should try to look for some quality in it – not just the story, but some intrinsic quality that runs through all of my memoirs. And that thin thread is spiritual.” *The Transmission of the Lamp #10*

Prologue

It was early morning in March 1930 when Gandhi and his small group of chosen companions set off from his Sabarmati ashram near Ahmedabad in Gujarat. He was aiming to reach the remote coastal hamlet of Dandi, 240 miles to the south, in his attempt to break the British monopoly on salt. He had become an almost messianic figure in his fearless confrontation with the British, and his political vision of *swaraj* (self rule) had by now reached the remote villages of India. In the following days he set a fast pace in the heat. On his march he was showered by crowds with flowers, coins and *kum kum* (red powder signifying reverence) which soon created a religious aura around him. He was by now 61 years old, but still he could be seen writing letters late at night after his long daytime march.

When almost a month later he walked across the black sand of Dandi and picked up a handful of natural salt, it was like a crystallization of the freedom movement's opposition to the British *Raj* (rule). The news flashed round the world, and within days India was in turmoil. Millions of Hindus began to collect salt illegally all over the subcontinent, with a forceful response leading to riots in Calcutta and Karachi and the stoning of the police in Poona. And when Gandhi and Congress nationalists were arrested in the following months, this prompted a fresh outburst of civil disobedience.

Whatever repressions the British carried out, the moral victory belonged to Gandhi. When, upon his unconditional release in January 1931, the *Mahatma* (great soul) walked up the steps of the Viceroy's House to negotiate, now on equal terms, with the viceroy Lord Irwin, this was also a major step in the long process of the liberation of India from colonial power. The agreement they signed was indeed called by some 'the funeral of our British Empire' and Winston Churchill rightly made the prophecy that 'England, apart from her Empire in India, ceases for ever to exist as a great power.' Never had Gandhi's prestige been greater, and his spiritual sway left its indelible mark on his opponents defending the British *Raj*.

The whole situation changed when the Earl of Willingdon was appointed as new viceroy in April 1931. He introduced internment, tighter censorship, identity cards, curbs on assembly, restriction on movement (including bans on bicycles) and even dress decrees (prohibition of Gandhi caps). The whole subcontinent was, according to *Jawaharlal Nehru*, turned into a vast prison of the human spirit. Within a few years Willingdon also succeeded in weakening and dividing the Indian nationalists, when in 1934 Gandhi chose to resign from the Congress party and distance himself from Nehru.

Gandhi's fasts in the 1930s soon became a kind of moral blackmail and his slogan *Bharat Choro!* (Quit India) was the prevailing rallying call not only for his ongoing peaceful disobedience campaigns, but also for the widespread riots that were to follow during the Second World War. (1)

The growth of national feeling and all the events leading to the independence of India at midnight in August 1947 were to leave a profound impact on the childhood of a small boy just being born in 1931. This fabric to end imperial domination was being woven around his birthplace in rural Madhya Pradesh right at that time. His name was later to become Osho.

These few strokes on the socio-political and multicoloured canvas that was India in the early 1930s are to indicate the environment of Osho's childhood in Kuchwada and Gadarwara. The outcome of these events was discussed in his Jain family and his politically active uncle was to take part in the action against the British *Raj*.

This is not to say that Gandhi was the only influence on the young boy, but we do find lectures and discussions on Gandhi among his first published articles and booklets. Throughout his childhood in Gadarwara he remained truly affected by Gandhi's central messages, that of living in search of God, and that of non-violence. Other ideologies and religious paths were soon to succeed Gandhism in the young Rajneesh's initial understanding of the power of man's thinking. *Tantra, Jainism, Advaita Vedanta* and *Indian mystics* were, along with political *Socialism*, heralding the whole range of spiritual paths he would transmit to his followers in discourses for more than thirty years in Jabalpur, Bombay, Poona and to some extent also in Rajneeshpuram, Oregon.

1.0 Birth and Childhood in Kuchwada 1931 – 1939

In the first Indian struggle for freedom, usually called the mutiny of 1857, the sepoy regiment in Sagar, Madhya Pradesh, had staged a rebellion in July. Shortly afterwards however, a column of Madras troops from Kamptee arrived and decisive action was taken against also the rebels in Jabalpur who had joined in. In the aftermath of the mutiny further discontent seethed, expressing itself in various movements for religious and social reforms. At the same time as the freedom movement was growing, the British were developing their honours system. The great money lending *zamindars* and landowners of Jabalpur were honoured for their contributions to the development of the town. In 1857 the British administration gave honours to the *Marwari* banker *Sewa Ram* for standing by it during the revolt. Ten years later the administration made his heir *Gokul Das* a *Rao Sahib* because he erected a town hall for Jabalpur. After a few years he became a *Rai Bahadur* for lending money partly free of interest to supply the town with its much needed water tanks (*tal*). Subsequently *Gokul Das* of Jabalpur was bestowed the title of *Raja* as a reward for his loyalty and services to the British rule. Like *Beharilal Kazanchi*, another influential landlord, he controlled hundreds of villages in the province, and they were both among the five biggest moneylenders settling in and around Sagar and Jabalpur. In every corner men such as these formed the most important section of the notable community and they influenced and wielded power over

the peasants in the region's villages. Including Osho's farming forefathers.

Osho's father, *Babu Lal Jain* (known as *Dada* or *Daddaji*), was from *Timarni*, a small town in the Hoshanabad district of Madhya Pradesh. He was born in 1908 into a family of *Digambara* Jains of the *Taran Panthi* sect, who worshiped the Jain saint *Taran Swami* (2). *Babu Lal* followed his own father, when in 1934 due to financial circumstances he and his wife had to move to Gadarwara where his father had settled earlier due to the outbreak of an epidemic in his former home town Basoda. Epidemics of cholera prevailed in the region throughout the 1890s together with malarial fever in the first great local famine in the Central Provinces since the commencement of British rule and also during the First World War severe famine occurred in Jabalpur division.

Gadarwara was at that time a centre for the production of grain, and in this new location the family set up a cloth business together. A lover of nature and a friendly and generous man, Dada himself was an independent spirit and a spiritual seeker. He had a reputation as a religious *Digambara* Jain, visiting the temple, fasting and reciting and reading the scriptures. But his search gradually went beyond the outer confines of religious practice, and as years went by he moved more inwards in meditation. The young Rajneesh studied his father's books about Jainism and *Taran Swami*, and he used to ask his father questions about them, questions not always easy to answer.

Osho's mother was *Saraswati Devi* (3), born in 1915 in the village of Kuchwada, located in the Raisen district some forty miles from Bhopal. She was married to Babu Lal at age seven, in the usual practice of child marriage. Coming from a rather wealthy and kind family, her parents were to have significant influence on the boy Rajneesh, who moved to Kuchwada to stay with them in his very early childhood. Kuchwada was at that time a small farming village with a population of some seven hundred (Osho mentions 200 only) and located in a lush valley of the Vindhya Mountains, eighteen miles from the nearest road.

The bullock cart was the only means of transport on the *kachcha* (uneven road) in those days. Saraswati was to give birth to Rajneesh in her parent's home, so, as Kuchwada remained cut off from other villages during the rainy season, she was brought there from Timarni five months before the birth was due.

On December 11, 1931, Saraswati gave birth to Osho, a boy with a certain beauty that made her father instantly call him *Raja* (the king, in Sanskrit). On that cool morning shots were fired from a double-barrelled gun and celebratory sounds rang out from the beating of bronze plates, drums and cymbals at the *haveli* (mansion) of Osho's grandparents. Their servant Bhoora (white man) informed the villagers that an heir had been born, and a fire was lit under the mango tree in front of the *haveli* for sweet potatoes to be roasted while the villagers gossiped about the auspices of the newborn.

His maternal grandfather was Raja Saheb (*Rajaji*), landlord of Kuchwada and the owner of some 1400 acres of land. Osho called him Nana and he called his maternal grandmother, *Rani Ma*, *Nani* following the general custom in India. According to Osho the features and appearance of *Nani* were not entirely Indian, rather she came from some mixed stock, perhaps with Greek blood in her veins leading back to the days of Alexander the Great and his adventure in India. She lived until she was eighty, and quite obviously she had a profound influence on the boy Rajneesh. Her own father was a poet, and his songs could be heard in those years in the villages around Khajuraho where she was born.

After the birth *Bhoora*, Raja Saheb's servant, went to Timarni by bullock cart along an almost impassable dirt track to invite Babu Lal's whole family to the sixth day of celebration of the birth. Babu Lal and his parents immediately returned with Boora to Kuchwada in the same bullock cart. They were welcomed by Raja Saheb and offered gifts prepared by Rani Ma, Osho's grandmother. It was when they were to leave after the birth celebrations that Raja Saheb asked Babu Lal to let the baby stay in Kuchwada to soften their old age; whenever his parents were to miss him, they could send an order and the boy would immediately be returned to them. Raja's father agreed to the proposal of his *Samadhiji* (father-in-law) and returned with his family to Timarni while Saraswati stayed behind with the newborn baby.

Osho's birthplace was visited by Bhagawati in 2011 and she reports that the village of Kuchwada still appears as it must have looked many decades ago. The two-storey house was surrounded by a strong fence with a gate. Downstairs were several small rooms, with a kitchen in the back. In one room a few large mounted photos of Osho were leaning against a wall and some small candles in clay pots had been placed at random. The floor is stamped earth and the ceiling low. A steep narrow staircase leads upstairs. As a visitor Bhagawati observed the precarious state of upkeep in the haveli. (4)

Osho's infancy in Kuchwada was in all respects a fortunate outcome of the love and affection he found in his maternal grandparents' home. They provided him with an extraordinary atmosphere of freedom and respect during the eight years he was to spend there, until the death of his maternal grandfather forced him to move to the home of his own parents in Gadarwara. His staying with his maternal grandparents in Kuchwada was partly due to the death of his paternal grandmother in Timarni, leaving the care of her youngest children and responsibility for the family's business to Raja's young parents. Osho remembers:

"From my earliest years I was brought up, again fortunately, by my grandfather, my mother's father, not by my father. Because a father is bound to be a disciplinarian...he is bound to be concerned about the future. My grandfather, maternal grandfather remember...because my father's father was a totally different man. My mother's father had no other child. My mother was the only child, and once my mother was married he showered all his love on me. I lived like a king. He used to call me Rajah. Nobody has called me that since. "Rajah" means "the king". *Notes of a Madman (1985), p. 65*

Rajneesh Chandra Mohan was to become his full name, suggested by his uncle Shikhar Chand, and *Raja* his pet name in the family. From his early school days in Gadarwara everybody started calling him *Rajneesh* (Lord of the Full Moon). George Meredith reports: "His name, Rajneesh, is very rare. It seems never to have been used before – and it is a mystery where his parents got it – although now a few people have copied it. "Rajneesh" means "moon," or more precisely, "the king of the night." The quatrain says also that the second to last name shall also mean moon. Of the rest of Bhagwan's full name, Rajneesh Chandra Mohan, "Chandra Mohan" means not just "moon" but "hypnotic moon." (5)

"His original Hindi name was Chandra Mohan Jain; Chandra means 'Moon'. His nickname in childhood that stuck with him for much of his life, Rajneesh, literally means 'king of the night' or simply 'the Moon'." (*Mistelberger 2010, p. 185*)

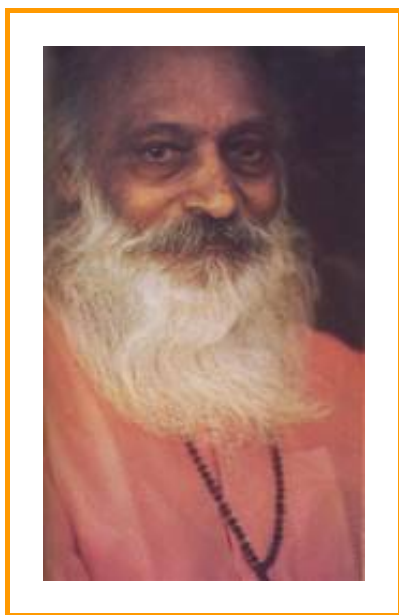
In the following years Osho's parents were to have eleven more children, five girls and seven boys, of which Osho was the first born. His presence in the house of his grandparents was even more appreciated as Raja

Saheb had raised a daughter, Osho's mother, but now seized the opportunity to have his strong desire for a grandson fulfilled. A boy meant someone to light his funeral pyre and perform the funeral rites after his death, and it also indicated someone to be his heir. Osho's mother remembers:

"My memories are of a child that never gave me any problem, never something to worry about. I was taking care of many children in my village, I was like a second mother to many of them, and sometimes I had to beat them, but then little Mohan would come and scold me, saying that I should not punish them, that I should never punish any child." (6)

Osho's father Babu Lal recalls beating him only once: "Just think that I have beaten him just once in my entire life, and this happened because he was only ten years old and had come back in the middle of the night, without even informing anybody. I didn't ask him where he had been, but I hit him because our pacts were very clear: during the day he was free to do whatsoever he liked, but before night he was supposed to come back home within a certain hour, like every other good Jain who retires before dark." (7)

Osho's father and mother later in life both had the rare experience of becoming disciples of their own son, Dadaji taking sannyas in Poona some years before Saraswati. His name was Swami Devateerth Bharti (1908 – 1979). They were then living in the ashram in Poona in Francis House, named after Saint Francis of Assisi and located in the courtyard of Jesus House. He died there in 1979. (8)



1. Osho's father with mala.



2. The house in which Osho was born.

Babu Lal's mother died in Timarni when Osho was only four months old, and this led to a new rhythm, as Saraswati's presence was now much needed in the house in Timarni. From then on, Osho traveled with his mother between Kuchwada and Timarni every second month, living with his parents in Timarni for two months and then with his maternal grandparents in Kuchwada for the next two months. From the time Osho's younger brother was born, he started living in Kuchwada permanently, without his mother. So he developed a very intimate relationship with his grandparents, not unexpectedly most closely with his maternal grandmother Rani Ma, Nani.

The many children to be looked after by Saraswati in some way distanced her from Raja, and he never called

her *Ma* (mother). From the very beginning he called her *bhabhi* – elder brother’s wife – just like the other kids she was fostering in the house.

In sources mentioning the circumstances around Osho’s birth a rather fascinating account of his previous life some seven hundred years ago is related, opening up the issue of rebirth and the whole theory of reincarnation.

Lama Karmapa from Rumtek monastery in Sikkim has said that the body of Osho from his previous life is preserved as the ninety-seventh among ninety-nine bodies in a cave in Tibet. The previous life of Osho is said to have occurred seven hundred years ago, when he had a mystery school in the mountains of Tibet and carried his former past life name as a Tibetan incarnation: *Pengon Pawa Lutup*. (9)

“Seven hundred years ago, in my previous life, there was a spiritual practice of twenty-one days, to be done before death. I was to give up my body after a total fast of twenty-one days. There were reasons for this, but I could not complete those twenty-one days. Three days remained. Those three days I had to complete in this life.” (*Urmila 2007, p. 6*)

When for the first three days the newborn Osho was not sucking milk from his mother’s breast and any milk forced into him was spat out, an old Brahmin lady of the village said that they should not worry. A great saint had taken birth in the form of this child and she advised them for the time being to give him warm water for his throat not to dry up. On the fourth morning he readily started sucking milk to the big relief of everyone, and that was the day they started calling him *Raja*.

This incident was narrated by Osho’s mother to Vasant Joshi when he was working on his biography on Osho. He asked her if she recalled anything from his birth:

“Yes, he did not take milk for three days. I was very much worried, but did not know what to do. My mother [Nani] was looking after him. She kept feeding him water and told me not to worry. On the fourth day, after my mother gave him a good bath, he started taking milk.” (*Joshi 1982, p. 16*)

The three days had to be completed in this incarnation as Osho was killed just three days before he had died in his previous Tibetan incarnation. It may be in the context of his past lives that we find some impetus for his lifelong interest in observing people, not to mention his creativity and spirituality.

According to his grandparents, one of the boy Raja’s earliest favorite pastimes was to gaze at the moon and the stars for hours, sometimes with a beautiful smile on his face. When one day Bhoora took Raja to the pond for a walk, the two year old cried out with joy and resisted being taken home until the red sphere of the setting sun had sunk into the pond. In the following years he was to spend much of his time imbibing the natural surroundings, when he was not rolling naked in the dust in front of the house causing a number of discussions on the principles of decent upbringing between his grandparents. The pond in Kuchwada separated the higher castes like Brahmins and Jains from the lower castes, with the servant Bhoora belonging to the latter, being a low caste *sudra* (impure by birth).

Toys were given to Raja, but most of all he liked the wooden horse and the elephant made for him by the local village carpenter. Even dearer to him were the pet animals in the compound like rabbits, deer and also birds

taken from the fowler by his grandmother. Parrots and other colorful birds could be seen chirping in the wooden cage made by the fowler. One day Raja opened the cage to let all birds fly away to join their fellows in the trees, and when this action was positively sanctioned by Nani he soon after also released the deer and the rabbit.

(*Gyan Bhed 2006, p. 23*)

Raja toured the forests around Kuchwada on horseback with Bhoora, who used to carry a very primitive gun. He not only drank in the wonders of nature, like the dancing peacocks, but soon he started asking simple and yet essential questions: From where does the river emerge? Where is it going? What does the ocean look like? From where is the water coming? The sun beams? The colours and fragrance of the flowers? For listeners and readers of his later discourses these themes and allegories are well known. Throughout his life he drew heavily, among other sources, on his early memory bank from Kuchwada.

That Bhoora was carrying a gun turned out to be not without reason, as they were attacked on two occasions by *dacoits* (armed robbers) who used to abduct children to collect ransom from their rich parents. Nani had explicitly told Bhoora to shoot directly at persecutors if they turned up, and not just fire into the air as Nana, the devoted Jain, had told Bhoora.

At age four his attention was more or less diverted from living creatures to the stories his maternal grandmother was telling him mostly in the evening, and he was keen to learn the stories by heart. Her practical knowledge of life was in this way shared with him, and she also had to put up with his eagerness to discuss Jain religious matters. Questions piled up, as every answer generated more new questions. Raja Saheb suggested that he should also be taught how to read and write. The Hindi characters were taught to him while Nani was playing with him, and the local Jain priest taught him some religious lessons. The twelve vowels of the alphabet and their combinations with the consonants, plus the skill of counting, were soon all familiar to him.

From age five he was to be found swimming in the lake or rowing a boat – a *dongi* his Nani had the village carpenter make from a hollowed-out trunk of a large tree. It was round without a keel and very difficult to control in the water. He later recalls that by paddling a *dongi* he learned balancing and to stay exactly in the middle, the middle way. No wonder clothes were not for him, so during the summer season he used to roam around naked like the other children of the village.

Only for a week or so once a year he would visit his father's village Timarni or later on Gadarwara, as he felt it was much too crowded for him to stay in the overflowing and patriarchal joint family. The attraction of pastoral Kuchwada and the love and freedom provided to him by his maternal grandparents gave him not much of a choice. The village of Kuchwada was at that time said not to be part of the British Empire, but was part of a princely state ruled by a Muslim queen. Rajneesh as a child visited her princely palace in Bhopal. (10)

Again and again Osho has revealed his sweet memories from the years in Kuchwada where nature and the rural social everyday life provided him with a touch of innocence never to be forgotten:

“My birthplace, Kuchwada, was a village with no railway line and no post office. It had small hills, hillocks rather, but a beautiful lake, and a few huts, just straw huts. The only brick house was the one I was born in, and that was not much of a brick house. It was just a little house.

I can see it now, and can describe its every detail...but more than the house or the village, I remember the

people. I have come across millions of people, but the people of that village were more innocent than any, because they were very primitive. They knew nothing of the world. Not even a single newspaper had ever entered that village. You can now understand why there was no school, not even a primary school...what a blessing! No modern child can afford it." *Glimpses of a Golden Childhood (1990), p. 6*

The pastoral beauty of Kuchwada, his native town with its few hundred villagers and surrounding nature, was later recalled by Osho when reading *Unto This Last (1900)* by *John Ruskin*. In those surroundings he remained uneducated during some of the most innocent years of his life. In the village pond the frogs were jumping, surrounded by ancient trees and beautiful rocks, the sound from their jumping making the silence even richer, and over the pond white cranes with their love calls could be seen passing by. As his maternal grandparents and their servant Bhoora were all old people, and he wasn't allowed to play with other low caste children, he once remembered himself as an alone child growing up in Kuchwada (*From Darkness to Light #2*). Much of his time was spent alone in silence at the pond watching the lotus flowers and hiding in the dense bamboo cluster at one corner of the pond or indulging in the fragrance of the *Madhumalti* (white honey-suckle) tree and the bushes growing by the side of the pond. Later when he felt the Narmada River to be within reach, he would prefer the river and its more varied challenges to the central pond of the village. (11)

The Narmada River (she who gladdens the hearts of men), one of the world's most ancient rivers with numerous mythical stories of its birth, was only two miles from Kuchwada. Coming from its stream and infancy in the mountains of the Maikala Range – where the shrine at the sacred mountain *Amarkantak* overlooks the sources of three great rivers – and then leaping into multiple waterfalls where the marble rocks below Jabalpur enclosed its westbound course towards the Arabian Sea far away, now disappearing into the ocean with a volume being equal to three great northern rivers: The *Ravi*, the *Sutlej* and the *Beas*. (12)

That his favourite river had its chief source at the sacred mountain of *Amarkantak* with its pastoral beauty was without doubt known to the boy Rajneesh, and the holiness of the river may have added some flavour to his diving in its waters. He may also have been aware of the story that Kabir, the fifteenth century mystic, was said to have meditated at *Amarkantak* when resting from his travels preaching in the region. The Narmada River itself was to Rajneesh a place to remain in solitude for hours or riding on the back of a buffalo with his face towards its hind legs. Later on in Jabalpur he recalled this posture when seeing pictures of Lao Tzu riding his buffalo in the very same way. Further away the primeval forests were full of animals and birds, not to mention leopards roaming in the dense forests of the Vindhya Mountains some twenty miles from the village. The lure of this river would captivate Rajneesh for years to come, having sheer fun in its waters and jumping in its waters with the dangerous undercurrents, and even a beach with white sand could be found some places for his resting and meditation.

Vindhya has given name to the occurrence of red sandstone to the north of Jabalpur used for some monumental buildings in India – The Red Fort in Delhi and Agra Fort – and from his very childhood in Gadawara Osho was living in a special red coloured landscape where the surface movements of the water during the various dry and wet seasons has coloured the soil from iron composites leaving the soil with a hard crust not suitable for farming. This reddish landscape can be seen all around Jabalpur and red is the character colour his eyes have been seeing on a daily basis for many years. In this vein we were in Oregon to see the roads at the Ranch paved with red asphalt for his benefice. And around Jabalpur local deposits of a light fireclay was the material used for

common stoves and fireplaces in the houses he was living in during his childhood. The house of Raja Saheb was the only *pucca* (brick house) in the village of Kuchwada, and it had the shop in the front towards the street where the village people exchanged the value of their crops and food grains with their daily requirements and groceries.

In spite of several invitations in the following years he never again returned to Kuchwada. Maybe the silence and the beauty of the place were to stay with him unpolluted until his last breath, rather than letting the dream world of his childhood disappear in some untimely visit (*Urmila 2007, p. 12*). Nor did Nani, his father or his mother ever return to Kuchwada, mostly due to the pain and the emptiness following Nana's death. In his own words he has pictured his childhood and also the feeling of belonging to another place:

“Although my grandfather was not very rich he was the richest man in his village. On each of my birthdays he would bring an elephant. I would sit on the elephant and throw coins all around. That was his great joy. In his days there were golden coins, not paper notes. That's what I have been doing my whole life, throwing golden coins all along...I am still throwing, sitting on an elephant.

So when I say something and you do not understand please forgive me. I come from a totally different context. I am really a foreigner. In my own country I am a foreigner. My whole vision is in a way primitive, and in a way original. Original means primitive, of the origins.” *Notes of a Madman (1985), p. 66. (13)*

Dada's two younger brothers *Amrit Lal Jain* (second born) and *Shikhar Chand Jain* (third born) both were to have a remarkable influence on the young Rajneesh from his early age. Amrit Lal's education in high school and later at college in Jabalpur was financially supported by Dada until he had to be called back because of lack of money. When in 1932 Amrit Lal actively took part in Gandhi's independence movement he, like many others, was imprisoned by the British. With his quest for independence and freedom – not to mention his literary talent – Amrit Lal and Gandhi had quite an impact on Rajneesh, who also from his very young days was expressing himself in the writing of poems.

“One of my uncles is a poet, but the whole family was against him, they destroyed him. They did not allow him... they withdrew him from the university because they saw that if he passed from the university then all he was going to do was write poetry. But if he had no certificates, then he had no way to escape anywhere; he had to sit in the shop...He was not interested in business at all, while sitting in the shop he was writing poetry.” *From Ignorance To Innocence #1*

When Amrit Lal was married to a beautiful girl, all arranged by the family, his wife later burned all Amrit Lal's poems, and the family in this way kept him from writing and kept him tethered to the lowest part of his being instead. Still, for Dada it was a lifelong obsession to encourage all his family members to pursue education and academic degrees.

Yet Rajneesh was even closer to his other uncle Shikhar Chand, who engaged himself in the progressive and socialist thinking of the Congress Party, and several group meetings on socialist ideas were in years to come to be arranged in common by Shikhar Chand and the young Rajneesh in Gadarwara (14). Later in life Shikhar Chand was to become a disciple of Bhagwan, his own nephew.



3. Osho's parents



4. Osho's birth place. Exterior.

According to his own accounts, and the accounts of others who knew him during his childhood, Rajneesh was a daredevil and mischief-maker, never missing an opportunity to test his own physical limits and to challenge self-importance or hypocrisy where ever he found it. Not unexpectedly his behaviour had its response from the villagers, and it is said that Raja Saheb would sit on his *gaddi* (seat) all day listening to customers as well as complainers all coming to see him for business purpose or to complain about Rajneesh's actions. Like the day when Rajneesh had chopped off the *choti* (lock of hair) from the ritual priest of the temple while he was sleeping on a cot out in the open.

This mischief was indeed very meaningful and significant in the sense that he was constantly making efforts to awaken people and to rid them of any superstitious beliefs and false rituals. The episodes and anecdotes telling us about his mischievous behaviour and acts are numerous and to be found several places in his lectures and biographies as well.

To have a gist of his later actions this small story may be illustrative. In Gadarwara a doctor, Dr. Dass, was known for his extortion of money even from the poor and for never reducing the price of his medicines. One day Rajneesh made a slight alternation in the name plate of Dr. Dass. He erased the letter D from Dass and the name plate now read Dr. Ass. When this was corrected by the doctor, the same happened again. This was in fact repeated quite a few times, and soon he was known by his new name all over town until finally the doctor had to promise free treatment to the poor. (*Bhed 2006, p. 44*)

Rajneesh was at an early age confronted with death, as his younger sister Kusum died from an attack of smallpox when he was only five years old. At that occasion he was so upset by her death that he not only refused food but also put on the features of a traditional Jain monk. He was at that time impressed by the simplicity of the monks' lifestyle and he started wearing a traditional loin cloth when carrying his begging bowl he would walk along the line of family members begging them for food. This way of showing grief and the performance of some austere religious rites were only to be abandoned by the young boy after considerable persuasion.

Death was not only witnessed first hand by Rajneesh, but also mentioned as a theme of destiny by a famous

state astrologer who predicted, that the boy would not survive beyond his seventh year. Nana had made the long journey to Varanasi (15) to find the great astrologer, and when Nani had shown to him the notes with date and time of the birth of Rajneesh, he then said to her in the wording of Gyan Bhed:

“I am sorry, I can only make this birth chart after seven years. If the child survives then I will make his chart without any charge, but I don't think he will survive. If he does it will be a miracle, because then there is a possibility for him to become a buddha.” (*Urmila 2007, p. 24*)

The chart made by the state astrologer in Varanasi and received by Osho's grandfather Raja Saheb is leading to the following considerations: “He [Raja Saheb] requested the state astrologer to prepare a horoscope telling him the date and time of Rajas's birth. Having calculated something for few minutes the astrologer said, “The year 1931, 11th of December and that also in the morning time, it's a marvellous time for a child's birth. Venus, Saturn, Mars and Mercury all the four stars [planets] are in the seventh house of the centre of high status. Sun and Moon are in the sixth and the eight house and Jupiter in the second house.” He paused for a while and then said, “Lalaji! The boy is very brilliant and dignified. I'll prepare his horoscope and bring it to you myself. Please give me your detailed address...I have never seen such strong and dignified stars of anybody in my whole life, but I have a doubt whether the child would survive for seven years. I'll know this on reading the almanac after seven years, I'll prepare the horoscope and will come personally to your village to see the child even if your village is far away from here. And now please, for God's sake, don't ask any questions. Please go and pray God for the child's long life.”” (*Bhed 2006, p. 22*). (16)

After the death of the state astrologer his son also in Kashi continued to work on Rajneesh's birth chart, and he finally declared that he would face death every seventh years and almost certainly die at the age of twenty-one.

This prediction turned out to be fairly close to what was to happen later in Rajneesh's life. When Raja was seven the astrologer kept his promise and came to Kuchwada riding a white horse. This time he revealed that his calculations had shown Raja to be an incarnation of Buddha, and that very same year Raja had a profound experience at the death of his beloved maternal grandfather Nana.

Later on, at the age of fourteen in 1945 and provoked by the astrologer's prediction, Rajneesh undertakes a seventh-day experiment in a ruined Shiva temple outside Gadarwara waiting for *Yamraj* – the god of death (17). He took the help of his middle school teacher, the *Khaki* master, who managed his solitude in the deserted Shiva temple, bringing him food, informing Babu Lal and taking care of his safety. Osho was sitting meditatively in the inner sanctuary of the temple, continuously looking at the Shiva-linga for hours, but sometimes he also left the ruin to sit outside under the *peepal* (holy fig tree), in silence or playing the flute. Climbing the top of the *peepal* tree he was in the realm of the *Brahma Rakshas* (18), looking at the murmuring riverflow and the stars above. Some other night was spend at the riverbank while animals were drinking from the river nearby, and some night he dreamt that he saw Magga Baba and Pagal Baba – both Indian mystics to be mentioned later on - before he again sat in meditation. They had told him that gradually he was to remember the time seven hundred years ago when he had been a Buddhist lama in Tibet, and when lying in the sand at the riverbank during daytime he felt like an unlimited energy was falling on him. In the evening he struck the temple-bell making the whole inner room tremble before observing a seven feet long *Naga* (poisonous snake) emerge from the corner of the temple and slowly passing over his legs. Rays were exchanged between their eyes and he felt like submerging into an ocean

of ecstasy. This episode will be remembered as his first satori experience.

His acceptance and awareness of the reality of death were tested by the snake entering the temple and crossing over him, and the story goes that after these days meditating on death his acts of mischief decreased and that he much more frequently could be seen wandering in the burning cremation ground, a place where people did not pass during the night for fear of ghosts and witches. The prediction of the astrologer also made his family wait for his death once again at his age twenty-one, and slowly he came to realize that death can be a total fulfilment, but only if life has been lived to its full flowering. The way we are dying will any time be nothing but a reflection of the way we have lived our lives.

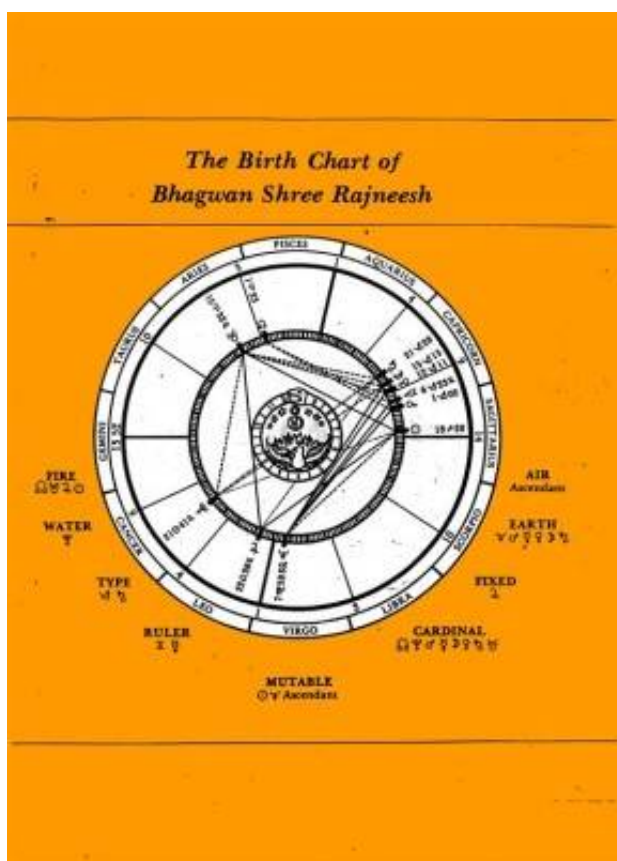


Fig.1. Birth Chart of Bhagwan Shree Rajneesh

The final flowering of these experiments with consciousness, life and death was his enlightenment experience during the night March 21st 1953 in Bhanwar Tal Garden in Jabalpur. He was then twenty-one as predicted by the astrologer.

But his first deep encounter with death at age seven was the death in 1938 of his maternal grandfather *Nana*. Following *Nana's* increasing chest pain and the muttering of the *Namokar Mantra* the seven years old Raja was in a bullock cart accompanying his dying and dumb grandfather on the rough journey from Kuchwada to the town of Gadarwara thirty-two miles away where the nearest hospital was to be found. (19)

“Unless you love someone and he then dies, you cannot really encounter death. Let that be underlined: Death can only be encountered in the death of the loved one.

When love plus death surrounds you, there is a transformation, an immense mutation, as if a new being is born. You are never the same again. But people do not love, and because they do not love they can't experience death the way I experienced it. Without love, death does not give you the keys to existence. With love, it hands

over to you the keys to all that is.

My first experience of death was not a simple encounter. It was complex in many ways. The man I had loved was dying. I had known him as my father. He had raised me with absolute freedom, no inhibitions, no suppressions, and no commandments.” *Glimpses of a Golden Childhood (1990), p. 109*

When Nana was dying in the bullock cart, he presented to Osho his finger ring. It had a diamond on top and a magnifying glass window on both sides for looking through, and inside there was an image and statue of Mahavira, the last Jain tirthankara. All he could give to Osho before dying was his love and as a devoted Jain also an image of the One who had realized himself, and Raja responded that he was much grateful for the love and freedom he had given to him and that he could now die in peace.

“Tvadiyam vastu Govinda, tubhyam eva samarpayet: “My Lord, this life you have given to me, I surrender it back to you with my thanks.” Those were the dying words of my grandfather, although he never believed in God and was not a Hindu. This sentence, this sutra, is a Hindu sutra – but in India things are mixed up, particularly good things. Before he died, among other things, he said one thing again and again: “Stop the wheel.” (*Urmila 2007, p. 33*)

Certainly it was not the wheel of the bullock cart he meant, but the wheel of karma turning onwards, and it was only stepped down when Raja remembered a glimpse from one of his past lives and began chanting the Tibetan *Bardo Thodul* ritual for dying people, the sound of the mantra finally silencing the dying man and helping him to reach a more calm and quiet space of mind, while Rajneesh was intensively observing the gradual loss of all his grandfather’s senses. The last words on his lips were: “Don’t be worried, because I am not dying.” After he had died they all remained with the dead body for no less than twenty-four hours because of the slow progress on the uneven road during the night.

“This close observation of death of a loved one, at such an early age, changed his childhood overnight. He prayed bitterly that he might also die and in the early hours of next morning awoke to find that his own body was as if dead. The eyes would not open and there seemed to be no breath. It was the first arising of the ‘witness’ and from that time onwards, while the boy acted much as any happy child of his age, there was always a certain aura of aloofness, aloneness and self-sufficiency about his behaviour.” (*Devika 2008, p. 189*)

Bhoora the servant was devastated at the death of his master and he died himself less than 24 hours after Nana. Now Raja was confronted not only with one but with two deaths around him. (20)

Heartbroken Nani had wanted to go on the funeral pyre to be cremated together with Nana in the traditional Indian way of sati (21), but she was persuaded by Rajneesh not to go on with this endeavour. She left and never went back to the village of Kuchwada after the death of her husband.

This experience of death at first hand was to bring a profound change in Rajneesh, confronting him with loss and the feeling of aloneness and with the loss of Shashi it was the most profound experience during his childhood. The event brought him to a new plane of being and into a new dimension which would later flower in his enlightenment and the future dissemination of his vision. In his description of Osho’s childhood, with its traces of grandiosity and emperor like behaviour, the Indian psychoanalyst and author Kakar calls the first seven years in the life of a child the foundation stone for the rest of his life, and emphasizes the impact his grandfather’s death

had on the child: “The death of his grandfather at the age of *seven* that marked the end of a golden childhood was not only decisive for the course of Rajneesh’s psychic life. Its trauma that provided the glue that cemented the grandiose self firmly in his psyche was also vital in awakening and giving form to his spiritual strivings. Rajneesh returns to the deeply traumatic experience again and again... *Seven* years later, at he age of fourteen, convinced he himself was about to die, he took seven days’ leave from school. He went to an old, isolated temple at the outskirts of the town and lay there ‘being dead’... Spiritually, the most important episode of Rajneesh’s life took place another seven years later when he was twenty-one and went through a prolonged period of psychological breakdown, ‘his dark night of the soul’. It was a time of what he calls ‘nervous breakdown and breakthrough’ that was to be the midwife of his emergence as a spiritual Master.” (*Kakar 2009, p. 30*)

From now on in Gadarwara Rajneesh was constantly preoccupied with the phenomenon of death, and whenever a cremation was to take place in town he would follow the people carrying the dead body to the cremation ground, watching and witnessing at first hand the rituals, the reaction of people and the quoting from the scriptures. On one occasion he recounts that he was laughing uproariously at the funeral, as he felt the old man’s delight and laughter in being able to leave the body, and his laughing was infectious although the mourners around were at the same time shocked and solemn to what was happening. We will see later on that not only death but also love – and with Shashi a combination thereof – were phenomena that sharpened his consciousness and awareness of what was at the very centre of existence.

1.1 School Days and Early Youth in Gadarwara 1939 – 1951

After the death of his maternal grandfather Rajneesh came to live with his own parents and the joint family in Gadarwara where Dada and Osho’s paternal grandfather had settled down as cloth merchants in 1934. At this time Gadarwara (village of the shepherds or sheeps’ grassfield), located about sixty miles from Jabalpur, was a small town of about twenty thousand people, among them many Hindu grain and cloth merchants. Its primary school and high school, not to mention the public library, were to have a significant influence on the education and reading of the boy Rajneesh as he grew up. The move to a town this size and offering so many new facilities, we can imagine the significance this change of setting may have had on the boy at eight, for good and for bad, making him depart from the rural pastoral beauty of Kuchwada which had been so dear to him. (22)

The case is that Rajneesh wanted to stay on in Kuchwada, but no one including Nani was supporting him in this decision and he couldn’t go there alone without Nana, Nani or Bhoora.

In Gadarwara neither Nani nor Rajneesh wanted to move into the big joint family of Osho’s father, so a house was found for her on monthly rent at a beautiful place near the river, a place where Osho often stayed at night with her – and the favourite sweets she so generous had bought for him before sleep, just like she had been doing over the years for Nana. She would wait for him late at night even up to 11 P.M., and after serving him *beyari*, the late evening meal, the sweets and sometimes butter-milk were offered. This small evening ritual could not have been done in his father’s Jain family as Jains don’t eat or drink after sunset.

“Following the traumatic experience of grandfather Nana’s death when Rajneesh was seven, Rajneesh moved to Gadarwara, where his biological parents [Dada and Saraswati] were then living. He reports that he did not relish living with his parents, because of the number of relatives who stayed with them. “This is not a family,” he

remarked at one point, "It's a bazaar." The solution to this problem soon came when Nani also moved to Gadarwara and settled in a separate bungalow. In effect, he spent some of his daylight hours with his parents, but his nights were usually spent with Nani. Nani apparently continued to indulge her grandson by granting him permission to do whatever he liked. Of the six rooms in her bungalow, she kept only one for herself and turned the other five over to Rajneesh, allowing him to use them as he wished, even consenting to his insistence that no one – not even she – be allowed to enter one particular room, his "sacred place of learning", where he allegedly mastered "all kinds of magical tricks". (*Aveling 1999, p. 84*)

In a steady routine Rajneesh was spending the whole day at school and with his father's family, and the whole night with his maternal grandmother Nani in her small house nearby. Again and again we are reminded of her small house, but it couldn't have been that small as it contained at least six rooms. The five rooms were for Rajneesh's disposal, and he divided those rooms according to different kind of activities. One room he kept as his 'sacred place' for his occult and yogic experiments as mentioned, and also in that room he used to learn all kind of things in dealing with snakes, how to catch them, how to teach them to dance to his music and stuff like that. She respected his wish for a total private space, and it was not because of her intruding that he at last put up a notice on the door to his sacred place: NO ADMISSION WITHOUT PERMISSION.

In his father's house he was given a room with an independent entrance to it. That room was kept absolutely empty and clean, an emptiness acknowledged by an experienced Sufi, a Muslim mystic visiting his father's house when Rajneesh was twelve and who felt the presence and energy of the room to the annoyance of Babu Lal who frankly considered them both to be mad.

Catching snakes was among his past time favourites and watching snakes dancing to the tunes of the flute of the *madari* (snake charmer) all of whom were Muslims as no Hindus were practicing that art. From the snake charmers he learned how to catch snakes and he found out that snakes couldn't hear at all and the way of making them dance was by swaying your own head. He begged the snake charmers to convey their secret; not only in handling the snakes but also in all the tricks they knew as street magicians. The first snake he caught was taken to his primary school class right away, causing much interest and confusion. We may presume that the boy had some adequate knowledge on the various species of snakes in the district, as in the 1950s one hundred deaths were still reported each year due to snake-bites, and he may even have attended *Naga Panchmi*, the annual festival of snakes where Hindus in temples are celebrating their snake idols and dancing with snakes.

Later in life he was to call *Satya Sai Baba* and people like him, just street magicians, a designation he was most qualified to come forward with, as he himself had learned how things were practiced in the world of magic. Many things he was learning – and not always in the classroom. Rajneesh's occupation with snakes in her own house wasn't a surprise to Nani, who herself had told him about the snake as one of the most ancient and powerful symbols for cosmic creativity and sexual energy and was to be found in many Tantric works of art.

When staying in Gadarwara with his maternal grandmother Nani after those first seven years in Kuchwada, Rajneesh was still not under the influence of his parents. He moved away from his own parent's joint Indian family with its uncles, aunts, in-laws, their children and cousins and staying relatives, a whole *bazaar* he called it, continuously buzzing with so many people. His joint family he called a gathering of the tribes, perhaps a kind of

mela – a fair, and he joked that somebody ought to publish a small booklet about his family, a Who's Who. His two uncles were also residing there with their families, and always a number of relatives used to come and stay for a longer period.

We have to remember that Nani had refused to stay in the house of her son-in-law as it was a Hindu tradition that the parents of the married girl could not take food or even drink water in his house. So like Nani he wasn't capable of living with his own family devoid of silence and space, values he had cherished since his very first years in Kuchwada. From early childhood one thing became decisive in him, that he was not going to create a family of his own, the fights, the mess, the whole circus being all meaningless to him.

Outside Gadarwara on a faraway farm Osho's old paternal grandfather *Hazari Lal* was now living. Osho used to call him Baba, the Indian word for (paternal) grandfather, and he often went to see him and massage his feet. Baba was definitely not a religious man, rather an atheist and perhaps because of his atheism his son, Osho's father, had reacted and become a devoted Jain and theist. Rather Baba was a man fond of eating, drinking and being merry, so he didn't have much to say for the religiousness of his son Babu Lal. When questioned by Osho why he didn't believe in God, he simply answered, "Because I am not afraid" and he used to say:

"It is good my father did not force me to go to school, otherwise he would have spoiled me. These books spoil people so much." He would say to me [Osho], "Remember your father is spoiled, your uncles are spoiled; they are continually reading religious books, scriptures, and it is all rubbish. While they are reading, I am living; and it is good to know through living.

He used to tell me, "They will send you to the university – they won't listen to me. And I cannot be much help, because if your father and your mother insist, they will send you to the university. But beware: don't get lost in books." (*Urmila 2007, p. 48*)

Osho had now and then been reading some books for Baba who was uneducated and who could only write his own signature, an ability to which he was very proud. Baba died at eighty after Osho had become an ass. professor in Jabalpur in 1959, and Osho has later mentioned that he regretted not to have translated and read to Baba also the novel *Zorba the Greek*, which he believed Baba would have loved very much.

In many ways Baba was different from Rajneesh's maternal grandfather Nana, as he was more cunning, restless and ready to fight with people around him. At the time when he was still in the cloth shop with Babu Lal it was evident that many customers preferred to do business with him as his way of bargaining and haggling was dear to them.



5. The pond in Kuchwada.



6. Osho's parents

The cloth shop of Osho's father in Gadarwara was located towards the village street in front of the private house behind, and when going into the street Osho had to pass through the shop and its customers. With his long hair he was now and then considered being a girl by the customers, in spite of the boy's heavy stones or salted cashew nuts in the deep extra pockets of his shorts which he had persuaded his mother to sew for him in his dress. Watching Rajneesh's mania for collecting his father had one day brought a full bag with coloured stones asking him not to collect stones from the river and overfill his pants. The bag with stones was instantly thrown away and he said to his father:

“Dada! Your stones are useless to me as there was an extraordinary charm and pleasure in searching and selecting the stones from the sand and you do not want to snatch that pleasure from me?” (23)

“Rajneesh had always been a compulsive collector. As a boy, he had collected stones from the beach [riverbed]; so many that his mother sewed extra pockets in his clothes. As an adult he collected pens, cuff-links, and watches; always the most expensive, often encrusted with diamonds and emeralds.” (Storr 1996, p. 59)

But most of all he collected books and as we soon will see, this was an endeavour not without challenges in India's climate, where books and paper usually moulder away as years go by. As for his pockets, he finally dropped the whole idea of having any pockets at all, because it tempted people to cut open the pockets – or more rarely like Masta Baba did – putting money and things into them.

He had fallen in love with Punjabi clothes also which usually were not worn in that part of Madhya Pradesh. With his long hair, wearing *salwar* (Punjabi clothing) and *kurta* (Punjabi shirt) it wasn't unexpected that people in Gadarwara took him to be a girl. To finish the customers' mockeries in the cloth shop, Dada one day came with his scissors and cut his hair. Rajneesh didn't say anything to him, but went to the barber's shop in front of the house and told him to shave his whole head. The name of the barber was *Nathur*, but he was called *Kaka* meaning uncle. He was an opium addict and a beautiful man much loved by Osho, who learned quite a lot about human nature from him and his straight forward responses to what happened around him. In India you only shave your head when your father had died, so much disturbance was there when Osho returned from the barber's with his head shaved, creating even more trouble compared with his being considered a girl with his long hair. It is said by Osho this was the last time Dada did anything like this to him.

School Days in Gadarwara

In the days when Osho was still staying with his grandparents in Kushwara some arguments on education were passed between Nani and Nana. Nana felt some responsibility for the upbringing and education of the boy, but in no way Nani would allow a tutor to interfere with the space Rajneesh was in. He was to be left as natural as possible out of the grip of civilization. There was a tutor in the village, educated to the fourth grade only, but still the most educated man in town. He could have taught Rajneesh the alphabet, some language, mathematics or geography, but whenever the question came up between them, Nani insisted that until his seventh year the boy just had to be his natural self, not to be interfered with by any kind of pre-schooling. For the rest of his life Osho was grateful to her for not giving way to the pressure of spoiling his early childhood with the teaching of knowledge suited for the mundane world only. So until his days in primary school in Gadarwara he was left in an open and free space to literally pursue any path or river he wished. But from his childhood Rajneesh like other Indians was absorbing, orally and later through his reading, a diversity of sayings, proverbs, tales and songs which distilled in him the principal ideas of Indian thinking.

“So my spirituality has a different meaning from your idea of spirituality. My childhood stories, if you can understand them, will point to all these qualities in some way or other. Nobody can call them spiritual. I call them spiritual because to me, they have given all that man can aspire to.

While listening to my childhood stories you should try to look for some quality – not just the story but some intrinsic quality that runs like a thin thread through all of my memoirs. And that thin thread is spiritual.” (Sarito 2000, p. 3)

Many educational initiatives had been carried out in the Jabalpur District during the 18th century with several reforms to promote primary and secondary schools. The Great War in 1914-18 impeded the progress and so did the *Non-Cooperation Movement* which resulted in the boycott of schools where children remained absent for long periods. Not until 1928 compulsory primary education was introduced in Jabalpur, although the opening of many *bidi* workshops still drew a number of poor children away from schools. Further the *Civil Disobedience Movement* launched by Gandhi in 1920 seriously affected the discipline and the continuation of work in colleges and schools throughout the Jabalpur District during the 1930s. In 1937 the first Congress government came to power in Madhya Pradesh and its education minister, *Pandit Ravi Shankar Shukla*, introduced the *Vidya Mandir* basic scheme with a theoretical as well as a practical curriculum, including trade or crafts, to fight the colossal illiteracy. Since the 1919 reforms education had become a provincial responsibility and transferred to Indian Ministers causing some geographical imbalance in its standards. There was a striking increase in the percentage of literate people in the 1930s, but Indian women in general were still far less educated than men. In 1941 there were still about four literate men for every literate woman. (24)

Another setback was seen during the Second World War when staff had to be relocated to other duties and the *Quit India* agitation had its dire impact also on the educational system. However by the end of war in 1945 the progress of education was restored and we may have to imagine how all these irregularities were affecting the schooldays of young Rajneesh.

In India in those days the *Basic Education Scheme* had been launched by the provincial Congress governments. It began with four years of primary education under the local authorities, followed by three more years and then

ending up with a certificate after seven years of primary schooling, but fully educated in the vernacular Hindi language only. Otherwise you could change line after the first four years and attend the middle school which gave you the opportunity of learning the English language. This meant four more years in middle school before continuing in high school for three years and becoming a matriculate after eleven years. Being now ready for university, this was an additional six-year course finally making a total of seventeen years of studying. For Osho this was the case – jumping over grade one – from his ninth to his twenty-sixth year when he finally left Sagar University as a gold medal winner with his M.A.

Rajneesh had a rather late start at school when he was nine and a half years old in 1940. From the very start of grade two – he started in primary school directly in 2nd Hindi class – he could already read Hindi. From grade five, when in middle school the teaching in English started, he could also here read English texts right away, while other pupils in class were still on ABC-level and struggling with the English alphabet quite new to them. Osho's father recalls from those days:

“Our little Mohan was a totally normal child, like everybody else, and there was nothing extraordinary about him, nothing out of a normal behaviour for a child of that age. Until he was seven years old he was living with his grandfather who was a very rich man, but after his death he came to stay with us, and we started to provide him personally with some education, and to teach him how to read and write. Even in this he was a normal kid, not particularly of a genius type, perhaps just a little more dynamic than other children, more restless, which seems was creating some problems with our neighbours...or at least this was what they were saying.” (25)

Raja's father Babu Lal first took him to the local primary school for registration and admission, discussing while walking along with the reluctant boy the jail like structure of the buildings and the boy's tense feeling of being imprisoned inside its walls. In India at that time, schools and jails were often painted in the same colour and both institutions were made of red brick. On his very first morning at school he was most unwillingly dragged by his uncle Shikhar Chand to Ganj Primary School (*Pradhamik Sala*) in Gadarwara, passing under its impressive Elephant Gate (*Hathi Dwar*) which later has been modified. His name was now changed from his name of calling Raja into the more formal and less showy Rajneesh. Reluctantly he was to pass under the impressive Elephant Gate to his primary school, from grade two until he moved to middle school from grade five.

“Fortunately I was born to primitive people, in a village, uneducated. For nine years I remained uneducated. What a blessing! No modern child can afford it. It is against the law. You have to go to school. For nine years I was absolutely free from all education. It is because of that that I could penetrate the ultimate, that I could come into contact with the unknown.” *Notes of a Madman (1985), p. 65*

Rajneesh started in the very same classroom as shown on photo, where to the left is seen *Sukhraj Bharti* who as his classmate sat next to him from day one in that far left corner. He noticed that Osho could already read and that he had beautiful books and sketches in his schoolbag. Osho brought with him a polished stone slate with its fine wooden frame. The slate was among the family's personal belongings and it had been used earlier by other members of the family. Sukhraj Bharti remembers that Rajneesh could draw a cow or a horse within a second, and when asked to draw a bullock cart, he promptly did so. Rajneesh's leather schoolbag, slate and his first pens were with the family until the 1960's. (26)

“Right from the first grade at public school Rajneesh became known for his beautiful handwriting and his ability

to paint. He began to read newspapers and magazines when he was in the second grade and became a member ever of the Gadarwara Public Library – the youngest person ever to be a member. While in elementary school Rajneesh displayed his talent in writing poetry, short stories, articles and in photography. In the sixth grade, Rajneesh edited a handwritten magazine, Prayas, meaning ‘effort.’” (Joshi 1982, p. 27)

For a start he used his left hand when writing, and he remained a left handed writer most of his life. In his last years in Poona Two, when his writing had almost ended, some photos were taken in Osho Lao Tzu Library showing him signing and painting in his books, obviously with his right hand. The truth is he was *ambidextral* and capable of writing effortless with any hand he might choose.

“You will be surprised to know that when I started writing, being such a nuisance I started writing with my left hand. Of course everybody was against me, again, of course, except my Nani. She was the one who said, “If he wants to write with his left hand what is the wrong with it?”...But nobody would allow me to use my left hand, and she could not be everywhere with me. In school, every teacher and every student was against me using my left hand: right is right, and left is wrong.” *Glimpses of a Golden Childhood (1990), p. 255*

His secretary from Jabalpur, Arvind Jain, was associated with Osho since he was fourteen and he clearly remembers his way of writing when he was young and later on in Jabalpur:

“From his very beginning of childhood he was holding the pen in a very peculiar manner in his left fingers of his hand. And he beautifully writes with the assistance of those fingers by his left hand. And I’ve not seen such a personality who can use his left hand and holding the pen in his two fingers. It was a unique experience to see his writing practice by left hand...The writing of Osho was like a river flow. And as nobody knows how the river flows and where it is flowing, like that Osho himself was writing with his left hand. And at that time he didn’t want a single noise be there in his isolated meditation room.” (27)

And Osho’s writing with also his right hand has been confirmed by Vasant Joshi, the author of *The Awakened One (1982)* who has known Osho from the Poona days: “Personally, I have always seen Osho writing/signing on his letterhead with his right hand. In photograph he is also shown painting with his right hand. I am not surprised though, if he also used his left hand for writing – his creativity could touch any act with equal grace and ability.” (28)

In his family home in Gadarwara there had been no subscription or reading of any newspaper, and according to Osho not even a single newspaper was ever to be found in the village of Kuchwada. But from his student days in Jabalpur later on he was currently in touch with not only national newspapers but also Western magazines and journals.

So Ganj Primary Sala was his first encounter with formal education and from every fibre of his being he resisted the place, the whole structure and especially the teachers he met. According to Vasant Joshi he was admitted to the school already at age seven, but he had resisted the offer so convincingly that only after two more years he could at last be persuaded to begin his formal education. His whole career as a bookman and academic is hard to imagine without the basics provided by also the elementary school. But the truth is that he never enjoyed going to school. (Joshi 1982, p. 25)

“I really did not attend primary school much, because the river was so attractive and its call was irresistible. So I was always at the river – not alone of course, but with many other students. Then there was the forest beyond the river. And there was so much real geography to explore – who bothered about the dirty map that they had in the school? I was not concerned where Constantinoble was, I was exploring on my own: the jungle, the river – there were so many other things to do.” (Urmila 2007, p. 74)

The first class teacher he met was called *Kantar Master* by the children, Kanta meaning one-eyed, a heavily build short-tempered man, who had taught Raja’s father and uncle both. During the teaching of arithmetic Osho on his very first day at school happened to be much more absorbed in looking out of the window at the beautiful *peepal* tree shining in the sun with the parrots twittering in the foliage. In Kuchwara he had very much liked to sit under a *peepal* tree encouraged by Nani, who had been praising to him the rare and healthy atmosphere emitted by the leaves of the tree. As this liking of his now turned out to be close to a sin and leading to intricate punishment techniques – including the pressing of two fingers with a pencil in between, sitting and standing exercises *Dand* and *Baitak*, or having to run ten times around the school field – the boy had to call the headmaster and refer to the educational code to put things right when he was being harassed by Kantar Master.

(29)



7. Osho's grandmother Nani.



8. Khajuraho Tantric temples.

The confrontation with the teacher was later in the day to be followed by conversations with his father, the police commissioner, the president of the municipal committee in charge of Gadarwara’s education and finally the vice president of the same committee, *Shambhu Dube*. The young rebel fighting against the torturing of the kids in his school soon had Shambhu Dube’s understanding and as in those days the extension of Kantar Master’s service was being reconsidered, he left the school immediately on leave one month before his retirement and he was gone from the following morning. This early crusade against injustice turned out to be a commitment and a social inclination to be continued during his many years of education.

The full name of Shambhu Dube was *Pandit Shambhuratan Dube* (30). He was a well-educated advocate, a poet and a man of insight. Soon he was close befriended with Osho, to some surprise for the villagers: The vice president at fifty and the young boy Rajneesh at nine behaving as friends? In his way he had recognized Osho, like Magga Baba before him, and when the boy’s father questioned him on the nature of their close friendship,

all he would say was: "I cannot answer. One day you will understand." Shambhu Dube was with the middle school teacher *Khaki Master* one of the only two persons to know about Rajneesh's experiment with death in a Shiva temple at age 14 in 1945. Shambhu Dube's poetry and stories were never published while he was alive, but by chance one of his stories was later used as a script for the first coloured Hindi movie *Jhansi ki Rani* (The Queen of Jhansi) produced by Sohrab Modi.

Rajneesh had by now reached the age of ten and had already made a few friends during his first year at primary school. *Kanchhedi Sukul*, *Shyam Soni*, *Sukhraj Bharti* and *Ageha Saraswati* were some of his closest in the circle of friends, and they were to befriend him in many years to come. *Shyam Soni* was instrumental in protecting Rajneesh's privacy when he secluded himself in the Shiva temple at the riverbank.

Rajneesh was among other things using his network of friends to campaign against and put pressure on the alleged incompetent elected chairman for the municipality of Gadarwara, who hadn't done much to the benefit of the people of the town. He was soon to be replaced by Shambhu Dube. Sri Shyam Soni has recalled the activities of Rajneesh in those days, and has explained that while living with his family in Gadarwara, Rajneesh had come into contact with religion as well as politics and literature:

"When Osho was 10-12 years old, he used to study the Jain scriptures with his father and used to raise the questions regarding the superstitions and dogmas mentioned in them. His uncle was freedom fighter and his father was a Congressman, the follower of Gandhiji, and thus he studied the history of all the revolutions of the world and Gandhian literature also.

A leading advocate Shamboo Babu, a municipal commissioner also, was his intimate friend and used to sit in silence with Osho occasionally. His library was very rich. He was the writer of the film *Jhansi Ki Rani* also & thus his library had several books regarding Literature, Philosophy and other subjects also.

He used to hear the lectures at Arya Samaj annual celebrations and studied Vedas & Satyarth Prakash of Sw. Dayanand.

In the centre of Gadarwara Town there was a Town library, where Osho used to go to study magazines and take books also. To this library Osho had presented so many English books after passing Inter Exam from Jabalpur. On each book Osho had signed artistically and mentioning the date 1.2.53." (31)

Babu Lal, Osho's father, remembers how Mohan related to the family's religiousness towards Jainism: "When he was a kid he wasn't really a practitioner, but he was not critical about the family religion either, sometimes he would even come spontaneously on his own to the temple with us, but he always looked bored to me. However, during his secondary school year he became more and more critical towards all the religions, and he was very much influenced by communism, starting to use very harsh words about any religion, Jainism included." (32)

In progress. Preliminary map.



Fig. 2. Map of Jabalpur district. (With the villages Timarni, Kuchwada and Gadarwara, and the rivers Narmada and Sakhar. Including Jabalpur, Sagar, railway line and major roads.

In an interview later on in Bombay Osho has commented on his relation to Jainism when asked if his parents were traditional Jainas:

“They are Jainas, but I am not a Jaina. Remember this, or again there will be misunderstanding, because birth has nothing to do with religion.” *Work is Love Made Visible (2011) #8*

Rajneesh and Shambhu Dube were often sitting quietly together and as Shambhu Dube had sensed Rajneesh’s attitude and rebellious nature, he was telling him in details about the French Revolution and the 1917 Bolshevik Revolt in Russia against the regime of the Tsar, laying out some visible landmarks for the boy’s early interest in Socialism. Knowledge of the English language was also initially brought to Rajneesh during these days with Shambhu Dube, and as an ardent reader Rajneesh was allowed to take away any book from the rather extensive private library of this man of letters. The volumes here to be found in Rajneesh’s first accessible and well stocked private library were an obvious expansion of the pupil’s horizon, and Shambhu Dube is without doubt to be recognized as one of the very first persons to introduce the young boy to the world of knowledge and academia.

To both of them their friendship, which lasted for twenty years, was of a rare synchronicity and quality, and Osho has called him the only single person whom he could call a friend. Shambhu Dube chose to resign from his position as a mayor and his whole presidency, and according to Osho he also dropped out of the bar association as a lawyer, following some discussions they had on politics and on what to spend your life and what not. Before that, Shambhu Dube had made the first paved roads lined by trees in the whole princely state of Bhopal and brought electricity to the twenty thousand inhabitants of Gadarwara.

Whenever Rajneesh was passing through Gadarwara by train while staying in Jabalpur, Shambhu Dube would be there to greet him at the station along with Rajneesh’s own parents. Osho rushed from Jabalpur to be with him at his deathbed when he expired in 1960, and from that time Osho’s visits to Gadarwara became more rare.

Rajneesh’s visits to the primary school happened only occasionally and Nani, who couldn’t read or write herself, was not in a position to teach him the basic skills he needed. She tried to convince the family that a private tutor was a solution, but initially nobody in the family was ready to hire a private tutor for him. After some discussions a certified tutor, a retired headmaster, was sent for. His service and meetings with Rajneesh in Nani’s house lasted

a few days only, as Rajneesh happened to scare him away pretending an alliance with the ghosts in the *neem* tree nearby. The story was that the *neem* tree next to its healing properties also had the power to catch ghosts and Rajneesh was wondering how exactly this happened. In India any story becomes a truth, and soon after even the ultimate truth, as he has later remarked. So his absence from school continued now without a tutor, and one may wonder how and when he did pick up some basic skills at all during these formative years.

“I have been teaching my whole life. I was rarely present in my schooldays either. They had to give me a seventy-five percent attendance record just to get rid of me. Even that was an absolute lie. I was absent ninety-nine percent of the time. That was the case throughout my schooldays, in high school and college.” *Glimpses of a Golden Childhood (1990), p. 247.*

Until Rajneesh had it cancelled, a compulsory cloth cap was to be worn by the pupils, and a uniform supplied by the school was kept by him at the request of others, but it was never to be used. His resenting on wearing a Gandhi cap also in high school had the headmaster summon him to his office and he was to stand outside his classroom for two months, until the headmaster finally chose to change the high school's dress code.

The rare showing of his face in primary school he called 'his visits to school' and when he finished the fourth and last class in primary school, he asked the servant to pick up his certificate from the headmaster, as his feeling was that his few visits to the school had not been appreciated by the management. During his first years in primary school a close friendship was made with the peon, the servant who had his place at the very corner of the Elephant Gate. He was very old and had the duty to open and close the gate when needed, and every forty minutes he had to hit his bell hanging in front of his small cabin. His name was *Manulal* and he was wearing a khaki uniform with very tight straps around his legs up to his knees, and his head had an ancient-looking face covered with lines. Behind the lines of his face Rajneesh found a man with love and understanding, and he became maybe the only one in primary school with whom Rajneesh felt total at ease. Whenever he visited school he would sit chatting and telling stories in his small cabin next to the impressive and dreadful Elephant Gate.

Before leaving primary school Rajneesh had his last say with the Elephant Gate. The state of *Cheechli* was a small princely state outside the British *Raj* not far from Gadarwara on the other side of the railroad. Here the maharaja had one elephant only, and according to Rajneesh he made the maharaja lend him the elephant for one day to ride through the Elephant Gate causing a big event with a gathering of crowding pupils. This was his last exit in fourth class and his last year in *Pradhamik Sala*.

Rajneesh's next school, from grade five to grade eight, was Middle School which he attended 1944-48 and where his first teacher was *Khaki Master*. His full name was *Rajaram*, but he was known as *Raju-Khaki* (*Raju* the mad), and from schooldays onwards Rajneesh and Khaki Master were befriended for thirty years. Their connection was close, and a few times Khaki Master was chosen by Rajneesh to help him out in difficult situations, as when he was supplying Rajneesh during his stay in the Shiva temple at age fourteen. That Khaki Master now and then was going to school riding a horse and sitting backwards was not making him less dear to Rajneesh, who later was to tell stories about Lao Tzu and Mulla Nasruddin who were also riding backwards, on a buffalo and a donkey respectively.

It has been told, that on his first day in history class Rajneesh was commenting on the history books that they contain the stories of kings and emperors only, those who had killed thousands of people and burned the crops,

houses and libraries for centuries. Having said this, he continued arguing that the history books were not mentioning the important history and revolutions in consciousness of enlightened persons like Bodhidharma, Tilopa, Marpa and masters of Sufi and Zen.

During this period of his schooling he designed and produced the handwritten magazine Prayas mentioned later, and he also won a grade A in a drawing contest in 1948 where he participated with a separate test paper.

The last school to be attended in Gadarwara was Government Higher Secondary School, *Maulana Rahimuddin*, which like middle school was located in the central Town Hall area in Gadarwara. Here he made it from grade nine to grade eleven in the years 1948-51 until he left for college and university studies in Jabalpur in 1951.

One of his first merits in high school was on his very first day to challenge the morning prayer with its nationalist singing of words by the great Urdu poet *Mirza Iqbal*. He made the headmaster cancel the morning prayer and a ten minutes morning silence was introduced instead. The headmaster avoided Rajneesh during his three years in high school, and when Osho later from Jabalpur visited his former high school, he recalled the headmaster telling him that he, when Rajneesh was in his final year, had told all teachers to support Rajneesh so he would pass the final examination and not bother them all for one more year if he was to fail. His matriculation was after 10 years only, as he did not attend the first grade in primary school. He might have left some impressions behind him when leaving school, as one of his teachers are said to have come to Poona later on to take sannyas.

It was in this Town Hall area, on the vast central playground in Gadarwara, that Osho used to give lectures when visiting his home town later on from Jabalpur. His last visit to Gadarwara was in 1970 when he came from Bombay for the funeral of his beloved maternal grandmother Nani. In *Osho Hi Osho* Niklank has narrated how her death during the night at 2 a.m. had been sensed by Osho, who heard her voice calling on Raja.

He certainly detached himself from his schoolmates in his maturity and range of interests, but at the same time he also had few close friends, notably Kanchhedi Sukul, Shyam Soni and Sukhraj Bharti. But he was also spending a lot of time with other friends in physical activities as well as in activities enhancing his skills in storytelling and debating.

“I was never interested in going to school. That was the worst place. I was forced finally to go, but I resisted as much as I could, because there were only children who were not interested in things I was interested in, and I was not interested in things they all were interested in. So I was an outsider.” (*Sarito 2000, p. 24*)

In the late afternoons when school was over, Rajneesh frequently went to the grain market in Gadarwara where he used to sit on the grain sacks at the open air market, chatting and telling stories to his friends. His ability in storytelling was developed these years, where especially his narrating of sensational stories from detective novels made him a popular figure with his friends. The stories went on and on, finishing every day on a peak point of suspense only to be continued the following day, a pattern and tradition we'll still meet among the storytellers on marketplaces in Africa and Asia.

“His voice and oratorical skills were equally persuasive. In India, the oral tradition is still kept alive by highly accomplished village storytellers, who weave into the traditional myths stories of their grandmothers and political events. Osho may well have been nourished by this tradition and certainly polished his gift during his academic

career and later travels.” (Puttick 1997, p. 35)

“From my very childhood I have loved to tell stories, real, unreal. I was not at all aware that this telling of stories would give me an articulateness and that it would be of tremendous help after enlightenment.” (Sarito 2000, p. 83)

So his skills in storytelling had in fact been developed from his earliest childhood, where his Nani was listening to him and he had to invent stories on an ongoing basis to satisfy her need. It was Nani who initially made him a storyteller, and it was she who lay the seed for his ability later in life to cast a spell over his audience, when narrating anecdotes and parables to make a point in his transmission of philosophical and religious matters.

“I love stories, and all this started with my Nani. She was a lover of stories too. Not that she used to tell me stories; just the contrary, she used to provoke me to tell her stories, all kind of stories and gossip. Just for her I would find something interesting, because she would wait the whole day just to listen to my story. If I could not find anything, then I would invent. She is responsible: all credit or blame, whatsoever you call it, goes to her. I invented stories to tell her just so she could not be disappointed, and I can promise you that I became a successful story teller for her sake.” *Glimpses of a Golden Childhood (1990), p. 231.*

Nani took in his words with love and respect, urging him again and again to continue: “Tell me something more,” or “Tell me that one again,” and her attention was only to be rivalled by Shambhu Dube whom Rajneesh had befriended in Gadarwara and who was listening to him not only on a basis of intuitiveness but also from an intellectual standpoint.

“But I tell you one thing: both she [Nani] and Shambhu Babu spoiled me by their being so attentive. They taught me, without teaching, the art of speaking. When somebody listens so attentively, you immediately start saying something you had not planned or even imagined, it simply flows. It is as if attention becomes magnetic and attracts that which is hidden in you.” *Glimpses of a Golden Childhood (1990), p. 233.*

From primary school onwards he was winning in competitions, and the prizes, medals, cups and shields he collected were to be stored in Nani’s house, almost turning it into a museum. When in Jabalpur, he kept on sending her prizes he had won either for debate, for eloquence or for story-telling competitions.

“I started speaking so early, yet it was not in any way what you call a speaker in the western world. Not a speaker who says, “Ladies and Gentlemen,” and all that nonsense – all borrowed and nothing experienced. I was not a speaker in that sense, but I spoke with my whole heart aflame, afire. I spoke not as an art but as my very life. And from my early schooldays it was recognized, not by one but by many, that my speaking seemed to be coming from my heart, that I was not trying parrot like to repeat something I had prepared. Something spontaneous was being borne, then and there.” *Glimpses of a Golden Childhood (1990), p. 236.*

“As far back as I can remember, I loved only one game, to argue – to argue about everything. So very few grown-up people could even stand me – understanding was out of the question.” (Sarito 2000, p. 24)

As remembered by Osho’s father Babu Lal: “At home he was never creating any problem, and often we didn’t even realize his presence as he was so quiet and silent, but outdoors he must have been a real pest! To tell you

the truth, there were always some people coming to complain about him, saying that he was a bad boy and very mean too, because he was always arguing with everybody, he was fighting with the other kids, and he would tease everybody in front of him, often with some cruel joke that he used to define as 'my special treatment', and on top of it he was even making fun of the village authorities, so ultimately he was making everybody crazy! However, to us all this never occurred, and we were always surprised about all these complaints." (33)



9. Shiva temple where Osho meditated.



10. Shiva temple. New interior. Photo: 2011.

Verbal articulation and debating was dear to him from at least grade sixth, when he started giving speeches and participating in debates. This continued and increased from the ninth grade onward, and he was from those early days known for his ability to pick any side in a debate and then go for defeating the opponent in the argument. Once he was awarded a first prize in a debating contest when speaking in favour of Jawaharlal Nehru's foreign policy of non-alignment, and at another occasion as a youngster he gave what may have been his first series of talks over seven days on religion and spirituality at a friend's house in Gadarwara. From his first radio broadcasting he remembers the puzzled director of the radio station watching Osho speaking to the microphone in front of the bare wall with his whole being involved in the transmission.

"When for the first time, somewhere in 1950, I entered a radio station studio for a lecture to be recorded...They wanted to display it all over India, broadcast it, for the simple reason that I was so young and the director of the radio station had heard me speaking in a university debate. He could not believe what I was saying, so he invited me to the studio sometime "to record any subject you give me"...He watched from there, and he was very puzzled because it was as if I was talking to people, the way I am talking to you! He had seen many orators giving their speeches for records but he had never seen people moving their hands and talking and looking at people...And I can't speak without my hands. If you hold my hands I cannot speak a single word, because it is not only that a part of me is speaking, it is my whole being that is involved in it. My eyes, my hands, my whole body is involved. My whole body is saying something, is supporting what I am saying in words." *From Misery To Enlightenment #21. (34)*

From the market Rajneesh bought a photo camera and he was keen in experimenting with its technical features. A few photos of his own are still preserved, among them a photo of his cousin sister Kranti visiting him in his room in Prabhu Niwas, Gadarwara. The room was arranged by his father for his staying there, and on the photo shelves with his books are to be seen and on the sloping wall a poster of *Rabindranath Tagore*, the famous Indian poet and Nobel prize laureate held in high esteem by Osho. (35)

Helping to support the household was definitely not among his spare time pleasures, and soon it was known that it was more or less useless sending Rajneesh to the market. Either he would forget about time and the cooking of dinner, or he would mix up what groceries to bring back home. Like one time when he forgot to bring the requested bananas and instead bought tomatoes, a commodity not at all allowed in a Jain house as just the colour red would remind them of blood and meat which are unacceptable to Jains. The unwanted tomatoes he distributed to the beggars in Gadarwara, as the beggars knew him well and they were always happy to see him, when his shopping had been miscalculated.

After school the boys sometimes used an open-air *akhara* (wrestling ground) behind a *Krishna* temple – a local temple Rajneesh also used to visit because of its beauty and silence – but still his favourite place was the nearby *Sakkar* River (shakkar meaning sugar for its sweet water) floating through Gadarwara just a few minutes from his house. Swimming he had learned already in Kuchwada, where at age five he had dived into the waters of *Narmada River* without a trainee. Now his father Babu Lal took him to the riverbank to practice swimming, but as Rajneesh was also familiar with his paternal grandfather Baba, who could spend more time away from the shop, those two in his early days in Gadarwara went to the river where Raja was swimming in the mornings. Later he was swimming with friends, jumping and diving in the fresh waters, challenging the current and roaring waves. Again and again he was pushing himself physically towards the borders of his ability, jumping into the whirlpools of the flooding river during the rainy season or climbing up the seventy-foot-high railway bridge – called *Death Bridge* because of its suicidal history – to set off from there into the river, experiencing the stopping of the mind in the jumping gap between the bridge and the river. When reading *Herman Hesse* he realized he had a soul brother who also loved the moods of the river.

“When I first came across Siddhartha, Herman Hesse’s novel, I could not believe that what he had written about the river I had known so many times...He was able to create Siddhartha, but could not become a Siddhartha. But when I came across his description of the river, and the moods, and the changes, and the feelings of the river, I was overwhelmed. I was more impressed by his description of the river than by anything else. I cannot recall how long I had loved the river – it seemed as if I had been born in its waters.” *Glimpses of a Golden Childhood* (1990), p. 253

His whole youth was spent in an intimate love affair with the river. In the stillness of early mornings before sunset and late at night he was at its banks and his first experiences in meditation happened in this natural setting (36). The river was an ideal place to enter into deep meditation, and on a daily basis he would come down to the river and sit in meditation. He simply fell in love with the river, just like Herman Hesse’s Siddhartha and the *Sakkar* River had an everlasting impact on him. Slowly, slowly, the whole existence became a river to him, becoming liquid and floating:

“And I am immensely grateful to my father. He never taught me mathematics, language, grammar, geography, history. He was never much concerned about my education. He had ten children...and I had seen it happen many times: people would ask, “In what class is your son studying?” – and he would have to ask somebody because he would not know. He was never concerned with any other education. The only education that he gave to me was a communion with the river. He himself was in deep love with the river.” (*Urmila* 2007, p. 56)

Living with the flowing river Osho understood that God is not a person but a process, not a noun but a verb, not

a doer. But an existential experience, with a beginning, a flow and some ending where the river is dissolved into the ocean. And his first experiences of satori started near that river. Not doing anything but simply being there, with the ultimate knocking at his door in a happening beyond words. After the first glimpses of meditation he started exploring how these moments and spaces could be made available without going anywhere, just by closing one's eyes. Much of his time was spent in silence, to an extent that made his presence unnoticed by other family members, and hours were passed in the shade and coolness of a huge *bodhi tree* (English: bo tree) close to his house.

In later years, when he grew up in Gadawara, he first lived in the house of his youngest uncle Shikhar Chand, also a cloth merchant like his own father. His family background surrounded by cloth merchants had a lasting impact on Osho who throughout his life was extremely interested in the wonders of garments made of quality fabric as described by Veena, his later seamstress: "Firstly, Osho genuinely loved fabric. His father had been a cloth merchant and Osho had been brought up surrounded by the colours and textures of the fabric in the shop. Anyone who has been to India knows that buying cloth is a very creative, even sensuous, process. You take your shoes off, sit down on a clean padded surface, select bolts of fabric from the shelves and an assistant unfurls them in front of you until you are almost drowning in a sea of fabric." (Veena 2012, p. 105). And she continues to reveal how during Poona Two Osho had acted just like that and left the whole scene in chaos after choosing his fabric for new robes: "In true Indian fashion, Osho had pulled out most of the pieces, flung them out to have a good look and now the room was knee high in unfurled fabric. It looked like he had REALLY enjoyed himself. It took us that afternoon and the whole of the next day to fold everything up and put it back in its correct place." (Veena 2012, p. 153)

Shikhar Chand occasionally had to interfere and put things straight when it got too tough in the encounters between the rebellious boy and his teachers – or anyone else for that matter. As Shikhar Chand's family was growing, Osho later had to move to another place in Gadawara, *Prabhu Niwas* (God's residence). Here he stayed in room no. 6, where his space was full of books placed in niches in the wall. The house has later been turned into a guesthouse.

Hazarilal, Osho's grandfather had done the family partition while he was still alive, and taking his share from the joint family partition Osho's father had purchased some land near Nani's rented house in Gadawara. Some land in Kuchwada was also sold and with this capital a new house was constructed in Gadawara, and at its frontal side towards the street the cloth and hardware shop was set up. In the meantime Osho's parents and brothers and sisters all stayed in the rented house of Nani's while Osho was a student of class eight, and when the construction was finished they shifted to the new house and left Nani's rented house to herself and to Rajneesh. Later on the new house was purchased by his uncle Shikhar Chand from Osho's brother Vijay and Prabhu Niwas was reconstructed. (37)

At one time Rajneesh disappeared from his house for two or three days to attend a fair on the occasion of *Magh Purnima* (the full moon winter day) without informing anybody at home. The fair was held on the other bank of Narmada River about ten kilometres from Gadawara, and he took great interest in the circus and the jugglers, who were playing magic and performing all kind of tricks, while his parents feared that he was hanging out with drugs or prostitutes.

“So I told my father, “I was interested only in the magic, because in the fair all kinds of magicians gathered together, and I have seen some really great things. My interest is that I want to reduce miracles into magic. Magic is only about tricks – there is nothing spiritual in it – but if you don’t know the trick, then certainly it appears to be a miracle.” *From Ignorance to Innocence #25*

From the Brahmin point of view, the Veda is white or legitimate magic, and in Hindu occult science it is believed that power over everything on earth may be obtained by means of benign spirits. The power of Hindu magicians are to induce phenomena which could be called supernatural, and it is more than likely that there are forces akin to magnetism and electricity whose functions we do not yet understand. Anything which we do not understand may be termed occult and associated with permitted/white magic or with forbidden/black magic, and to Rajneesh all this was a first look into the enchanting world of magical powers and illusions. These experiences were later to be presented by him mostly in the early publications from his time in Bombay. The sacred number seven was to dear to him as we have seen, constituting among other things the various phases of his life. (*Bhed 2006, p. 59*)

Reading, the making of poetry, leisure time at the river and hanging out with his friends were the favourite activities for the young Rajneesh, supplemented by rare cultural entertainment bought to the village from the outside world: The playing of the drama *Ramaleela*, the life of Rama, or the showing of *talkies* (movies) by a wandering man with a big box containing the projector.

“You know Gadarwara is a small place. When I lived there in my childhood, movie cinema had reached that town for the first time. Its shows, in the beginning, used to be extremely irregular. Cinema was an innovation. The show would sometimes start at 6 o’clock in the evening and end at 11 o’clock in the night. At times the machine would give way. And, sometimes the show used to start at 8 o’clock and end at midnight. Usually I would inform at home that I was going for an evening movie. If I told the members that I was going to some temple, once in a while there was a slight possibility of some one reaching the temple to check if I was really there or not. But the very information that I had been off for an evening show, that meant a low grade objective, would deter them from going out to see. The family would go to bed at the usual time knowing that I would return home only after the end of the show. But actually I would leave the house with the advent of dusk and reach the banks of a tiny river in Gadarwara. I have spent countless nights lying naked on the sandy banks of that rivulet. Several dark nights, I have spent digging an old grave on the river bank and have lain there for how long on one knows. So, if you go and ask my people they would tell you that in my childhood I used to frequent picture-halls. That I ever practiced meditation they have no knowledge of.” (*Bharti 2012, p. 123*)

But he was also deeply concerned over the political and social injustices in India under British rule.

Gandhism and Socialism

As mentioned earlier both his uncles Amrit Lal and Shikhar Chand were to have an profound influence on the young Rajneesh, their agendas being Gandhism and socialism respectively. Where Amrit Lal took part in Gandhi’s independence movement, Rajneesh found himself even closer to his other uncle Shikhar Chand, who engaged himself in the progressive socialist thinking of the early Congress Party as we have seen. Several group meetings in a study circle on socialist ideas were arranged in common by Rajneesh and his uncle in Gadarwara. The study circle was reading and discussing books regarding Gandhism, socialism and communism, and also books on the French and Russian revolutions and Marx’s *The Capital* were available to the participants

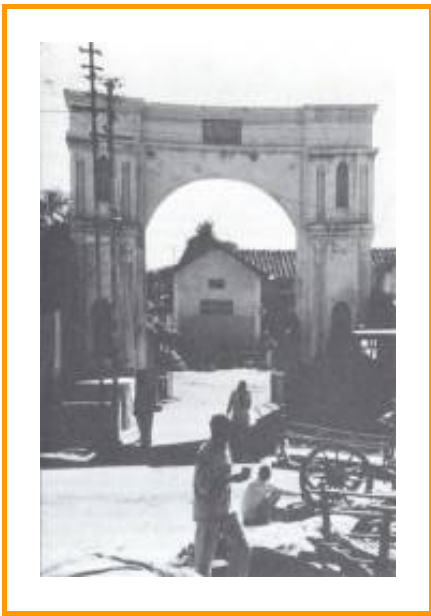
from the circle's own collection. We may presume that also *pragativada*, the progressive Hindi authors influenced by socialist ideas, were among the writers being discussed in the study circle. Shikhar Chand was prohibited by the authorities to continue his studies beyond high school because of his participation in political movements.

“Before India became independent there was such a feeling all over India. My house was a place of conspiracy. My two uncles had been in jail many times, and every week they had to go to the police station to report that they were not doing anything against the government and that they were still there. They were not allowed to move out of the town but people were coming to them – and they all had so much hope...One of them, a very famous revolutionary, Bhavani Prasad Tiwari, was the national leader of the socialist party. Whenever he had to go underground he used to come to my village and just live in my house, hidden.” *From Ignorance To Innocence*
#1

Following the 1942 Congress Movement and the campaign for *Quit India!* with its peaceful continuous disobedience, but also its widespread riots, Shikhar Chand had to go to jail. He was convicted for manufacturing bombs to be used in terrorist activities. Certainly he was not the only one to go to jail, as 92,000 Indians were arrested during the movement until 1944 with the hardliners among the freedom fighters to be deported to isolation at the penal settlement in *Port Blair* on the Andaman islands where its *Cellular Jail* had first been used in 1858 for mutiny prisoners as a new Imperial gulag.

“His uncle Sri Shikhar Chand was deeply interested in politics and Gandhism. From him Rajneesh had studied the biography of Gandhiji and other literature of Gandhism. He had also read the famous book *British Empire in India*, written by the freedom fighter Sri Sunder Lal, which was banned and anyone keeping the book with him was committing a criminal offence. In that voluminous book the Black Chapters of East India Company regarding mass massacre, rapes, looting etc were disclosed with sufficient proofs. And it is no wonder that The Collected Works of Mahatma Gandhi in 30 volumes are still on the shelves of Osho Library in Poona. His elder uncle Sri Amrit Lal was a poet of Hindi and he had a good collection of the Hindi poetry. Rajneesh had keen interest in reading Hindi poetry and he used to write the selected stanzas in his note book. Later on during his discourses, he quoted these selected stanzas.” (38)

Jawaharlal Nehru imbibed the gospel of socialism which he had met in the economic and political developments of The Soviet Russia during his European tour. He and Gandhi had their ongoing grievances of the right course of the Congress Party during the increasing resistance movement, leading towards the final fragmentation of India and the creation of Pakistan. But before that, Nehru was to spend a no less than a total of 3,251 days in British prisons.



11. Elephant Gate.



12. Ganj Primary School.

Rajneesh was himself in the hey day of the British *Raj* speaking ardently against oppression and injustice, but he never became politically involved or signed up as a regular freedom fighter for Congress. His political inclination can be grasped in this quote from Vasant Joshi: “However, in 1940, a representative of the Indian National Army (INA) led by *Subhash Chandra Bose* met with Rajneesh and his uncle Shikhar Chand. He inspired them to form a youth branch of INA, and Rajneesh was made its captain. For some time Rajneesh was also a member of another nationalistic movement, *Rashtriya Swayamsevak Sangh (RSS)*, but did not stay in it for too long. In fact, he quit both INA and RSS because he could not accept any external discipline, ideology, or system.” (Joshi 1982, p. 38). (39)

The Indian National Army was 25,000-strong and commanded by the Indian nationalist *Subhash Chandra Bose*. It was mainly recruited from sepoys captured by the Japanese in Singapore or Malaysia, and they were now deserting the British *Raj* to fight for Japan. Many Indians were during the Second World War confident, that INA would be instrumental in India’s fight for freedom at its final stage and *Chandra Bose* stands out as India’s second most revered independence leader. Born in 1897 Subhash Chandra Bose was known popularly as *Netaji*. He was fiercely opposing Mahatma Gandhi’s idea of non-violence, as his own stand was a militant radicalism. He had adopted the tiger emblem of *Tipu Sultan* – ‘The Tiger of Mysore’ – as well as the slogan of the mutineers of 1857, *Delhi chalo!* (Onward to Delhi!). Chandra Bose died in a plane crash in 1945 following his resistance to the British.

The spreading of nationalist booklets and propaganda was supported by the effort to fight illiteracy, and by the end of the 1930s 15% of the Indian people were literate, mostly men, thereby having direct access to the burning questions on the nationalist agendas coming from the printing presses of India with an increasing speed.

According to his uncle Amrit Lal, Rajneesh even formed a group of young friends that regularly discussed communist ideology and their opposition to religion (40). On the walls of their meeting place Amrit Lal had seen written: “Religion is an opium.” His concern for the spreading of communist ideas made Rajneesh and his friends build a small library mostly containing communist literature. The socialist ideology stayed with him for quite some years, and he was in the late 1940s reading communist authors at large. But after 1950 he was distancing himself from socialism as well as from Gandhism. His departure from socialism was the theme for a series of

lectures held in Bombay 1970, later to be entitled *Beware of Socialism (1978)*.

Osho's cousin Arvind Kumar Jain remembers from those days: "After the Communist Ideology Osho formed a Socialist Group of 10-12 Youths at Gadawara in which Osho talks on Socialism & its thinkers: Acharya Narendra Deo, Shri Ram Manohar Lohia, Babu Jai Prakash Narayan & other Prominent Thinkers of Socialism. In weekly Group Discussions Osho presented his views on Socialism to whom the listeners listen very seriously. At this time in Hoshangabad, Gadawara & Narshingpur the eminent Political Socialist persons Shri Hari Vishnu Kamath and Thakur Niranjana Singh has made their powerful influence by Socialist views. At the time of Communism & Socialism Ideology, Rajneeshji came in contact with Comrade Srishidhar Mukherjee & other Communist personalities at Jabalpur." (*Jain 2007 #17*)

Osho was indeed born under the second continental *satyagraha*, which under Gandhi's guidance lasted from early 1930 to early 1934, and during the three Round Table Conferences in London between 1930 and 1932, where Indians were invited to discuss with British politicians the making of a new constitution, negotiations which finally took shape in the Government of India Act of 1935. The act provided for some kind of self-rule and autonomy (*dyarchy*) for the eleven Indian provinces within a federal structure, but with its many reservations political and economic power both continued to be concentrated in the hands of the British government. Nehru called the Act a 'Charter of Slavery' and it didn't take long before the new viceroy Lord Willingdon had declared total war on the Congress. With its socialist ideas, Congress was beyond doubt the main anti-imperialist force in India. Babu Lal, Osho's father, remembers how Rajneesh in line with Marxist point of view started calling religion the opium of the people:

"That's exactly what he was saying, and all the time, for that matter! He had become a Marxist, but he was limiting himself to be a theorist, an avid student of Marx, Lenin, Hegel; yet I believe that he had never become a militant, also because our village was not offering much space for active politics...In those times India was still under British dominion and all of our family was of a nationalistic spirit, for a revolutionary independence, and my brother went even to prison for this idea. Hence, politics was a common fact in our family, and we were very open-minded people, not one of those orthodox families, closed and reactionary. Therefore his political choice didn't disturb us at all, because he was already a very rigorous individual, of absolute sincerity, and it was clear to everybody that he knew very well what he was doing." (*41*)

In spite of nationalist insurgence the gradual transfer process of power from British colonial rule to Indian hands turned out to be peaceful, in the provinces in the 1930s and then at the Delhi centre in 1947. This said, the blame for the killings in Punjab and elsewhere when India was partitioned and Pakistan born, may be shared between the Muslim negotiator Jinnah and Lord Mountbatten with his plenipotentiary power and mandate to let India go from the British Empire as soon as possible. The birth year of Osho was also the year for the death of the legendary *Motilal Nehru* who defied Hindu orthodoxy and he was the father of *Jawaharlal Nehru*, who became the first prime minister of a liberated India at the midnight hour of 15th of August 1947. From the debate in the British Parliament it is tempting to quote the words of Winston Churchill who was strongly in opposition to the transfer of power, a quotation which may give some understanding of the colonial attitude India so eagerly had been fighting for almost a century:

"In handing over the Government of India to these so-called political classes, you are handing over to men of

straw, of whom in a few years no trace will remain.” (Mishra 1956, p. 491)

We have seen that the young Rajneesh was an ardent admirer of Mahatma Gandhi, the former Gujarati lawyer, and his leading role in India’s national liberation movement. So the literature of Gandhism was studied intensively by Rajneesh in Gadarwara. It’s hard to imagine that during his school days Rajneesh has not been handed out the Hindi textbook ‘What every young boy should know about Gandhi’ and that Gandhi’s pamphlet *Hind Swaraj* (1909) and his Hindi newspaper *Navajivan* (Young India) had not been read by him at an early age, but this matter still has to be verified (42). What we do know, is that *The Story of My Experiments with Truth* (1940), the autobiography by Mahatma Gandhi, was studied by Rajneesh and the biography is explicitly mentioned by Osho in *Books I Have Loved*, calling it one of the most authentic autobiographies ever written.

“...it is very difficult to find a man of so much integrity, sincerity, honesty, and a tremendous desire to know the truth. But that very desire becomes a barrier...I feel for the man, although I have always criticized him for his politics, his sociology, and his whole stupid idea of turning the wheel of time backwards. You can call it the spinning wheel...he wanted man to become primitive again. He was against all technology, even against the poor railways, the telegraph, the postal system.” *Books I have Loved* (1985) #15

As mentioned his father Babu Lal as well as his uncle Shikhar Chand were members of Indian National Congress, and the activities – or to be more precise: passive resistance – of Gandhiji were discussed in his Jain family and in all daily newspapers in India. Shikhar Chand was a leftist belonging to the left wing of Congress and believing in revolutionary socialism. Later on other left wing members of Congress stepped out and organized the Socialist Party: Subhash Chandra Bose, Shri Ram Manohar Lohia, Jai Prakash Narayan and Acharya Kirshani. (43)

Gandhi’s commitment to non-violence had deep roots in the Hindu and Jain heritage of his Indian homeland. The credo of Jainism *Non-violence is the ultimate religion* was almost identical to the *ahimsa* (non-violence) and *satyagraha* (non-cooperation) of Gandhism, making it easy for the boy Rajneesh to identify himself with this common religious and ethic approach. And we can only guess how big a mark Gandhi’s dialectical virtuosity had left on the upcoming orator. (44)

Gandhi saw people as spiritual beings. He believed that there were as many religions as there were individuals, and he followed his whole life the long-established Hindu pattern of syncretism. By his own example he showed the way of *swadeshi* (use of things belonging to one’s own country) and one of its elements, hand-spinning on *charkhas* (spinning-wheels), became part of Gandhi’s daily routine in his attempt to fight rural poverty and unite educated and uneducated in a shared experience. He was aiming at the consciousness of the Indians, and he preached a life of simplicity with the fulfilling of essential needs only. His focus was on the village as the social framework for interdependence and local co-operation with as little outside government as possible.

His use of traditional Indian language and its rich symbolism is a major factor to explain his power over the Indian people: *Satyagraha, swaraj, sarvodaya, ahimsa and harijan*. Gandhi used in his last phase the prayer meeting as a device to announce his major moves and decisions. The prayer meeting had two parts. The first consisted of a reading from religious texts followed by hymns and prayers. To set an example of tolerance verses were read from the Koran and the Bible along with those from Hindu texts. The second part was Gandhi’s personal ‘post-prayer message’ which he said should be regarded and listened to as an integral part of the prayer. The

red thread in Gandhi's 'post-prayer message' was that of tolerance and social discipline, and the psychological design of these events is very likely to have influenced the young Rajneesh. He saw a mechanism useful to promote a mutual understanding of the need to focus on the common religious values rather than differences. To what extent his later discourses with their intermingling of sutras, commentaries and mundane remarks, from Jabalpur and onwards, have found some inspiration from Gandhi's oratorical and psychological design still has to be discussed. An argument that they didn't share a common syncretism is hard to sustain. (*Philips 1970, p. 241*)

It was within the Indian *guru* tradition that Gandhi took his stance and to most Indians he became a messianic figure with a remarkable charisma. His jail sentences and fasts all contributed to his heroic image which had a remarkable attraction for most Indians, including those who never actually followed his guidance.

According to Osho, Gandhi during his life had the idea to become either a Christian or a Jain, and his first guru was indeed a Jain, *Shrimad Rajchandra*. One time Gandhi even received a letter from *Meher Baba* who offered him spiritual guidance, but this offer was considered arrogant and turned down by Gandhi. Gandhi was very much inspired by the small pamphlet *Unto This Last* by *John Ruskin* also cherished by Osho. The book is said to have transformed Gandhi and to have changed his life. Commenting on this, Osho takes the opportunity to reveal some of his basic understandings of the process of reading:

"If I had read that book as Gandhi did, I would not have come to the same conclusion. It is not the book that matters, it is the man who reads, chooses and collects. His collection would be totally different although we may have visited the same place. To me his collection would be just worthless. I don't know, and nobody knows, what he would think about my collection." *Glimpses of a Golden Childhood (1990), p. 428*

It happened once that Gandhi's train was passing through Gadarwara and the stationmaster introduced Rajneesh at age ten to the Mahatma after the boy had been waiting for hours for the delayed train and all people had left the station during the night. The three rupees, Nani had given Rajneesh, were on Gandhi's request to be dropped into the collecting box Gandhi was now carrying with him. Arguing with Gandhi Rajneesh tried to make him support the many poor people in Gadarwara itself, to much surprise to the secretary and Gandhi's wife Kasturba. To the boy Rajneesh this meeting had turned Gandhi into a businessman, and his star had fallen somewhat on the firmament. His affinity for Gandhi and his grievances at seventeen, when Gandhi was killed in January 1948 by *Nathuram Godse*, tells us that Gandhi's message of non-violence have had a profound impact on the values and understanding of the young Rajneesh and he was crying his eyes out at the death of Gandhiji.

"He [Rajneesh's father] said, "You, and weeping for Mahatma Gandhi? You have always been arguing against him." My whole family was Gandhian, they had all gone to jail for following his politics. I was the only black sheep, and they were, of course, all pure white... Particularly – just that it is on the record – I want to say to you that there were many things about Mahatma Gandhi that I loved and liked, but his whole philosophy of life was absolutely disagreeable to me. I loved his truthfulness... his cleanliness... that he respected all religions... his simplicity... I had to explain all this to my father later on, after I came back [from Gandhi's cremation in Delhi]. And it took me many days, because it is really a complicated relationship between me and Mahatma Gandhi. Ordinarily, either you appreciate somebody or you don't. It is not so with me – and not only with Mahatma

We find his initial respect for Gandhi reflected in a number of his early publications from the 1960s focusing on Gandhi, and already in his first printed periodical *Mukul* (Flower in bud) from early Jabalpur in 1953 an article on Gandhism was featured. (45)

However, in the course of the next years Rajneesh's position was changing into severe criticism of Gandhi as a role model for the Indian people and its prosperity, and this view is found in his later publications on Gandhism. He argued that Gandhi was first of all a spiritual person who had to enter politics out of necessity and therefore his political mistakes are not beyond criticism (46). In his speeches and lectures we hear him distancing himself from the Mahatma again and again, as in 1969 when he was speaking by invitation at the centennial of Gandhi's birth celebration in Jabalpur:

"Gandhiism honoured poverty by dignifying it as *Daridra Narayan* (the poor as God). As a result people were satisfied in themselves considering poverty as an honour. They never tried to make money. The concept of 'Plain living and high thinking' stopped the development of the country...The Gandhians are submerged up to the brim in corruption fulfilling their suppressed temptations with the demise of Gandhiji. All the ideals have gone away. Therefore it is very necessary today to think over Gandhism. It has damaged the nation a lot and now we have to be cautious so that it can not do so any more." (*Bhed 2006, p. 286*). (47)

While in higher secondary school Rajneesh remained interested in socialism although he gradually became more and more critical, not the least following his attendance in the national meeting of the *Congress Socialist Party* (CSP) held in Panchmarhi. This meeting proved quite disappointing to Rajneesh and soon he began criticizing some of the leaders of the Socialist Party, such as Jaya Prakash Narayan and Asok Mehta. CSP had emerged in 1934 for the spreading of more radical political, economic and social reforms, and their socialist ideas had impressed also Nehru who was sympathetic, but at the same time pragmatic not to join a socialist party too leftist to his own stand. In the words of J.P. Narayan's: "Gandhism has played its part. It cannot carry us further and hence we must march and be guided by the ideology of socialism." (*Brown 1986, p. 296*)

On two occasions in particular his friends remembered him secluding himself from the outer world, spending much of his time meditating at the banks of the *Sakkar* River. First time when his boyhood companion Shashi died, and again the following year when Mahatma Gandhi was assassinated on January 30, 1948. Hearing the news of Gandhi's death Rajneesh went to the riverbank with some of his friends to sit in silent meditation. And the fact that Mahatma Gandhi's ashes later were to be immersed in the Narmada River at *Tilwara Ghat* some ten kilometres from Jabalpur was definitely not to make Rajneesh's love affair with this river less intense. It is beyond doubt that Gandhi and his silent fight to end the colonial rule over India by his own soul force and *ahimsa* had shown to Rajneesh the prevailing power of non-materialistic and emancipating forces.

According to Gyan Bhed, Rajneesh was introduced to a number of high level Indian politicians: "Sri Babu Lal went to his friend *Sri Ambalal Patel* in Ahmedabad with Raja. Raja called him Bapuji. He was a very influential and insurgent political person. He had very close relations with the top ranked political person like Gandhiji. He got Raja introduced to *Mahatma Gandhi, Mohammed Ali Jinnah, J. Krishnamurthy and Sharat Chandra Chatterjee etc.* He had also the capacity to look into the mysteries of the universe and the number of his disciples grew rapidly after his book 'Vivek Aur Sadhana' was published." (*Bhed 2006, p. 90*)

The Indian mystic Masta Baba out of his vast network of people introduced Rajneesh to the first prime minister of India *Pandit Jawaharlal Nehru* and his young daughter *Indira Priyadarshini Gandhi*. She was later much interested in Osho and is said to have had one of his books on her bedside table at the very time when she was assassinated by her Sikh bodyguard, following her attack on *The Golden Temple* in Amritsar. She is also known to have performed Tantric rites in her home (*Singh 2002, p. 380*). In a lecture she was blessed by Osho, and at a meeting in 1978 she was presented with a darshan diary and a discourse book on Zen. (*Allanach 2010, p. 236*) (48)



13. Osho's class room in Ganj Primary School. Left: Sukhraj Bharti. Photo: February 2000.



14. Pandit Shambhuratan Dube.

Masta Baba and the young Rajneesh were on the first day having an unscheduled meeting with Nehru for ninety minutes leaving the Prime Minister *Morarji Desai* waiting in the secretary's front office for his own appointment to happen. Osho has recalled, that from that time Morarji became his enemy causing quite some trouble when in the 1970s Osho was to find an appropriate location for his growing Poona ashram. They met over three days in Nehru's house *Trimurti*, later turned into a museum, talking of poetry, the poetic experience, meditation and what not. Finally Nehru gave Masta Baba the address of *Ghanshyam Das Birla*, one of the richest men in India, in case he could be of any help to Rajneesh if needed. It was in the garden to the House of Birla, the billionaire industrialist and his patron, that Gandhi was assassinated.

The very same year as Osho was born the well known English author *Edward Thompson* published his novel *A Farewell to India* (1931). Here he predicts the downfall of the Raj and describes the last days of power and 'the granite of the Raj'. Like the boy Rajneesh had experienced himself, the book tells about Gandhi's train rides in India where students were called out to meet the Mahatma at RLY with the train waiting for half an hour at the station. Later on students are supporting Gandhi through actions at their colleges, and although we cannot verify right now that this political narrative was actually read by Osho, nor the same author's *The Other Side of the Medal* (1925) on the British misrepresentation of the so called Mutiny, it would be a surprise to us if in his voracious reading he had missed these tales so dear to him in their contents.

Gradually Rajneesh's affinity was moving on from the political world to the sphere of meditation and spirituality, and experimenting became very much an integrated part of his life. He would experiment and search on all levels, with sleep, with eating and fasting and with meditation in nature. Breath exercises and the occult were

within the range of his experiments, as well as hypnosis, and all this practicing was directed towards the state of meditation and the moments when one transcends the mind. To be alert and aware was from now on his intrinsic method, and courage his sole and indispensable prerequisite for the journey towards freedom and truth.

1.2 Spiritual Traditions

Jainism

As already indicated Osho was brought up in an orthodox and traditional Jain family at his parents' house in Gadarwara. In Kuchwada his grandfather Nana had been a devoted Jain also, and his maternal grandmother Nani would discuss Jain religious matters with the curious boy. We have seen him showing his grief when his younger sister Kusum died in his dressing up as a Jain ascetic and begging his family for food carrying his begging bowl. When his beloved grandfather Nana had died on his journey to the hospital in the bullock cart the boy was presented with Nana's most precious belonging: His finger ring with an image of Mahavira, the last Jain tirthankara. And as we'll see later on, the young Rajneesh was to use the designation Chandra Mohan Rajneesh *Jain* on the front page of his homemade magazine *Prayas*.

So Jainism has been a major factor in his childhood's socialisation, and its mark has to a high degree been left on him. In an early letter, written to Kranti while he was living in Napier Town in Jabalpur, he is discussing these matters as he was doing repeatedly in various contexts over the years:

"The most significant thing about knowing man's life is that much of it contains conditioning given by the society. An individual is not just an individual, much of what he is has become from the society. And getting rid of this hidden society within him is the biggest challenge, because the individual begins to take this layer of social conditioning as his own being." (49)

The young Rajneesh was much aware of the conditioning imposed on him from the outside, not only the political, but also the religious and social conditioning. On his family's Jainism he has mentioned later on:

"I was born in a Jaina family, and naturally, just as everybody else is conditioned, the conditioning was imposed on me. But I was continuously watchful, continuously alert; hence, I was not caught by the conditioning. And the conditioning is so subtle, once you are caught in it, you become incapable of thinking, seeing, anything that goes against your conditioning, you become deaf to it." *Be Still and Know #6*

The Sanskrit word Jaina derives from *jina* – conqueror, a line of enlightened human teachers who transmit the true doctrine of non-violence and subsequently attain the freedom from rebirth. Jainism emerged along with Buddhism at the end of the Vedic period where the body of Vedic literature had been collected. Members of the learned Brahman class had been speculating on the nature and function of the sacred rituals, and they derived from these speculations two generalised ideas which were to become central for Indian religions: *Samsara* – the world of continuity and rebirth, and *karma* – the belief that any action of whatever quality generates rebirth as a consequence. However, the Jain philosophy of time (*kala*) might have made the young Rajneesh rather dizzy when trying to grasp the concept of regularly returning eras of incredible vast time spans with their alternating periods of in- and decreasing spaces lasting no less than thousands if not millions of years in aeons upon aeons not very different from Hindu cosmology. Guess this perspective on time has been a good exercise for his

developing spirituality.

Vardhamana Mahavira, the founder of Jainism, was a historical figure and contemporary of Buddha and lived 599-527 BCE. He is the last tirthankara (50) in a row of 24 ascetics and enlightened masters starting with the first master *Adinatha* mentioned in Rigveda. Mahavir taught a philosophy superficially similar to Buddhism, and he was himself in early writings given several epithets, among them *Bhagawan* – the venerable. The term *Acharya* is denoting a Jain teacher or master ascetic, and both epithets were in due time to be used by Osho: Acharya in Jabalpur and Bhagwan later on in Bombay and Poona. (51)

The Jains present themselves as advocates of harmony, conciliation and the essential equality of spiritual traditions. A general view in Jainism is that all religions are essentially the same, and that the followers of different faiths need to respect the truths which are to be found in other traditions. These understandings are of the very same nature as the non-dualist form of *Advaita Vedanta*, a view of the unity of the world's religions widely distributed in India throughout the nineteenth and twentieth century. This understanding was shared sentiment to Hindus and Jains, and this religio-political view was essential in promoting communal solidarity and moral during India's fight for independence. But already in the eighth century this liberal approach to alternative non-Jain spiritual paths was mapped by *Haribhadra*, the most wide-ranging mind in Jain history and the first classical Indian author to write a scholarly work of doxography in which he presented Jain thought within the broad framework of contemporary intellectual orientations and Indian thinkers. Throughout his life Osho could be seen ardently propagating these basic values of Jainism and Advaita Vedanta both, and *syncretism* and *eclecticism* were in the course of time to become key words in the mapping of his spiritual path.

In many ways Jainism has similar dogmas as Buddhism as it was emerging from the same heterodox world of the Ganges basin and at the same time. You must embrace a life of world renunciation, non-attachment and an extreme form of non-violence. And as a monk or nun you must embrace the *Three Jewels*, namely right knowledge, right faith and right conduct, and take fierce vows: no violence, no untruth, no stealing, no sex, no attachments. So in many ways we are here dealing with a austere and ascetic religion propagating values which Osho was to denounce later on in a much more life affirmative approach to existence. In short, he was moving all the way from asceticism to ecstasy.

Despite this social and religious interaction and common understanding the Jains at the same time attacked the very foundations upon which Hinduism was build. The prestige of the Veda scriptures was challenged by the Jains, who claimed that their provenance and the absence of an author did not imply a divine status, whereas the Jain scriptures were deemed to be of human origin and of greater value. Crucial was the evil doctrine in the Veda prescribing rituals for animal sacrifice, a sin of violence to the Jains that could only lead to a dreadful rebirth. (*Dundas 1992, p. 195*) (52)

Some of the most artistic and noteworthy Jain temples are in Khajuraho, where six temples from the 10th and 11th centuries are to be found in the eastern group of temples. *Parsvanath* being the largest and finest of these, with sculptures that refrain from exhibiting the sexual intensity found elsewhere in the Khajuraho temple complex. The very remoteness of the temples in Khajuraho had helped to preserve them from the demolition by Moslem invaders. On Mt. Abu pure dreams perfected in marble can be seen in the *Dilwara* group of Jain temples from the 11th and 12th centuries and the temples with their carvings are among the finest Jain architecture to be found in

India. Again and again in his discourses Osho has been revealing his awe of these temples, most notably the Khajuraho temple complexes praised by Nani and visited by him several times on journeys out of Jabalpur. The Sanskrit name for a holy place is *tirtha*, and referring to Osho's love for rivers, it appears that the Hindu reverence for sacred rivers has no founding with the Jains, as no Jain *tirtha* has had any sacred status conferred on it through proximity to water. Pilgrimage remains a popular activity owing to its combination of religious and recreational substance, and prominent *tirthas* are *Pava* near Patna, the site of Mahavira's death, and *Mount Sammeta* in Bihar, both places sacred to Shvetambaras as well as Digambara Jains.

The painting of miniatures in illustrated manuscripts was greatly developed by the Jains during the medieval period, and a large number of such manuscripts are preserved in different manuscript libraries. This tradition was carried on by Osho's paintings of miniatures in his books throughout the years, and the beautifully illustrated Jain invitation rolls (*vijnapati patras*) may have been a source of inspiration to Osho, when in Jabalpur he was himself designing invitation and greeting cards for the Jain *Divali* festival. *Divali* (Row of Lights) is celebrated in mid-October in both Hindu and Jain communities, although with different connotations. The Jain festival commemorates the final liberation of Mahavira, and the lighting of lamps by the kings in the Ganges area are in tribute to the light of knowledge which had disappeared with the death of Mahavira. (53)

The bulk of literature produced by the Jains is essentially religious as the monks and laymen have devoted a major part of their time to the study of the shastras – the holy books (54) – the writing of books and the copying of manuscripts. The early literature is mostly written in the *Prakrit* language, the common language of the masses at the time of Mahavira, but gradually other Indian languages have been adopted for the dissemination of their religious principles. (55)

“The importance of scriptural knowledge in attaining liberation and the emphasis laid on *sastradana* (gift of books) have instilled an innate zeal in the Jaina community for the composition and preservation of literary works, both religious and secular, the latter, too, very often serving some religious purpose directly, or indirectly.”
(Jain 1977, p. 150)

With this emphasis on the creation and preservation of scriptural knowledge, it is only natural to find that the oldest manuscript libraries in India are those of the Jains. Their holdings can be dated back to the eleventh century and their value not only for Jain literature, but for classical Indian literature in general is of significant importance. The *Shvetambaras* in Gujarat founded famous libraries in Patan and Jaisalmer, where in the Thar desert manuscripts were taken away and secured to save them from Moslem destruction. In Jaisalmer we find the oldest known Indian paper manuscript dating from 1189, and generally it is hard for Western scholars to gain access to these ancient Jain treasures, as they are under strict control due to their role as *sacred objects in toto*, and not only because of the importance of their content for the Western mind.

The study of Jainism has come late to western scholars and the integration of Jainism in the wider picture of Indian society has generally been absent. With no ethnographic studies made in this field it was not until 1980 an English reader could have a somewhat more accurate sense of the Jain religion. The lack of interest among Jain scholars in publishing their works in English may have contributed to the ignorance of Jain literary and philosophical tradition in the West. (Jaini 1979)

The two principal sects are the *Digambara* (sky-clad) and the *Svetambara* (white-clad), so-called because the

male ascetics of the former go around naked and those of the latter wear scanty, unsewn white clothes. Under British law Digambara Jains needed a permit to enter cities in their nakedness and they had to be surrounded by followers to hide their nakedness.

The first *Shvetambara* reference to the *Digambara* branch was the appearance of a 'Forest-dwelling Lineage' of a particularly austere ascetic community.

"Shvetambara monks and nuns wear robes (an upper and a lower garment) and they use a bowl into which alms are deposited and from which they eat. They believe that women can attain spiritual deliverance and that the *kevalin*, the fully omniscient being, needs to take food. Digambara monks, on the other hand, wear no clothes at all (this does not apply to Digambara nuns) and do not use an alms bowl, eating their food from their cupped hands. They reject the authority of the Shvetambara scriptures, as well as the possibility of deliverance for women and the omniscient being's need for food." (*Dundas 1992, p. 40*)

The Digambara attitude to their scriptural tradition is less complex than that of the Shvetambaras and at the same time more mysterious, in the very fact that they reject the whole Shvetambara canon of holy books. The circumstances for this schism are less known, but we cannot leave out the possibility that *Kundakunda*, an early 2nd century Jain Digambara acharya and mystic, may have a role in the withdrawal from the scriptural tradition and toward a more mystic approach. Kundakunda's book *Samayasara* (Freedom) is mentioned by Osho in *Books I Have Loved*, where he calls it beautiful and one of the greatest books produced by a Jain enlightened master, but also very mathematical and dry in its style. *Books I Have Loved (1985) #3*

The Jain influence on Osho is explicitly to be found from the Jain saint *Taran Taran*, to whom he has devoted some of his first published booklets in Jabalpur in the 1950s to be mentioned later. And his gifts to public libraries when moving are founded in the Jain custom of *sastradana* (gift of books). Values and understandings from Jainism were imbibed by the young Rajneesh from his family, although he later ardently rejected the religious organization and its holy messengers.

Jainism did not attain the power and extension of Buddhism, and it never spread beyond the boundaries of India. At the time Osho was born, it was discussed whether or not the Jains were to be regarded legally as Hindu dissenters, and in those days Jainism had lost a great deal of its former power, its number of followers decreased to no more than one million (In 1981 up to 3.2 million), although Jainism was not confined to those people only who were devoted Jains, but its views on life and moral code were far wider spread over the Indian subcontinent. Still Jainism was carried from place to place by learned and enthusiastic Jain ascetics, who attracted not only the broader masses but especially educated people all over India, and its plea for universal love and tolerance was to a large extent met with sympathy where ever it was preached. Yet the strict caste regulations and sectarian organization of the Jains of north and central India were responsible for an ongoing diminishing of the number of followers and the general decline of Jainism to a great deal caused by its breaking down into different sects and sub-sects.

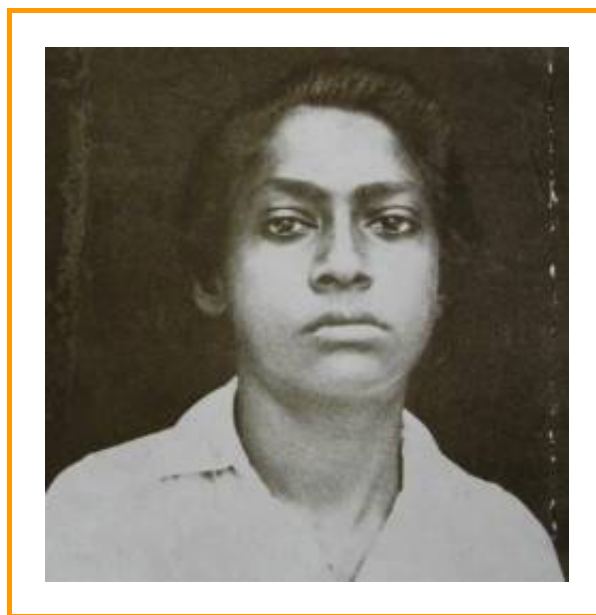
Within the Jain community, two distinct parties were to be found around 1930, at the time when Osho was born. The conservative party was opposing every closer connection with heterodox people, the traveling to Europe and any education based on Western lines, as well as the study of the sacred writings by laymen. The reform party was opposing the traditional caste system and its obvious repression of the social position of women, a

matter to be highlighted in Rajneesh's relationship with Shashi, when he was sixteen. They also eagerly propagated principles for education based on broader and modern lines, and at the same time they were encouraging the thorough studies of the sacred writings as well as the popularization of Jain literature, not only in India, but also in the West. (*Krause 1930*)

It was this Jain socio-religious system that surrounded Rajneesh and to a certain extent made it's hallmark on him during his upbringing in Kuchwada and Gadarwara. In the words of Vasant Joshi: "Dadda's father's family were followers of a small sect called Taran Panth. The sect was founded in the sixteenth century by a saint named Taran Swami, who was a contemporary of the Indian saints Kabir and Nanak. The Jain religion, founded by Mahavir, contemporary of Buddha, was later split into two sects: Digambara and Shwetambara. Taran Swami belonged to the former. The Digambara sect was split further into several small sects, one of which was known as Parwar. Taran Swami's family came from the Parwar sect, which is primary located in the state of Madhya Pradesh. Taran Swami opposed the idol worship widely prevalent among Digambara Jains and preached the worship of the formless. He criticized the emphasis the Digambara Jains placed on materialism and exhorted them to turn toward the spirituality taught by Mahavir. Taran Swami was put to a lot of trouble and harassment by the society for his views. However, a few Jains and other non-Jains became his followers. Dadda's forefathers were among those who had accepted Taran Swami as their guru. His teachings are contained in fourteen books. It is said that Bhagwan read his works as a child and may have been inspired by his teachings." (*Joshi 1982, p. 189*)



15. Magga Baba, the mystic.



16. Osho at age thirteen 1945.

Osho's maternal grandfather Raja Saheb in Kuchwada was also a Digambar Jain, and there was a small Jain temple in the village built by him. When he was a boy Rajneesh used to visit the small temple, but only when it was closed, and sometimes just to steal some prisms from the chandeliers, all donated and later again to be replaced by his grandfather, a devoted and obviously patient Jain. Osho's early experiences with orthodox religions were all characterized by his critical approach to those who blindly were following old traditions without any awareness and questioning.

"I am reminded of my own childhood and so many things that will help you to understand the beauty of the question mark. And unless you understand the question mark as something intrinsic to your humanity, to your

dignity, you will not understand what mysticism is.

Mystifying is not mysticism. Mystifying is what the priest have been doing. They have taken your question mark....

This is what I was going to tell you. In my childhood they started giving me answers...because there was a special class for Jainism in the Jaina temple and every child had to attend it, one hour every morning. I refused... But before a child even asks a question, you stuff his head with an answer. That is a basic and major crime of all the religions. This is what programming is, conditioning is.

From my very childhood I have been continuously questioning knowledgeable people. My (parents') house was a guest house of many Jain saints, Hindu monks, Sufi mystics, because my grandfather was interested in all these people. But he was not a follower of anybody. He, rather, enjoyed me bothering these saints." (56)

Whenever a Jain monk or a Hindu saint entered the village of Gadarwara to preach, Raja along with his father went there to listen. The speech finished, Raja would start asking the monk intriguing questions and producing contradictory arguments to put the monk stalemated. It is said, that those priests and saints who used to collect offerings in bulk from Gadarwara every year, gave up the idea of passing through the town in those years.

The unveiling of the religious shallowness also targeted *Satya Saheb*, the *mahant* (monk) of the *Kabirpanth Math* (57) in Gadarwara. He was preaching about the 'snake-rope-illusion' in all of his speeches, explaining that the world was full of illusions and how people are entangled in the illusion of taking the rope to be a snake. When Raja decided to teach him a small lesson, he made a black snake from cardboard, tied it to a string and hid himself behind a cot on the path Saheb was walking every evening. The monk was scared when he saw a black cobra crawling in front of him, and he twisted his ankle while trying to run away. Saheb soon gave up the idea of complaining and punishing Raja due to his gang of supporting friends, and not the least because of the fact that Raja had seen him entangled with a female devotee locked in loving embrace, and his fear was that Raja might bring this affair of his to the notice of the public of Gadarwara. So instead he decided to present to Raja the special *Prasad* prepared in the *Math* itself for keeping him quiet and obtain from further challenges. We may wonder, if this kind of bribing had any effect on Raja, throughout the years we will repeatedly be shown that the effect in most cases with Osho turned out quite the opposite. (*Bhed* 2006, p. 60)

His affinity for snakes came once more into the open when he decided to tease a bachelor teacher living just a few houses away from his own home in Gadarwara. In the middle of the night he climbed a tree, went on the roof and removed a few tiles before dropping a rope with a rubber snake twisting at its end. The teacher had been harassing Rajneesh due to his mischief and threatened to take his revenge at the examination time. Now the rubber snake was slowly touching his mouth and finally he opened his eyes and seeing a snake hanging over him he screamed so loudly that it came close to a primal scream. For the rest of that year the boy was left outside from his class as he wished, and for the exam the teacher gave him a hundred percent mark. To leave him alone and escape further late night attacks by snakes. *Socrates Poisoned Again After 25 Centuries # 28*

Rajneesh's father pleaded him to go to the Jain religious school – like a Christian Sunday school – of the Jain temple, where the Jain *muni* recites Jain religious books and gives answers to those questions which were raised by the worshippers. Rajneesh argued that they were readymade answers, incomplete and insufficient as they were creating more new questions than they were answering. Again Babu Lal insisted that he should go with him to the temple, so that he may in the temple school see for himself whether the teaching was rotten and useless.

That was in those days when in the Jain temple of Gadarwara Rajneesh was placing *laddoo* (sweets), on the head of the statue of Mahavira to make the rats piss on his head, while they were eating the *laddoo*. After this incident his father is said never to have insisted that the boy should join him in the temple. (58)

“His father was a religious Jain, and used to go to the Digambar Jain temple daily and used to recite and read religious books of Jainism. Rajneesh had also studied these books and while reading those books he used to raise such questions before his father, that he could not answer them.” (59)

In spite of the boy’s awareness of the religious pitfalls to the human mind, it is beyond doubt that Jainism has left its mark on the boy’s growing consciousness. He later elaborates more on his situation belonging to a Jain family, and in his first publications from Jabalpur in 1955 he is discussing the Jain saint and saviour Taran Taran, whose two books are mentioned also in *Books I Have Loved*. Osho tells of his affinity to Taran Taran:

“I was born in a family which belongs to a very small section of Jainism...it follows a madman who must have been just a little bit less mad than me. I cannot say more mad than me.

I am going to talk about his two books which are not translated in English, not even into Hindi, because they are untranslatable. I don’t think he is ever going to have any international audience. Impossible. He believes in no language, no grammar, nothing whatsoever. He speaks exactly like a madman. His book is *Shunya Svabhava – ‘The Nature of Emptiness.’*

It is just a few pages, but a tremendous significance. Each sentence contains scriptures, but very difficult to understand ...His name is Taran Taran. It is not his real name, but nobody knows his real name. Taran simply means ‘The Savior.’ That has become his name.

I have breathed him from my very childhood, listened to his songs, wondered what he meant. But a child never cares about the meaning...the song was beautiful, the rhythm was beautiful, the dance was beautiful, and it is enough...I understand Taran Taran – not intellectually, but existentially. Moreover I also know what he is talking about. Even if I had not been born into a family of his followers I would have understood him...The followers of Taran Taran belong to the Digambara sect, and they are the most revolutionary of the Jainas. They don’t even worship the statues of Mahavira; their temples are empty, signifying the inner emptiness...I’ve said again and again “Awake!” That’s what he does in *Shunya Svabhava*.

Nana used to go to the temple every morning, yet he never said, “Come with me.” He never indoctrinated me... He never even said to me, “You are a Jaina.” (*Urmila 2007, p. 22*)

When he was only four or five years old Rajneesh in Kuchwada saw his first naked Jaina monk, who along with his naked hermit companions stayed in the Jain temple, but they had all been invited to his grandparents’ house to be their guest. The sight of the naked monk made him laugh, and the next day he couldn’t help asking the monk some intriguing questions bringing disturbance to the villagers assembled for the *darshan* (close meeting) with the monk, and to much annoyance for his grandfather whose guru and guest was now being insulted. The name of the Jain guru was *Shanti Sagar* (ocean of bliss) a name he was certainly not worthy according to Osho. His full official title was *Digambar Muni Shanti Sagar Ji Maharaj*, and Nani took the occasion in the first evening to tell Raja the details about the Digambar Jain tradition, and to provide him with some fuel for his questioning of the *muni* the following day. She never herself liked these filthy Jain *munies* (naked ascetic monks), and their preaching, but she had to bear it all due to her respect for her husband’s devotion and religious feelings.

To Raja Saheb this whole encounter with *Shanti Sagar* was most embarrassing, as he was not only hurt by Raja's audacity, but also he had to realize that the schism between Nani and himself in religious matters was in no way being settled in his favour. Rather on the contrary, as his *guru* had failed to keep his stand and answer the question brought forward to him. He saw the *muni* off and started reciting the *Namokar Mantra*. The villagers gave more respect to Raja after this, and they took him to be an incarnation of an ascetic with supernatural powers. He was from now on requested to touch the sick and to give them *Prasad* with his own hands. Rani Ma began to get *Prasad* in the form of *Illaychidana* (60), distributed by Raja as a psychological treatment of their illnesses, as the villagers had no possibility of getting any medical aids when they needed it. (*Bhed 2006, p. 30*)

Osho later recalls that his life as a rebel began with this episode when he was arguing with *Shanti Sagar*, the Jain guru, and that this early childhood encounter and its questioning was like a seed for what was to happen during the whole life of Osho. (*Urmila 2007, p. 33*)

“Jainism is the most ascetic religion in the world, or in other words the most masochistic and sadistic. Jaina monks torture themselves so much that one wonders if they are insane. They are not. They are businessmen, and the followers of the Jaina monks are all businessmen. It is strange, the whole Jaina community consists only of businessmen – but not really strange because the religion itself is basically motivated for profit in the other world. The Jaina tortures himself in order to gain something in the other world that he knows he cannot attain in this.” (*Sarito 2000, p. 13*)

In Kuchwada his Nani never went to the Jain temple, but still Osho has narrated that she taught him one mantra, a Jain mantra, not in *Sanskrit* but in *Prakrit* ‘*Namo arihantanam namo namo...*’ (I go to the feet of, I bow down to, the arihantas...) *Arihantas* in Jainism is the name for those who have achieved the ultimate and turned their backs to the world without declaring and preaching (61). Together with her Tantric understanding, this mantra was the only religious thing given to him by Nani, who loved the mantra because of its beauty and not because it was traditionally Jain in its origin. (*Sarito 2000, p. 11*)

Only one small Christian church was to be found in Gadarwara for the four or five Christian families living there. Osho was visiting the church as the only non-Christian, just like he also visited the mosques, the *Gurudwara* (Sikh temple) and the Hindu temples of the town. He discussed with the Christian priest his function as a salaried preacher, depending on the money he received from the churchgoers. And as the few Christian families were all railway employees, who later got transferred, he soon had only Osho to listen to his last Sunday sermons. The crucified Jesus hanging on the cross was rejected by Osho as someone to follow, and also when visiting the mosque he resisted the sweet tongues telling him the blessings of a converting religion. He did not want to become like *Hazrat Mohammed*, but rather he wanted to be himself and to question what he saw during his encounters with the rituals and traditions of the various orthodox religions he met during his childhood.

Tantra

At that time in Kuchwada a census was taken, and an officer came to the house of Osho's grandparents making inquiries about a lot of things, including their religious status. Nana stated Jainism as his belief, whereas Nani answered that she did not believe in any religion. She was in fact born into a family of Tantrikas in Khajuraho where they had been practicing meditation without believing in any particular religion. She remained unmarried until the age of twenty-four which is unheard of for a beautiful woman. It was told, that even the king of

Chattarpur, where Khajuraho was located, fell in love with her, but he was turned down. Her father, a poet, insisted that she was allowed to disagree to the proposal, and thus she later was free to fall in love with Nana.

To the villagers of Kuchwada she was not only a lady, tall and slim, but almost a *Rani* (queen), cherished for her beautiful and attractive appearance and the whole village called her *Rani Ma*. Within a few months after her marriage to Raja Shaheb, she took up the charge of landlordship in a way not to be ignored by anyone in the village. Including her own husband Raja Shaheb, who was now devoting his time exclusively to the shop as a general dealer and to the Jain temple. They had only one daughter in their marriage, *Saraswati Devi* who was to become the mother of Osho.

Osho has remembered how Nani allowed him to have her photo taken when he was young and experimenting with photography – at age thirteen Rajneesh was the first one to bring a camera to Gadarwara – but that she later destroyed the album containing the photos. The photo shown of Nani is of a later date, probably from the 1960s after Osho had left Gadarwara for Jabalpur.

“The only person whom I loved and knew as one of the most beautiful people, and who allowed me to take pictures, was my Nani. She allowed me, but with the condition that the album would be in her custody...But after she had died [in 1970] when I opened her closet where she used to keep all those photographs, there was an empty album. She could not write, so she had told my father to write on it, “Please excuse me.” She had signed with her right thumb print.” ...The album was empty. I looked minutely, and it had never been used. I searched the whole house. There was not a single picture to be found. I would have loved to show you her eyes, just her eyes. Her whole body was beautiful, but her eyes...it needs a poet to say something about them, or a painter – and I am neither. I can only say that they reflected something of the beyond.” *Glimpses of a Golden Childhood (1990), p. 310*

The ancient tradition of Tantra is in some parts older than the *Rigveda*, and its roots are to be found in the magic and fertility cults of *pre-Aryan* India. Although tantra is to be experienced, there are numerous Sanskrit scriptures known as Tantras, with the oldest one probably going back to the six century BCE. In *Books I Have Loved* Osho is mentioning *Saraha* as the original source of the school of Tantra, but he also mentions that Buddha has given the Tantra tradition to his son *Rahul* from whom it later reached to *Saraha, Tilopa* and *Marpa*. *Books I Have Loved #4*

Tantra is an Indian cult, not a religion, not an ideology and not at all something to be read about in books. Rather tantra is action and experiencing, an approach which includes all pleasures of life. It is definitely not a matter of abstaining, but of raising your enjoyment to its highest power so that feelings and pleasures can become like raw materials for transformation and enlightenment. Sex is *the* chief symbol in Tantra, when the act of continuous creation is expressed in sexual activity where the female energy occupies the central erotic symbolism.

In the understanding of the world evolved by Tantra the mechanisms of time and space is mapped in a model illustrating the continuing act of creation and similar to what Osho has been mentioning in his discourses on Tantra as ‘*the key-hole vision*’ of the Western mind. It has all been there before *and* after the moment when we realize its existence, and this realization is grounding Tantra in the very reality and not in man’s world of fantasy. (*Rawson 1973*)

For those in favour of labelling, Osho is indeed a Tantric master. Elements of Tantric teachings have been woven into living practice of many religions, be it Hinduism, Buddhism or Jainism. With Osho they could be found too, not only in his words, but more significant in the whole energy field of his later ashram in Poona. In the words of Vismaya:

“Bhagwan spoke about all these traditions, but the Left-Handed Sinister Tantra was the most secret of them all. Scholars are still searching for the scriptures of this form of Tantra; but there were none written, because the truths you encounter in this Tantra cannot be expressed in words...”

Whatever the rituals and trappings, the central requirement to enter the Tantric path is to fall in love. There are no other qualifications. You fall in love with a ‘crazy’ guru. The Dalai Lama is reported to have said that Bhagwan was the re-incarnation of the most powerful Tantric master of the Tibetan Buddhist tradition, and that Bhagwan had also been a ‘crazy wisdom’ guru in other incarnations in other traditions. He said that Bhagwan’s incarnation in the 20th century was his last, his greatest and most potent of them all.” (Geraghty 2007, p. 123)

We have seen Rajneesh’s preoccupation with snakes in Nani’s house, when he was experiencing with one of the most powerful symbols for creative and sexual energy. The snake is figured repeatedly in Tantric art as fuel for the Tantric flame and the raising of the Kundalini.



17. Narmada River.



18. Osho at age seventeen.

The grandfather of Osho, Raja Shaheb, sometimes mentioned to his Tantric wife, that she was a riddle to him, not knowing how to understand among other things her free way of bringing up Osho. At one occasion, when he expressed his concern and inability to understand her even after years of marriage, she may have answered him in this way:

“It is enough that you understand your landlordship, your shop, your customers and your Guru. Why do you forget that I am the daughter of a Tantrik of Khajuraho? I am such a complicated riddle like a ‘Tantra’ that even I am unable to understand myself. It is enough if one can understand himself.” (Bhed 2006, p. 21)

Nani was convinced that on the Tantric path one only learns by experience, so accordingly Nani was providing

young Rajneesh with wine, cigarettes and even once, when a prostitute came to the village, with the opportunity to go and see her, an offer he politely declined after having seen the prostitute dancing in the village.

Years later, when Rajneesh was to leave Gadarwara for his academic studies in Jabalpur, Nani had a really hard time parting from him. She made him promise to come and see her in Gadarwara every month, to drink his daily milk and continue to purchase books as he desired. She encouraged him to go to Khajuraho whenever he wished, to look deep into the temples and their sexual carvings. (62)

She is then said to have opened her box and handed him four books which she had received from her dying father; more specific, it could have been handwritten manuscripts wrapped in a cloth. In the words of Gyan Bhed:

“I have only these invaluable books on Tantra as memories of my father. I could not read them because I am illiterate. I preserved them only for you to read. Now you are adult. It is the appropriate time for you to read and learn secrets hidden in them.” Rajneesh curiously unwrapped the books and found that they were Tantra Sutras of Lord Shiva written on *Bhojpatras*. He started overturning the books but Nani said, “Read them later, first you listen to me.” (*Bhed 2006, p. 96*). (63)

And she continued to put his attention on his forthcoming train rides in and out of Jabalpur, and carefully he had to promise her never to board or get off a running train and never to engage himself in discussions with his fellow passengers. She knew quite well that this was essential to keep him from arguing with volatile and potential aggressive Indians, who might easily feel that he was insulting them deeply with his intriguing arguments. Rajneesh was in fact to follow this simple but useful advice from Nani, as we will see later on, when his train rides were expanding steadily during the 1950s and most significant in the late 1960s when he had laid down his professorship to devote his entire time to traveling and lecturing, before his move to Bombay 1970 where all traveling was stopped except for his meditation camps only. *Glimpses of a Golden Childhood (1990), p. 33*

After Osho's enlightenment in 1953 he went to see Nani in Gadarwara for her to recognize that he was no longer the same. He later on called her his first disciple, but as she died in 1970, the same year he started giving sannyas to his disciples in Manali, she was never to be initiated into sannyas.

Osho loved his Nani throughout his whole life considering her to be his real mother, and he had promised her to be there for her at her deathbed, when that time came. And that promise he kept in mind in 1970, when on October 7th she died at age eighty and he went from his sannyas initiation camp in Manali via Bombay to see her for the last time in Gadarwara. She had died twelve hours before Osho reached to her deathbed, but before she expired she had insisted that nobody should touch her body until he arrived. After her cremation Osho went to Khajuraho once again to pay his last homage to her and to her Tantric way. He remembers and recognizes her part in his becoming who he is:

“I never saw a more beautiful woman than my Nani. I myself was in love with her, and loved her throughout her whole life. When she died at age of eighty, I rushed home and found her lying there dead. They were all just waiting for me because she had told them that they should not put her body on the funeral pyre until I arrived. I went in, uncovered her face...and she was still beautiful! In fact, more beautiful than ever, because all was quiet; even the turmoil of her breathing, the turmoil of living was not there. She was just a presence.

To put the fire to her body was the most difficult task I have ever done in my life. It was as if I was putting fire to one of the most beautiful paintings of Leonardo or Vincent van Gogh. Of course to me she was more valuable than the Mona Lisa, more beautiful to me than Cleopatra. It is not an exaggeration. All that is beautiful in my vision somehow comes through her. She helped me in every way to be the way I am.

Even in her death she was beautiful. I could not believe that she was dead. And suddenly all the statues in Khajuraho became alive to me. In her dead body I saw the whole philosophy of Khajuraho. The first thing I did after seeing her was to again go to Khajuraho. It was the only way to pay homage to her. Now Khajuraho was even more beautiful than before because I could see her everywhere, in each statue..." (Urmila 2007, p. 159)

Nani herself was enlightened on January 16th 1967 according to Osho, who mentions that from that day she stopped wearing the colour white, the colour of a widow in India, and for her last years she was wearing orange only, the same colour she wore on her deathbed and which Osho had just started to use in his neo-sannyas initiations in Kulu Manali only a few days before her death.

Osho has mentioned that she has positively poured herself into him, and for the rest of his life he might have had the feeling of being her vehicle. Tantra was beyond doubt the first major transmission picked up by Osho as a very young and receptive child, to the depth of his being receptive also to the stories and narratives of Tantric significance told to him by his maternal grandmother. We are here talking of a spiritual tradition imbibed by him in the milk of his grandmother's, and his prime socialization until his time in Gadarwara, where the family's orthodox Jain religion became his daily culture and challenge. But Tantra remained his nucleus.

Indian Saints and Mystics

Among the row of masters and spiritual gurus Osho came across during his childhood, the first one was to be met even before his birth, while in the womb of his mother Saraswati. Osho narrates that it is customary in India for the first child to be born at the maternal father's home, so while she was going from the house of his father's to her father's house in Kuchwada in the rainy season, she had to cross the flooded and roaring Narmada river. Due to local superstition, the boatman refused to carry the pregnant woman and also her cousin in his boat, so for three days they had to stay in a temple on the bank of the river where a saint was living. His name was *Saikheda* (*Sai* meaning saint, *kheda* the village of the saint), known as *Sai Baba*, contemporary to the later famous *Sai Baba of Shirdi*. When the boatman saw Sai Baba touching the belly of the pregnant woman – and thereby Osho's feet – he was amazed. The saint told the boatman that the womb was carrying someone capable of saving thousands of lives, so he should not be afraid to take them across the river. This was the first time Saraswati became aware that the child she was carrying was no ordinary child.

Next to Mahatma Gandhi there was only one other Mahatma in India. *Mahatma Bhagwandin* was his name, and Osho tells us about the friendship and synchronicity that existed between the old man and the youngster. He was a great scholar and immensely knowledgeable – like a walking Encyclopaedia Britannica – and he used to stay in the house of Osho's family when visiting Gadarwara. Constantly Osho was hammering on his admiration for knowledge, and when present on his deathbed, Osho could witness his final recognition before he died, that knowledge was nothing but a hollow shell hiding the existential truth and the silence surrounding it.

A hermit from Kashi called *Kashi-wale Baba* used a strange shaped shining bamboo-stick to exorcise people, and he called it his miraculous stick. Rajneesh realized that the stick was not having any magic powers at all, but

was only used to befool the illiterate people of Gadarwara and extort money from them. The hermit had purchased the stick with great difficulty for 10 rupees from a tribal *ojha* (a holy person who practices *Mantra Tantra*). One day Rajneesh and his friends played him a trick and took away his magical stick, telling him that he could have it back only if he promised to stop his false exorcising. He was also told to take up *Ayurvedic* medicine instead of encouraging superstition and exploiting the illiterates. Finally Kashi-wale Baba understood the point and promised to take up naturopathy instead of doing false exorcising, and he agreed with Rajneesh that he could use his magic stick while practicing *Ayurveda* in a combined effort to mix traditional and scientific Indian medicine with something for the faith and will-power of his patients.

According to Gyan Bhed the young Rajneesh was introduced to a few Indian mystics by *Sri Ambalal Patel* in Ahmedabad, a friend of Rajneesh's father Babu Lal. One was a famous saint *Babaji* who was seven feet tall with a lean and thin physique and very dignified eyes. Babaji is said to have embraced Rajneesh, kissing his forehead and telling him that he would complete the work that he himself could not complete. Patel, called *Bapuji* by Rajneesh, also introduced him to *Swami Nikhilanand* who was mastering many spiritual powers. (*Bhed 2006, p. 90*). (64)

Maharishi Mahesh Yogi was born in *Cheechli* about six miles from Gadarwara on the other side of the station and the railway line. He was from the *sudra* caste, the lowest caste in India, and therefore he could not write *swami* before his name but had to invent *Maharishi* (great seer), and he was not an initiated sannyasin in any of the ten old sannyasin orders in India. Rajneesh met him once in *Pahalgam* in Kashmir where by chance they were both leading a meditation camp. The story goes that they didn't really meet one another, but that Rajneesh took over his meditation camp as Maharishi was not there to meet Rajneesh as agreed upon. Osho considered him to be the most cunning of all the so-called spiritual gurus, and whenever he was asked some question he would start giggling to avoid answering. So he was by Rajneesh nicknamed *Swami Gigglananda*.

In his early days before Jabalpur Rajneesh was in contact with quite a few esoteric groups, of which in his lectures for matters of confidentiality he has talked about only few of these. The following powerful teachers and *sadhus* have all been mentioned by him in *Glimpses of a Golden Childhood* and in his lectures. They introduced the young Rajneesh to the *Vedanta* teachings deriving from the Upanishads and constituting an essential core of not only Hinduism but also of Jainism, the religion of Rajneesh's family home. *Advaita Vedanta* (*advaita*: not two) is a sub-line of Vedanta introduced by the mystic *Adi Shankara* more than one thousand years ago. Osho and Ramana Maharshi both had these teachings as their core spiritual values: That all apparent separation is created only by the mind and your only task is to enhance your ability to distinguish between the eternal and the transitory, or between the absolute reality and the relative reality. Meditation is a device to show you who you already are from your very birth: You are it – *Tat tvam asi*. This may sound quite familiar as an under flowing current in most of Osho's teachings with their emphasis on using your energies on the real and true self, realizing that you are not separate from the world, instead of wasting them on false and trivial matters. (*Waite 2007*)

The masters he met laid out the foundation for Osho to become a genuine Indian mystic by introducing him to some of the oldest philosophical teachings of India, if not in the world. Retreating to the solitude of the forest to test one's own strength and recover the understanding of your own self has been going on for centuries in India and some of these mystics are even said to have composed *forest books* with experiences on their union with

the All. The tradition of the holy man – the *sadhu*, the *sannyasin*, the *Renouncer* – has profoundly influenced Indian culture and its ideals. And is still doing so.

Magga Baba. *Baba* – paternal grandfather; *Magga* – big cup, as he was always wearing his cup in his hand, ready to receive anything, food and money, from people he met. He never bothered if someone happened to take something from him out of his cup, so more often his cup happened to be empty. Some day he had entered Gadarwara and started sitting under a tree, occasionally making gibberish sounds to keep away persistent and curious bystanders.

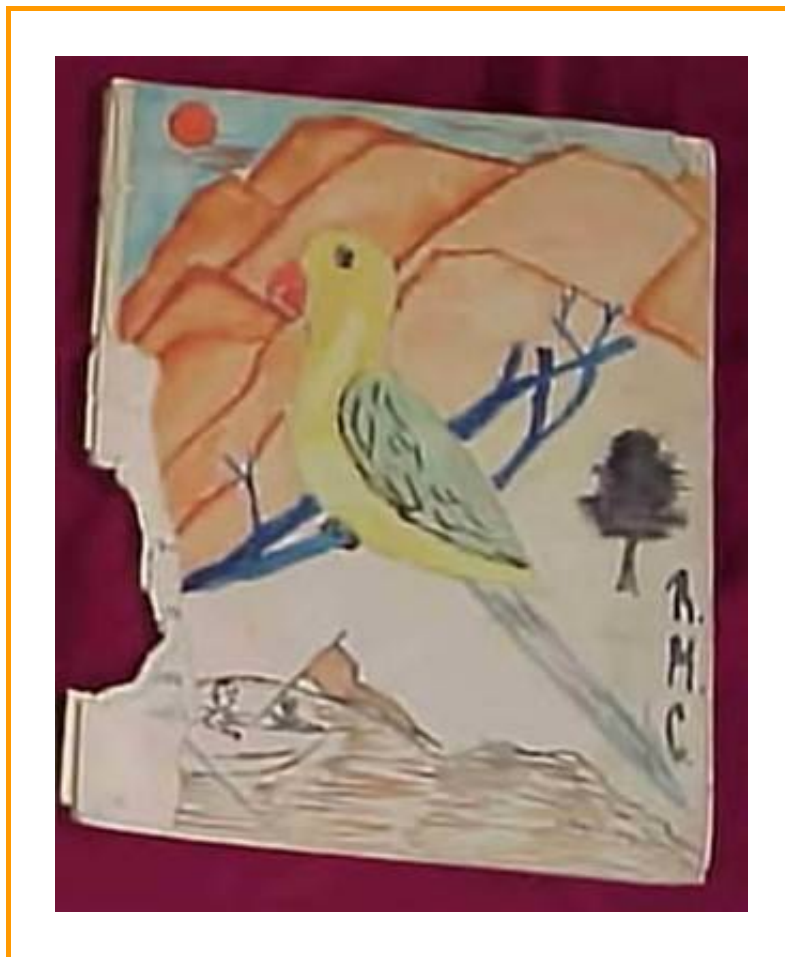
He never spoke but remained silent, or if he was nagged too much by people, he started shouting gibberish, sounds without meaning. According to Osho, when he was eleven years old he would be visiting Magga Baba late at night under his holy *neem* tree with its dense foliage. He was in the night time sitting silently in his worn out blanket next to the fire after having been surrounded by people all day. The young Rajneesh would sit with him in silence or speak a few words only. There was no way to persuade him to speak, either he spoke or not, and no one is said ever to have known about their secret conversations. To Osho, Magga Baba with his extraordinary presence and whole being had to be visited at least once a day, being a kind of spiritual nourishment as he triggered in him hitherto unknown forces, and their company seems to have been vitalizing. With no one has Osho ever laughed like with Magga Baba, who was to him unequalled with no one to be put beside him at his level of consciousness.

One night after dinner Rajneesh was sitting at the cremation ground looking at a pyre burning, when suddenly he saw Magga Baba's figure before him, He heard him say, that life and death were but two faces of the same coin, pushing Rajneesh in a flash back to the experience he had, when his grandfather Nana had died in the bullock cart. Later in the night, when he was seeing Magga Baba, he heard him say that Nani had been his disciple in an earlier birth, and that he remembered everything from the time he and Osho had been together seven hundred years ago. Some other night Magga Baba also prepared Osho for the appearance of two more Babas, who were to contact him and recognize him later in life. In the rendering of Gyan Bhed the wording of this nightly session may have sounded like this:

“But now you stop playing and complete your studies. You have to learn various languages and the foreign languages too and all the philosophies. You will learn all these only by looking at the book as you have already learned them in your previous birth. Stop your studies when you feel that you know nothing even after learning everything. You have to bring East and West closer to each other. You have to wake up the sleeping and unconscious people. All this you will get through meditation. When you become void through meditation, you leave meditating and dedicate yourself to the welfare of mankind. Drench the whole world with love and kindness.” (*Bhed 2006, p. 56*)

As for their nightly meetings only this much has been mentioned later by Osho from the last night when Magga Baba called Rajneesh to tell him, that he was leaving for the Himalayas and that Rajneesh was to attain enlightenment before his days of youth were over:

“Life is more than what it appears to be. Don't judge by its appearances, but go deep down into the valleys where the roots of life are.” (*Urmila 2007, p. 84*)



19. Prayas. 1945 issue with initials R.M.C

Following his enlightenment in 1953 Rajneesh rushed not only to see his Nani, but also to meet Magga Baba in Gadarwara to touch his feet and let him witness the new state of his being. That Magga Baba was still in Gadarwara is inconsistent with his leaving for the Himalayas before Osho's enlightenment. On the death of Magga Baba quite a few versions have been narrated by Osho, and when trying to clarify these matters for the rendering of Osho's talks of his youth from the dental chair, his dentist Devageet had to face the distinction between truth and facts, a point we have discussed in the *Introduction* also:

“One particular query concerned the date of the death of Magga Baba, one of the enlightened men who had befriended Osho as a child. Our notes showed him dying in three different places, at different times. Each narrative contained a touching poignancy, but we wanted to get it right. In the ensuing session supposed to answer our queries and settle our confusion, Osho gave us a fourth version of the death of Magga Baba. Far from being clearer, we now had an additional touching version. Each story of the death told the tale from a different perspective; giving another insight into the unique relationship between the older man and the boy-Buddha...He replied saying that he had said all there was to say about the death of Magga Baba. All the versions were true, and we should use our own intelligence to select the final version.” (*Devageet 2013, p. 141*). The final version to be chosen from Osho's words was this one, where Magga Baba's grave is said to be found in *Pahalgam* in the Himalayas::

“Magga Baba said, “I am leaving and there is nobody whom I could call to say goodbye to. You are the only one.” He hugged me, kissed my forehead, said goodbye and went away, just like that...That night, before he disappeared he told me, “I may not be able to see you blossom to a flower but my blessings will be with you. It may not be possible for me to return. I am going to the Himalayas.” *Glimpses of a Golden Childhood (1990) #15*

Pagal Baba. *Pagal* – the mad. He was already an established saint when Osho saw him for the first time at an assembly of saints, where the singing of *bhajans* (devotional songs) and songs of God was going on and on. Since then Raja had heard him chanting many times and the sweetness of his voice and luminous presence had greatly attracted Raja, but still he had never tried to see him or speak to him.

They met later when Pagal Baba was an old sage on seventy and Osho was twelve, at a time when they were both said to be swimming in the Narmada River near Gadarwara. Reaching the bank after the swim he touched Raja's feet and they both sat down quietly with their eyes closed sharing a silent understanding. It was here that Raja understood that Pagal Baba was one of the two masters to come as predicted by Magga Baba. After sometime Pagal Baba took out a flute from his robe and started playing while Raja was listening with his eyes still closed. When Pagal Baba had finished playing the flute Raja asked him to teach him to blow the flute and he then gave Raja a few tips and kept on giving him instructions – also on the three main sounds *a*, *oo* and *ma* in *OM* – while he was playing his initial tunes.

Pagal Baba revealed that he had come to Gadarwara only to meet Osho, and he took him to the place where he was staying in a mango orchard. There one of his disciples was waiting. His name was *Hari Prasad Chaurasia*, the later well-known great flutist, who was to play his bamboo flute for Osho many times in the years to come. Hari Prasad has mentioned that it was Osho's understanding of the soundless sound that kept them close together all the time. Many years later, in January 1990 when Osho expired, a disc with Hari Prasad was to be found on Osho's cd-player. Now in the evening they both touched Rajneesh's feet, a gesture also to happen the following mornings when Pagal Baba came to the river bank to swim with Rajneesh and to make him practice playing the flute.

When Pagal Baba came to Gadarwara, people tried to persuade Osho's parents not to let the boy be seen with this insane man. Still Babu Lal gave his permission for Raja and Pagal Baba to travel together during a summer vacation in the late 1940s, when they were to visit the sacred and wonderful places of India, to go on a *yatra*. Osho himself was born in 1931, the same year as the formal inauguration of the capital New Delhi, and he now took the chance to broaden his knowledge of India. They went by long distance express trains, as he later would do out of Jabalpur at a furious pace for his lectures and meditation camps, but now as a youngster he was taking in the whole new atmosphere and infrastructure of Indian trains, the smells, the noise, the rhythm and the whole overwhelming chaotic flow. First they went to Hardwar, where Rajneesh enjoyed swimming in the swift current of *Ganga* at *Gar Ki Paudi* and they saw the twin hills where *Ganga* came pouring out of the Himalayas and entered the plains. From Rishikesh they reached Kedarnath on horseback in the pastoral beauty with mighty snow clad coniferous trees along their track. Further on to *Kedarnath* where Pagal Baba showed Rajneesh the cave where the sage *Vyasadeva* has written the *Mahabharata* epos. Up the mountains to the border to Tibet and China they went from Mana village before returning to Hardwar and there onwards to Agra. So Pagal Baba was the first one to let the young Rajneesh set his eyes on the beauty of *Taj Mahal* and other palaces and fortresses in Agra. In Gwalior they attended the All India Music Conferences where the flute legend *Hari Prasad Chaurasia* from north India and also the well-known southern Indian flutist *Sachdeva* were present. Osho was during this adventurous tour introduced to quite a few leading artists and musicians, and the contacts he now established at young age were to benefit his creative and artistic vein as well as the spreading of his message in the years to come. Hesitating Rajneesh allowed the musicians to follow Pagal Baba's request and touch his feet, and he was during the Music Conference further introduced to some of India's leading musicians, including the recognized flutist

Panna Lal Ghosh from Bengal who died shortly after, not to mention *Thakur Onkar Nath, Kumar Gandharv, Bismillah Khan and Bare Gulam Ali Khan*. It was a whole new world of art and human expression now opening up to Osho. In the rendering of Gyan Bhed:

“Rajneesh said, “In my childhood I learned playing the flute from Pagal Baba and I used to attend the All India Music Conferences in his company. He was the very famous musician and he introduced me to all the top most musicians of India, such as Panna Lal Ghosh, Sachdeva, Hari Prasad Chaurasia, Thakur Onkar Nath, Kumar Gandharv, Bismillah Khan and Bare Gulam Ali Khan etc.”” (65)

From Gwalior they went to the caves of Ajanta where the whole setting made Rajneesh feel like he was in some magic region and he was spellbound when watching the paintings on the walls in the caves. In nearby Ellora he was deeply impressed by the architecture of the *Kailasa Temple* built in 760 CE as a carved representation of *Mt. Kailasa*, the home of Shiva in the Himalayas. It hasn't been mentioned, but it is hard to imagine that he did not also pay a visit to the local Jain caves with their images of the Jain tirthankaras and the seated Mahavira.

Finally Paga Baba took Rajneesh to the *Kumbh Mela* in *Prayag* near Allahabad, with its huge crowds of people every 12th year in what some call the largest religious gathering on earth, nowadays with some 20 million people coming to the Hindu fair to bathe and celebrate in the Ganges and Yamuna rivers. Rajneesh saw processions of *Naga Babas* (naked ascetics) mounted on elephants, holy *sadhus* smoking *ganja* (cannabis) and exposing themselves to all kind of piercing and other bodily tortures. Rajneesh might have noticed also the large tents of the four Shankaracharyas, each with a lamp uninterrupted burning with *deshi ghee* (lamp oil) and with their interior thrones made of gold. The illusionary world they transmitted and its obvious riches might have made him wonder of the mind's ability to accept these evident contradictions.

One reason for Pagal Baba's going with Rajneesh to the *Kumbh Mela* was to take him to all the famous saints present at this occasion, and after introducing Rajneesh to one more saint he asked when the meeting with the saint was over: 'Is he a true saint?' 'No!' would be Rajneesh's answer. Until on the final day Rajneesh was taken to a filthy looking saint sitting under a peepal tree away from the crowd. This time Rajneesh said, 'He is the saint you were in search of. This time my answer is yes.' They all touched each others feet, and as Pagal Baba had by now found what he had been looking for, he took Raja back to *Gadarwara via Benares*. (*Bhed 2006, p. 82*)

Whenever Osho tried to thank Pagal Baba for what he was doing to him, he fell down and touched his feet instead. The courtesy he was doing to Osho was said to be his way of trying to bring about balance after having poisoned Osho in a past life. The tour gave Rajneesh a lot of cultural understanding and that was indeed what Pagal Baba had intended.

“Pagal Baba was a famous ascetic. His disciples were present everywhere in India. Almost all the musicians and singers of the country touched his feet with reverence. His blessings were considered guarantee of success. Many ministers and political leaders were also among his disciples. He came to *Gadarwara* for the second time. He stayed there for ten days and one day he disappeared from there all of a sudden.” (*Bhed 2006, p. 64*)

In his last days Pagal Baba seemed a bit worried to Osho and when questioned, he told that he was waiting for a man to whom he could hand over his responsibility for Osho. He told Osho, that according to old convention if a child is ever going to become awakened, then at least three awakened people had to recognize him at an early

age. He died at ease in Gadarwara at age ninety after having introduced Osho to Masta Baba and making him promise to pass his M.A. and be in command of the English language as he would have to know everything that had been known in the Western world. Osho is said to have been present at his deathbed, chanting the Tibetan *Bardo Thodul* and as his last deed performing his cremation. It was when Rajneesh returned to Gadarwara from Pagal Baba's cremation that he found his beloved Shashi in a fatal state and soon after he was to lose her too.

Before dying Pagal Baba had presented his flute to Osho, and Osho played it for a few years, sometimes with his friend Hari playing the tabla and with whom he also went swimming. Hari was later drowned in the rainy season when he tried to cross the full flooded river together with Rajneesh, and after this incident the bamboo flute from Pagal Baba was thrown into the river to retain the memory of Hari.

“In my childhood I used to play the flute, and one of my friends – not really a friend, but an acquaintance – used to play on the tabla. We both came to know each other because we both loved swimming...

This boy, Hari was his name too. Hari is a very common name in India; it means “god.” But it is a very strange name. I don't think any language has a name for God like Hari because it really means “the thief” – God the thief! Why should God be called a thief? Because sooner or later he steals your heart...and the sooner the better.

The boy's name was Hari. We were both to cross the river in full flood. It must have been almost a mile wide. He did not survive; he drowned somewhere on the way across. I searched and looked, but it was impossible; the river was flooding too fast. *Glimpses of a Golden Childhood (1990) #27*

Masta Baba. He was called *Masto* (66) and he was the third enlightened being to befriend and recognize Osho, thereby taking over the responsibility from Pagal Baba. Pagal Baba had told Osho that Masto was *Haridas*, the guru of *Baiju Bawara* and *Tansen* in his previous birth hundred of years ago and he then used to live in *Sewa Kunj of Vrindavan*.

He was a meditator, a prolific orator but also a beautiful singer and a talented sitar player whose playing is said to have made Rajneesh shed his tears, but never did he show any of these talents to the public. He was really a philosopher and a thinker, and a very logical one, not to mention other merits also praised by Osho. A genius with a very fertile mind, Osho called him, with the ability to make something beautiful out of anything. He also painted on canvas, but later simply destroyed his paintings saying, “I don't want to leave any footprints on the sands of time.” (*Urmila 2006, p. 95*)

When Osho met him, unlike his two other elderly masters Masta Baba was a young man in his mid-thirties, tall and thin with a long hair and a beautiful beard. On the day he died, Pagal Baba introduced Masto to the young Rajneesh and made him promise to take over his own self-chosen responsibility for looking after Rajneesh and his spiritual development. He told Masto to keep on touching Rajneesh's feet, until three times he had shouted: Masto, Masto, Masto – three being a magical number also in the East to make an event unfold in a prosperous manner. Again, the idea is that unless three enlightened people recognize a child as a future Buddha, it is almost impossible for him to become enlightened, so the recognition is helping him immeasurably on his way. We may here be reminded of the three Magi coming from the East to Bethlehem to recognize the birth of Jesus. Masto was the first one to call Rajneesh *Bhagwan* – the blessed one, when Rajneesh had gone to visit him after enlightenment in 1953. (67)

Also Masto used to take Rajneesh to meet rare people and being himself a versatile player of many instruments he once took him to meet *Allauddin Khan* when he was in his nineties, the musical genius and *Ravi Shankar's* master in playing the sitar, and whose daughter *Ravi Shankar* had married. As *Allauddin Khan* was living near Osho's university in Jabalpur, Osho went to see him a few times following their first meeting.

When staying in Gadarwara Masto could be found in Nani's house, also playing his *veena* for her, which she enjoyed very much listening to. Rajneesh occasionally used her house as a guesthouse for his visiting friends, and she kept her house very empty, like a temple, and with a cleanliness which was to remain with Osho as a quality for the rest of his life. Masto was among the few persons Rajneesh wished to have photographed, but for some reason this never happened. On their last meeting Masto told Osho a few maxims which he had from Pagal Baba. First, never enter into any organization. Second, you should not speak against the establishment. It looks like Osho in his later discourses did have some difficulties in complying with the latter. Anyway, these spiritual exercises all took place within an Indian tradition most dear to Osho:

“Yes, I call India not a country, but an inner space. I call India not something that exists there in geography, on the maps. I call India that which exists hidden within you, and that which you have not yet discovered. India is your innermost space. India is not a nation, it is a state of mind.” *India My Love*, p. 150

Those three sages, Magga Baba, Pagal Baba and Masta Baba we may consider Osho's mentors and his personal connection with India's inherent tradition of wandering mystics, a role he soon were to take up himself as a persistent rider of trains to carry out his message to all corners of India. He too was to belong to the masters of wisdom, the invisible school, who have roamed the country throughout time. Among the bulk of Indian mystics *Ramana Maharshi*, *Ananda Murti*, *Meher Baba* and *Osho* may be considered the cream of the 20th century. Osho did meet also other Indian mystics, among them *Meher Baba* and *Anand Murti*, but later in life he disassociated himself from them. As it turned out both Osho and Anand Murti were to be procecuted by the authorities during their work, while Meher Baba's approach was a different and less confronting one. Ananda Murti was with his vast publishing a rival to Osho, but his imprisonment and the persecution of his organization *Anandamarga* put an end to this. The three of them is said to have had a certain transmission between them, and also some unofficial connection. Osho did receive some advice on his work from Meher Baba, but is said not to have followed it. Further discussion of Osho and the guru tradition in India can be found in *The Rajneesh Papers* (Sharma 1993), and here it suffices to point out that Osho has been lecturing in extensive series on the row of spiritual figures like Adi Shankaracharya, Gorakh, Kabir, Nanak, Malukdas, Raidas, Dariyadas and Meera.

1.3 Early Steps of a Bookman

Prayas

From what is known up to now, Osho's first foray in publishing – or at least in expressing himself to friends and family by means of the written word in a structured format – was to be seen at age thirteen in 1944 when he was attending middle school in Gadarwara's Town Hall area. His desire to learn the fundamentals in publishing and how to reach out to an audience manifested itself in a handwritten hardbound magazine called *Prayas* (Effort). The letters from his toy rubber press he used for printing the title headings on the pages, the page numbers and a few whole pages with text. But most pages are written by hand, some with vivid calligraphic drawings of the headings. On top of each of its pages the word *PRAYAS* had been stamped in Roman majuscule characters.



20. Early signatures in different styles. From top: 1.

Rajneesh Mohan. 05.12.1942. From library register. 2.

Rajneesh Mohan. 16.01.1943. From library register. 3.

Rajneesh Chandra Mohan. 28.08.1953. Jabalpur. 4. Ibid.

Both from: *The Ladder of Life. From Molecule to Mind / A.*

Gowans Whyte. 5. Rajneesh Ch. Mohan. 09.11.1951.

From: *Government / J. F. Rutherford. (Bharti 2012, p. 157)*



21. Prayas. From 1945 issue.

The contents of the magazine are hand-coloured drawings, jokes and poetry, e.g. a folk song on *Rani Durgavati*, the fierce warrior queen, who with her son *Vir Narain* at age sixteen had fought for the former state of Gondwana against the invading Muslim rulers and sacrificed their lives (68). The poetic description of the fighting has been narrated by Osho in *Alha* style poetry and is said to indicate at this early stage his talent and poetic vein, a gift to be enhanced poetically in his later discourses. All articles are in fact written by Osho, three or four in his own name *Rajneesh Mohan Chandra (RMC)*, some are written under various pseudonyms and he even took the freedom to use the names of his classmates and friends for some other texts in the magazine. As a special feature, the magazine contains letters written to friends in reverse writing – to be read in a mirror by the reader.

Prayas appeared in two annual issues only, 1944 and 1945, but only the 1945-issue is still preserved, not quite unaffected by the strain of insects and more than fifty rainy seasons. (69)

On the front page of the 1945-issue is seen a water coloured picture of a dashing soldier in a light blue uniform with a shiny headgear, drawn on the page in a diagonal line with the year 1945 also coloured with light blue shadows. In the left margin are Osho's vertical initials 'By RMC', and below his initials is pictured an interesting identification '*Jain*' on a framed yellow diagonal background. On another page we find an impressive parrot, sitting on a branch up against a sunny mountainous landscape, at the bottom of the drawing two young men are boating on a river carrying a red banner, and again we find his signature R.M.C. in the right margin, this time with punctuation. This picture may easily be associated with his memory of Kuchwada's natural beauty. Gyan Bhed recalls how he himself got acquainted with *Prayas*:

"I have read in the old issues of *Jyoti Shikha* and *Yukrant* that when Osho was only 14 years old he had issued a hand written magazine of 100 pages in the name of *Prayas*. I have never thought, even in my dreams, that one day I shall see that magazine from my own eyes. Whatsoever Osho's valuable treasures are, they were

preserved by Sw. Niklank and I got an opportunity to see the cover page of Prayas including its pages 24 to 27 and from 84 to 101...Niklank Ji told me that at first he had preserved all 100 pages of this magazine. But as the other articles and poems were written in the name of Osho's friends, he threw them away. But he came to know later on, that the entire matter was written by Osho himself and to oblige to his friends he had mentioned their names. Alas! If the entire material would have been preserved then the picture of his sprouting would be clear. But even then whatsoever is available, it is in itself sufficient proof, that in a boy of 14 years old, what type of wisdom was available." (70)

In an interview with Gyan Bhed in *Osho Times* (71) Osho's younger brother Nikalank Bharti, the preserver of Osho's early literary materials, has shared his own memories on Prayas and he is adding some indications on the effect the satori experience had on the young Rajneesh at age 14:

"This magazine contained 100 pages, but [I] had destroyed those pages, where the articles and poems in the names of friends of Osho were written and had only preserved the pages from 24 to 27 and from 84 to 94, where the poems and the articles in the name of Rajneesh were written. Later on I came to know that all of the matter of the magazine was composed and written by Osho himself. The magazine would be considered genuine, so he had mentioned the names of his friends on some articles.

He had also made the cover himself and painted it by blue, yellow and black water-colours. He had painted the rising sun in the background of mountains and a parrot was painted, sitting on a tree. Below the mountains a lake was painted, where a boat with two boys were pictured, and one of them was holding a flag, on which the letters R.M.C. was written, meaning Rajneesh Chandra Mohan. Actually he had painted the atmosphere of Kuchwara village where he had passed his childhood.

Rajneesh had composed a long poem in Alha style, which is famous in Bundelkhand, where the bravery of Alha & Udai was described. He narrated the bravery of Rani Durga Vati & her sixteen year old son Veer Narain, who had fought in self defence for his state of Gondwana against the Muslim rulers. They had a very small army as compared to the vast army of Muslims, but even then they had sacrificed their lives for the freedom of their state. Gondwana and Gadarwara both come in the territory of Jabalpur. This long poem was written on pages 24 to 27 and shows that Rajneesh had been a born poet, and on account of this born gift, we find a poetic touch in the language of his later discourses.

From the very childhood, Rajneesh was fond of creating and telling jokes. In Hindi language jokes are called "*Chutkalas*". On pages 84 to 94 of the magazine Prayas, self created jokes were written. Out of these jokes two of them are as below:

The mother said to her son – My dear son, go inside the kitchen and see, whether the hearth is burning or not. The son goes to the kitchen and comes out again & reports – "Mother! The hearth is not burning. It is the wood, which is burning."

There was a heated discussion between two persons. One of them was a one eyed person, while the other had two eyes. Both were claiming that their sight was the best. The one eyed said – "I see more than you, because I am seeing your two eyes and you can see only one eye."

Gradually this art of telling jokes was developed and in his later discourses Osho had used so many self created jokes of Mulla Nasruddin, Sardar Gurdayal Sing, Chandu Lal Marwari and in other names. He used these jokes to create a joyful atmosphere and with these jokes he has awakened the senses of unconscious people. This magazine has a historical importance. It is just like a seed, who had blossomed later on at its full...

Suddenly, on remembering something, Nikalank said, 'Before and after 1946 whatever handwritten things of Osho are available, you will be able to see a qualitative difference in it. Like this Prayas magazine, Osho created it in 1945. At that time from somewhere he got a hand-printing rubber press, some pages he wrote by hand and some pages he printed, and he published a hardbound magazine. There were many stories, poems, jokes etc in names of many of his friends which he himself had written, which had an imprint of a genius in it. But it does not have the flavour of spirituality and philosophy which you can find in the notes of his diary of 1946. You will see that somewhere you can find a sutra of Mahavira, somewhere else Kabir's sutra, and somewhere else he is comparing two different sutras and somewhere you will find a definition of some sutra. And the amazing thing is, that if you listen to his talks of 1974 or 1976 on the subject of these very sutras, you will find that the ones of 1946 seem to be linked by a silk thread to those of 1976.' The sudden transformation which happened between 1945 and 1946 reminded me of that recollection of Osho in which he mentions the experiment with death he made when he was 14 years of age, in which he says that he experienced satori. 'Was it the result of that experience?' I asked. 'Perhaps, but all these things can only be inferences.'" (72)

Osho's lifelong interest in the design and layout of all his publishing can be traced back to these early formative years, where from scratch he was engaged in the design process of *Prayas*, while at the same time he was developing his skills as a story teller and a man of letters.

Reading and Book Collecting

He didn't attend primary school very much, the river, the jungle and the whole nature were too tempting to explore in full seize instead of the dirty maps in the school.

As we have seen, the boy Rajneesh was keen in reading Hindi from his very early days at school, and according to himself his maternal grandmother Nani had an early lucky hand when teaching him to read. Other sources on the contrary tell us she has been illiterate as mentioned earlier in this essay. By that gentle task she was indeed laying the first seeds to what was later to become the greatest bookman of India:

"For example, as my grandmother had only taught me to read, I started reading books. I don't think anybody before or after me had ever been so involved in the library of that town [Gadarwara]. Now they show everybody the place where I used to sit, and the place where I used to read and to write notes. But in fact they should show people that this was the place from where they wanted to throw me out. They threatened me again and again. But once I started reading, a new dimension opened. I swallowed the whole library, and I started reading the books that I love most to my grandmother at night. You will not believe it, but the first book I read to her was *The Book of Mirdad*. That began a long series.

Of course once in a while, she used to ask, in the middle of a certain sentence, or passage, or a whole chapter – just the gist of it. I would say to her, "Nani, I have been reading to you, and you have not heard it?"

She said, "You know, when you read I become so interested in your voice that I completely forget what you are reading. To me, you are my Mirdad. Unless you explain it to me, Mirdad will remain absolutely unknown as far as I am concerned."

So I had to explain to her, but that was a great discipline to me. To explain, to help the other person who is willing to go a little deeper than he would go on his own, to hold him by the hand, slowly slowly, that became my whole life." *Glimpses of a Golden Childhood (1990), p. 249*

His urge was to help people to understand, and in a way all his reading was devoted to this sole purpose, and his way of reading was to be developed over the years as thousand of books were passing on their way in front of his eyes. The pace of his reading was definitely speeding up, but as a child he was naturally reading in the way beginners behave. While staying in Woodlands in Bombay later on, he conveyed to Jyoti who helped him taking care of his library during his time in Bombay:

“As a small child you read single letters. As a young man you read sentences and as an adult you read the whole page in one glance.” (73)

His memory was kind of photographic, with one look only at a page for storing and memorizing it completely. During his time in Poona in the 1970s his librarians in Lao Tzu Library remember his way of asking for books to be retrieved from the shelves by mentioning their binding and referring to the details of their content. So with this pace of reading it was no wonder that his library had to be growing rapidly in number of volumes to meet his demands. Vasant Joshi narrates:

“His passionate search made him explore books on every possible subject. Often he read all night, which occasionally gave him a headache, but he would then apply a pain-killing balm to his forehead and continue reading. Then at dawn he would go to the river and take a swim. Although as a young boy he played games such as field hockey, soccer and volleyball, he was more interested in reading. Many of the books at the Gadarwara Public Library still have cards that show only Rajneesh’s signature. The books ranged from politics and philosophy to science, religion to detective novels. Not only did he himself read widely, but he insisted that his friends also read something other than the usual textbooks. The Indian Nobel Price winner in literature, Rabindranath Tagore, was one of his favourite authors.

Because of his extraordinary reading habits, Osho rarely attended school. Not only that, he was branded a communist, for he read extensively in Marx and Engels and other communist literature, and was threatened with expulsion from school. With the help of his friends, he built a small library that contained mostly communist literature, and believing socialism to be the answer to the economic plight of India, Rajneesh leaned toward socialism and remained an atheist.” (Joshi 1982, p. 42). (74)

Just like Nehru Tagore was educated in England and through his upbringing deeply anglicised. Unlike Gandhi his outlook was international and in his early days he challenged the politics of the Mahatma and ‘kept his own head high above politics’ in his own concept of spirituality and transcendentalism. This stand of his was to change in his later days where he denounced his former fascination with English literature and liberalism, most noteworthy in his political lecture *Sabhyatar Sankat* (Crisis in Civilisation) a few weeks before he died in 1941. “And he concluded with the proud nationalist – even chauvinist – affirmation that ‘the Saviour’ of world civilisation will come not from the West but ‘will be born in our midst in this poverty-shamed hovel which is India’.” In those days Osho was ten years old and living in Gadarwara. (Trivedi 1993, p. 63)

According to Nikalank Bharti the headache mentioned by Joshi was of a general nature and not caused by his intense reading. So he was indeed using balm to relieve his pain, but reading was to him pure pleasure and not in any way to be connected with austerity.

In *The Sound of Running Water* (1980) this portrait is found: “Then...he began to explore books on every subject possible. He soaked himself in an extraordinarily eclectic assortment of material, from politics and

philosophy to religion and detective novels. He would read deep into the night, then at dawn take a swim to be ready for the long relating in elaborate and intricate detail of the whole suspense story he had read the night before. This was given to the drawing classes in his high school and these highly regarded daily renderings did not end until he ran out of the library's stock. But much of his reading was not so light and seemed to reflect a desperate search for the answers to his mounting questions. He doubted everything.

“This attitude became useful when I began to read and write. Whether I studied the Gita, the Koran, the Bible, or whether I studied Buddha or Mahavir, that doubting instinct was always with me.” (Asha 1980, p. 20)

That doubting instinct was expressed in clear daylight when self-assured he commented on the reverence for the holy scriptures of the world religions:

“What they called scriptures, to which they used to bow their heads in worship, were but ordinary books for me upon which I could rest my foot. Whatsoever they asserted as being beyond doubt, I dragged into uncertainty and suspicion. Their God, their soul, and their salvation were all matters of joke and fun for me.” *Dimensions Beyond the Known* (1978), p. 163

The reading of the scriptures has been discussed in several contexts by Osho, and also by his followers to some of whom the reading of the scriptures without some guidance from a qualified guru may lead them astray: “The scriptures, ‘shruti’ that which has been heard; the ‘ilham’ that which has come down as an inspiration; ‘revelation’, that which has been revealed; are all names for Godly messages that are delivered, as also through the ‘veda’ in many prophets, avatars, thirthankars etc...Without a ‘sadguru’ the scriptures are dangerous. With him their worth is immense, absolute, highest says OSHO. In the living presence of the ‘sadguru’, for you the scripture takes a new birth...Thus reading the scriptures is the way to liberation from their texts. And that is the way to search and find the ‘sadguru’. Blessed are those who have contacted a ‘sadguru’.” (Chaitanya 2001, p. 17). (75)

From his very early days as a reader the great Russian authors were among his favourites and this inclination of his for Russian novelists was to last throughout his whole life and is exposed in *Books I Have Loved*:

“I have loved many books, thousands of books, but none like Turgenev’s *Fathers and Sons*. I used to force my poor father to read it. He is dead, otherwise I would have asked him to forgive me. Why did I force him to read the book? That was the only way for him to understand the gap between himself and me. But he was really a wonderful man, he used to read the book again and again, just because I said. It wasn’t once he read it, but many times. And not only did he read the book, but at least between him and me the gap was bridged...

Leo Tolstoy’s *Resurrection*: For his whole life, Leo Tolstoy was concerned, immensely concerned with Jesus, hence the title, *Resurrection*. And Leo Tolstoy has really created a tremendous work of art. It has been a Bible to me. I can still see myself, when I was young, continuously carrying Tolstoy’s *Resurrection* with me. Even my father became worried. “It is okay to read a book,” he said to me one day, “but why do you go on carrying this book the whole day? You have read it.”

I said, “Yes, I have read it, not only once but many times. But I am going to carry it with me.”...

I don’t like Gorky. He is a communist, and I hate communists. When I hate I simply hate, but the book *The Mother*, even written by Maxim Gorky, I love it. I have loved it my whole life. I had so many copies of that book that my father used to say, “Are you mad? One copy of a book is enough, and you go on ordering more! ...I said to him,

“Yes, as far as Gorky’s *The Mother* is concerned, I am mad, utterly mad. When I see my own mother I remember Gorky.” *Books I Have Loved #13*

So we see that from his very early days the young Rajneesh had an inclination towards the great Russian authors Tolstoy, Dostoyevsky and Chekhov. The rooting for his reading of these authors may be found in Leo Tolstoy’s elder days when he as a well-off writer founded a political-religious movement known as Tolstoyism. Its ideology was a abstinence from material and sexual pleasures paired with a non-violent anarchism grounded in a deep religious conviction, in his case Christianity. The movement was at its peak in the early years of the 20th century and it is known that Mahatma Gandhi was inspired by the foundation and methods of Tolstoyism. So a qualified guess could be that the young Rajneesh in his interest for Gandhi in this way came across Tolstoy and the other great Russian authors. And we can certify that this inclination of his lasted into Osho’s very last years in Poona Two where his secretary was asked if she could find some movies for him to watch based on the great Russian novelists. Some classics in black and white from the early years after the revolution were shown to him, but he was a bit disappointed in them and said they didn’t reflect the true fragrance of the books. (76)



22. Public library with Lala Lajpat Raj.



23. Osho’s accessions register 1943-1950.

During the 1930s democratic and socialist ideas suitable for a future Indian society was spreading throughout the subcontinent, but before the days of the Congress Socialist Party these radical views – considering the rate of literacy and other circumstances – were limited to the Gandhians and a few well-read and well-traveled young idealists such as Nehru. The commitment to social change and a more egalitarian and secular society became from now on an inevitable part of the Indian political debate. This phase of Rajneesh’s adolescence has been remembered by his later secretary in Jabalpur, Arvind Jain, who is narrating further on what we have already heard of Osho’s reading and his affinity to political movements:

“From his early young age he studies in a well planned way & he started studying ‘JASUSI Books’ due to his adolescent hobby. Up to Higher Secondary level he studied intensively the Communist Ideology. He studied Karl Marx, Tolstoy, Dostojevski, Lenin & pleaded the materialism & tends towards Atheist. I remember that at that time Osho presents such strong Logic against Godly existence that on listening to his Logic the Great Devotees of God remain stunned but can’t cross his arguments. My father who is ‘Fufaji’ (Parental uncle) of Osho whenever he went to Gadawara Osho was opposing his Self Conscious beliefs & defeated by Arguments. Osho’s father

(Late Pujya Shri Babulalji Jain) has also left the Jains religious activities on account of Osho's Arguments for communism...

Upto Higher secondary level & then in College Graduation degree of First Year Osho remains in touch with Communism but the last Salvage come in God's consciousness. Whenever Osho resides at Gadarwara in his native place, thereby he visited an Ayurvedic Practitioner late Pandit Shri Bhagirath Prasadji; here Osho pleaded commandably against God's existence, fate and karmas. Osho presented arguments in favour of materialism & labour's skillness as pleaded by Karl Marx and other materialist thinkers & the persons who were present on the premises of Pandit Bhagirath Prasadji become Answerless on hearing the argument of Osho.

After the Communist Ideology Osho formed a Socialist group of 10-12 youths at Gadarwara in which Osho talks on Socialism & its thinker: Acharya Narendra Deo, Shri Ram Manohar Lohia, Babu Jai Prakash Narayan & other Prominent Thinkers of Socialism. In weekly group Discussions Osho presented his views on Socialism to whom the listeners listen very seriously. At this time in Hoshangabad, Gadarwara & Narsingpur the eminent Political Socialist persons Shri Hari Vishnu Kamath and Thakur Niranjan Singh have made their powerful influence by Socialist views.

At the time of communism & socialism Ideology, Rajneeshji come in contact with comrade Srishidhar Mukherjee & other Communist personalities at Jabalpur." (77)

But despite his extensive reading of Marx and socialist literature his overall search remained exclusively spiritual, and it dawned on him, that answers were not to be found in any particular social or political system, but only as an individual revolution in consciousness. This transition in Rajneesh from having a keen interest in communism and socialism and then moving toward religion and spirituality took place during his years in high school between 1945 and 1950. Following his satori experience in 1946, we may add. (*Joshi 1982, p. 44*). Osho's understanding is:

"...without doubts, without thinking, all accepted views become superstitious. Seeking dogmatic solutions from Marx or Gandhi should not be acceptable. I am awakening this free thought, unfettered belief for revolution to happen, my work is only a preparatory base for it...For after all, what difference it makes whether the blind faith rests on Geeta or the Das Capital? Without any reason, blind faith on Lenin, Marx or Engels is as harmful as on any deity or any scripture." (*Chaitanya 2001, p. 97*)

His book collection was these years growing steadily – at age 14 his personal library had almost 4000 books – and he has commented on the different phases of his reading during his years of education and on the impact the communist literature included in his library has had on his intellectual development:

"But I have been collecting books from my high school days. You will be surprised that by the time I was a matriculate, I had read thousands of books and collected hundreds of books of my own – and great masterpieces. I was finished with Khalil Gibran, Dostoevsky, Tolstoy, Chekhov, Gorky, Turgenev – the best as far as writing is concerned. When I was finishing my intermediate I was finished with Socrates, Plato, Aristotle, Bertrand Russel – all the philosophers that I could find in any library, in any bookshop, or borrow from anybody. I have been interested in communism from my very childhood ...communist literature – perhaps there is no book that is missing from my library. I have signed and dated each book before 1950. I was absolutely concerned to know about communism, everything. For three years, 1948, 1949 and 1950, I had collected all the literature possible. And I stopped at 1950. I have not read anything after 1950 about communism, for or against..."

Small details are so vivid before me, because that was my first entry into the intellectual world. It got deeply rooted in me. But I never became a member of a communist party, because I could see something was missing. It is a grand plan for humanity, but something central is missing: it has no soul, it is a corpse.

First I was deeply interested in communism, but finding that it is a corpse I became interested in anarchism – that was also a Russian phenomenon – Prince Kropotkin, Bakunin, Leo Tolstoy. All three were anarchists: no state, no government in the world...

I have been always very scientific in my approach, either outside or inside. Communism can be the base. Then spirituality has to be its growth, to provide what is missing.” (*Urmila 2007, p. 101*) (72)

To be a passionate reader in Gadarwara in those days was quite a challenge, as in the evenings no electric light was available. Arvind Jain remembers Rajneesh reading in this way:

“When he was here at Jabalpur and at Gadarwara from his very childhood I do remember when he was at the age of fourteen and a student of eight class. At that time electricity was not there at Gadarwara, only the lamps with kerosene oil were kindled there. And with the help of kerosene lamps he used to study for eight to ten hours, at the age of fourteen. And in his studies was the greatest book of our India’s great yogi Aurobindo *The Enlightened Mind*. So one can wonder that a student of eight class can study such a miraculous and arduous work by Aurobindo.” (79)

For his book *Osho Hi Osho* Gyan Bhed conducted an interview where Osho’s brother Nikalank Bharti as a most reliable source is commenting on the reading of Osho, the role of his satori in the Shiva temple in 1945 and a new orientation in Osho’s own writings toward a more spiritual content from 1946 onwards following the experiment with the handwritten magazine *Prayas*:

“He [Nikalank] had also shown to me [Gyan Bhed] Osho’s note books where he had taken notes while passing his High School and Intermediate examinations.

In 1946, when he was fifteen years old only, he had compiled the selected sentences and poems of Kabir, Nanak, Dadu, Daria, Raidas, Maluk Das, Yari, Meera, swami Ram Tirth and Gandhi Ji. He had also noted the quotations from Jain scriptures Samaysar, Updesh, Shabdsar Bodh and Tamil Ved. It appears that in this very year he had studied the literature of medieval saints deeply. In the next two or three years he had studied all the books of all the important philosophers, thinkers and psychologists. At the same time he was reading the world literature and other religious books also. At that time he had about 4000 books in his own library...

Whatsoever he had written before 1946 and after this time, there is a qualitative difference between them.

We both were sitting in silence when suddenly Sw. Niklank said: ” When Osho had written the entire matter of this magazine [*Prayas*] in 1945, at that time from somewhere Osho had brought a hand driven printing machine made of rubber and with its help he had printed the pages of this magazine and had binded it. But you shall not find any touch of spiritualism and philosophy in the matter of this magazine, which you will find in his other note books, which were written by him in 1946 to 1950. In these diaries, somewhere you will find any sutra of Mahavir and Kabir and somewhere you will see the comparative study of the two sutras. And when you hear his discourse in 1974 or 1976 on these sutras, then you will find as if a silken string has joined 1946 to 1976.”

This change in the thinking of Osho has drawn my attention to that very incident, when at age 14 he had encountered death in the form of a cobra snake at the Shiva temple when he had attained satori. I asked Sw. Niklank if this change in his attitude was the result of this satori?

He said: "It may be so, but we can only guess. I do not see these happenings separately and can not divide them in different segments of time. I see them as a gestalt and according to that gestalt, Osho was a born Buddha. From his very childhood I had been surprised by seeing his life style, just as now the whole world is surprised with his presence or absence." (80)

When Osho in 1981 stopped reading, partly due to the weakening of his eyes, he had read more than 150.000 books during his entire lifetime. His reading of fiction was mainly in his younger days and during university days in Jabalpur, but the reading of non-fiction was expanding concurrently with the arrival of Westerners in the early 1970s, for whom he had to gain insight in their varying socio-cultural and psychological backgrounds. For this purpose there could be no slowing down in his pace of reading, only a deliberate change in scope and the profile of his reading. His reading was first of all a comprehensive attempt to understand, first the sutras, then the maze of the Western mind.

Shashi

Shashi was Raja's classmate, two years younger than himself, and the daughter of *Dr. Sharma* who lived near the ruined Shiva temple where Rajneesh had his death experience at age fourteen. She was to become his first and never to be forgotten girlfriend. From her house she would often watch his steps when he visited the temple, and sometimes Rajneesh had to point out to her that he wanted to be left alone in the temple for his meditation. Her love to him was nevertheless returned. She even used to follow his swimming in the river using her father's binoculars, and as they belonged to different castes their meetings were secretly managed by Kanchhedi Shukul. Shashi belonged to the *Brahmin* caste and Rajneesh to the group usually called *vaniya*, a community of Jains in northern India, whose traditional occupation is that of merchants and financiers.

Affectionately he also called her *Gudiya*, and Rajneesh was with her at her deathbed when she died an untimely death of typhoid. She was at that time only fourteen and Rajneesh himself sixteen in 1947. They had promised each other to return and unite again, and he even promised her never to accept another woman again, but rather become an ascetic.

Her death happened when Rajneesh was away from Gadarwara for a while, seeing off and preparing the cremation for the Indian mystic Pagal Baba. She had been scorned by some women from the neighbourhood for her relationship with Rajneesh without any regard to their different castes. Naturally she was hurt by these accusations limiting her freedom in her love affair, and she very much pulled herself back from the outer world in his absence, sitting on her own with her thoughts at the bank of *Sakkar* River or in the deserted Shiva temple. She first caught a cold, and then a fever, converting into typhoid and pneumonia due to her exposing herself to the cold temperatures out in the open – and to her longing heart.

Returning home from Pagal Baba's funeral Rajneesh rushed to Shashi's house, when he received the news about her condition. He assured her of the firmness of his love toward her, and told her that all the nonsense about their different castes meant nothing to him. For three days he visited her and put a rose in the flower pot near her bed, rubbing her cheeks, caressing her hair and cracking a few jokes to keep up her spirit. One early morning she finally passed away, and Rajneesh didn't return home until after her funeral at two o'clock in the afternoon. Nani was there for him to console him, and when she turned on the radio the song 'God knows if you remember the promises between us and the love that I had for you!' song by the famous singer *Noorjahan*

(Translation at the end of this chapter). This tune made Rajneesh request Nani to buy him his first record player that very day so he could listen to that song. (*Bhed 2006, p. 89*)

They were only to be a few years together with love and affection for both of them, but it is evident that his time with Shashi were maturing for Rajneesh and most significantly for his ongoing celebration of love throughout his life. His insights were deepening after her death, and it's beyond doubt that he was shaken in this new encounter with another death among his closest friends.

Shashi's mother he playfully called his mother-in-law because of his love to her daughter. Like his own grandmother Nani she was a powerful woman, and when she left her husband later on she went to Pakistan and married a Muslim, herself being a Brahmin. When Vivek (aka Nirvano) appeared as his companion in Osho's life many years later in Poona One, he at once recognized Shashi reincarnated in her body and also started calling her *Gudiya*. (81)

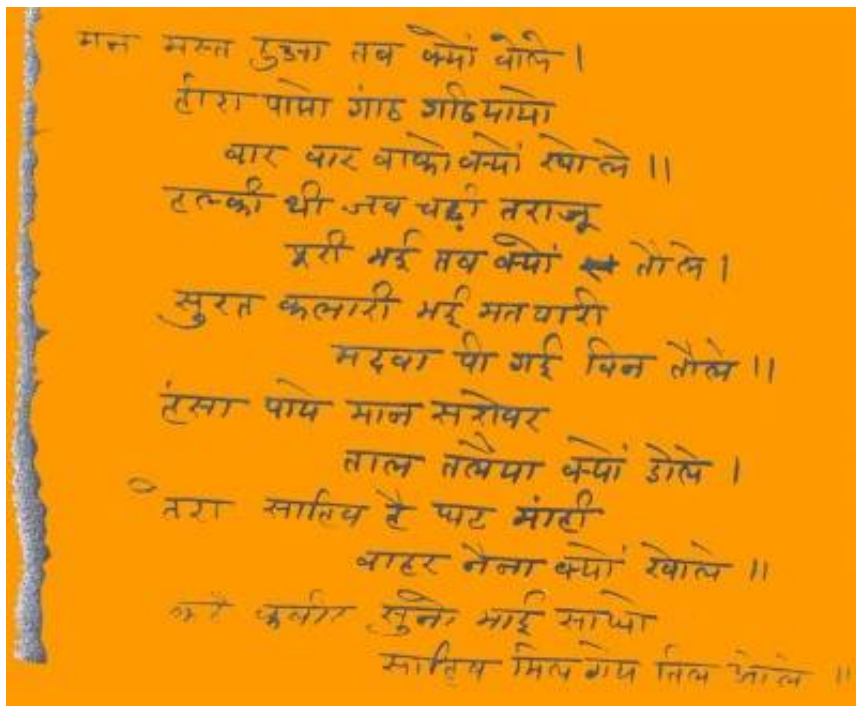


Fig.3 Song of Kabir noted by Osho in his diary at age 14.

“Perhaps I interpret it like this because of the energy that came to me from Nirvano and I always think of her as Osho's ‘bride’ and closest disciple. Perhaps for her it is also like a marriage to the divine and this is the nature of her energy. Osho says that in her past-life she was a girl in his village before he was enlightened, and she was very much in love with him and wanted to marry him. She was called Shashi. She used to take him food when he was meditating in an old ruined temple. At the age of fifteen, when Osho was only seventeen, she died of typhoid and Osho was with her at her death. She said to him, “Call me back.” Osho says in one of his Discourses that this is why, in this life, she came back to take care of him.” (*Devika 2008, p. 177*)

A short story called *Abhi Root Kuch hai* (Some Moments of This Night are Still to be Passed) has been published in 1951 or 1952 before Osho's enlightenment. It appears that among the characters presented the hero of the story *Shekhar* is Rajneesh himself, and the story has been written in the memory of his beloved Shashi. It tells us about his state of mind, his feelings and emotions when thinking of his lost love on his nightly walking with his puppy *Neeru*, named after one of Osho's sisters, in the forests of the Vindhya Mountains surrounding

Gadarwara and Kuchwada. The language of the story is a very poetic Hindi, and also we find a spiritual touch in the fiction with some poems along with the text in prose. A few excerpts may give us an idea of this autobiographical piece of fiction from Osho's hand at age 20:

“He cannot forget anything from that time, when the night in the hut on the hill had become too cold and they remained sitting, embracing each other closely in the glittering light from an earthen lamp. Breaking the silence they would talk a little while the sound of a dog's barking continued in the distance. The night became still colder, but her tender little palm was in his hands, and her cheek touching his shoulder was giving warmth to his body as well as his soul...

For ages his soul was searching him from those primary moments, when for the first time he had started his endless journey, ascending on the rays of light, and then one day, when he suddenly met her, he had said that never he would leave her alone; never in this life. Then his long endless lonely and rugged journey had oscillated before his eyes – Oh! With how many difficulties and troubles he could search her, and again after finding her, how would it be possible to leave her. It is true, that it was not possible for him to leave her in any way, but the world is not complete from impossibilities of possibilities and possibilities of impossibilities...

The depth of her eyes at the last moment is still in his memory even today. If thousands of hollow deep trenches are joined together, even then so much depth of her eyes cannot be created. The suffused darkness all around appeared to be shallow. He had seen that darkness of death in her eyes. He had felt some turmoil in the silent strings of her soul. Then he had remembered their last kiss which he had imprinted on her lips.

Now he was again alone. The mountains, where perpetual spring is blossoming, were converted into big heaps of stone. Those sweet nights, where the shade of embrace was still wet, and it appeared to him that it had become heavy from the dirty fragrance of death. He was tired of those treks, of the forests and even of his own life. With his little puppy Neeru he remained lurking and he wandered madly hither and thither until at last he had returned to that abandoned house, where for the last two years with great difficulty he had found time for staying for a few hours only...

The persistent traveller of my soul shall not refuse from your challenges. I will go further, collecting all the decayed energies of my life. I shall again go forward. Her last wish was only, that even after her passing, the work of collecting folk songs should not be stopped. I shall go forward with my life only for her, even until the last breath of my life...

He now heard that some persons were passing by on the road saying – “Today this mad Shekhar has come home again rather early. He is mad.” But let it be anything, silently he accumulated himself without any obstacles...

Look! Far away
the domes of the holy temple are shining
in moment to moment
The symphony of far horizons
is ringing at the main gate in its trance
Whatsoever beauty there is of this life
it has been missed
Which touches the soul also
on the path of this long journey of wholeness

Give me some hint
something strikes in my heart
It is not far away, it is not far
But no, it is too far.

He had asked her so many times, how he could ever be alive without her. Also today the counter shadow of her words had returned. Alas, if you might have gone somewhere, then please tell me what shall I do? My breath would be stopped, believe me, and my heart shall never throb.

But his heart was still throbbing and the breath of his body was still alive. After loosing all and everything he could see the false promises and the world of the fictitious beliefs in their naked form. Therefore all allurements of today and tomorrow are incapable of misleading his bewildered heart.” (82)

It is said, that once a devotee came to *Sri Rama Nand*, the Master of Kabir, and requested him to be initiate as his disciple. Rama Nand asked him whether he had loved any person or not. When the devotee answered – ‘No’, Rama Nand refused to accept him as his disciple. Without love one cannot enter into the mystery of life, love being the fragrance of meditation.



24. Public library interior.



25. Book donations with Osho's signature.

The death of Shashi was one more encounter with death and loss to Rajneesh, and following her death he remained in silence for days without speaking to anyone. The reality of being alone and detached was to be with him for years, and often in his later lectures key issues like death, relationships and aloneness were to be elaborated on. The spiritual insight achieved in these matters in the days of his childhood and adolescence is not to be ignored, and the attachment to others was replaced by his inner journey towards the self, leaving him even more an outsider and misfit in the small rural society where he was living. But its impetus also opened to him the world of books and knowledge and made him intensively explore the religious and scientific answers to these fundamental questions. We may wonder why according to Bhed he is said not to have read but only discussed philosophy and spirituality:

“Raja's love for books had increased after Guriya parted from him. He read out all the books available in the Town Hall Library as well as those in Shambhu Baboo's [Dube] personal library, except the books on philosophy and spiritualism. He kept himself away from his friends during this period and dissolved the Azad Hind Brigade that he had organized earlier.

It was his last year in high school. In the evenings he used to sit on the platform under a tree in the college among his friends and admirers and discussed philosophy and spiritualism, Nobody had seen him sad or serious in any case.” (*Bhed 2006, p. 91*) (83)

It is said, that sometimes when Osho took a book in his hands he realised that he had already read or from other sources understood what the book was telling, and he might then turn over the pages and finish his reading of that book (*Bhed 2006, p. 77*). We sense in this observation the expansion of his way of reading as well as the absentmindedness of a youngster who had just lost the love of his life.

When later on he was sharing memories from his childhood with his close disciples one old song by *Noorjahan*, the famous Urdu singer of the 1930s and early 1940s, was told to be among those tunes he was listening to over and over again on his new record player, and also singing to himself in the mornings and during night time. In Rajneesh’s translation the song goes like this:

“Whether you remember or not, / Once there was passionate love between us. / You used to tell me, / ‘You are the most beautiful woman in the world,’ / Now I don’t know if you will recognize me or not, / Perhaps you do not remember, but I still remember. / I cannot forget the passionate love, and the words you said to me, / You used to say your love was impeccable, / Do you still remember? / Perhaps not – but I remember, / Not in its totality, of course, / Time has done much harm. / I am a dilapidated palace, / But if you look minutely, / I am still the same. / I still remember the passionate love and your words, / That passionate love that once existed between us, / It is still in your memory or not, / I don’t know about you, / But I still remember.” (*Kakar 2009, p. 28*)

Although Kakar does not mention Shashi in this context it is hard to believe that the heartbreak and longing expressed through the haunting voice of *Noorjahan* could move him that deeply if not for Shashi, the love of his childhood whose death turned out to have an impact on him similar to that of his beloved grandfather. But his affinity for Urdu poetry stayed with him and he later referred to its qualities in discourses (*Bhakti Sutra*), and also wrote a moving piece himself on the Urdu poet *Majaz*. Excerpts:

“I do not know Urdu but Urdu songs and Urdu poetry cause a flutter, a storm, in my breath. My introduction with Urdu poets is through Hindi only but I have a feeling of appreciation and love for them and my endeavor always is to have an access to their voice through their poetry. Once, during a night journey one of my friends recited a few lines from *Majaz’s* poetry and it was here that my introduction with that great poet began...I started liking *Majaz* more and more and by and by I started forgetting that I had not even seen him! And, when the other day I visited the ‘Gujarati library’ I was suddenly taken aback. There was an article in “*Naya Samaj*” that bore the news that *Majaz* had gone off his mind – mad! My vision dimmed and the bookshelves became invisible to me...All the words and letters got jumbled up before the eyes and I found that I could remember only these four words: “*Majaz* has gone mad”. I got up and came out. I felt that someone very close to me, very dear to me is in the prison-cell of Ranchi.” (*Bharti 2012, pp. 115-121*)

Use of Public Library and Own Library

Rajneesh was the youngest member ever to join the public library in Gadarwara. He started reading magazines and taking out books from the library at age ten in 1942, and the whole stock of 3000 books in Gadarwara Public Library (*Sarvajanik Pustkalaya*) had been read by Osho when he was a teenager. Part of his own student

collection of books in Gadawara, mostly books in Hindi but also English copies, were later donated to the public library when in 1951 he left for college in Jabalpur. Most of his English books were moved with him to Jabalpur, where his reading of non-fiction in English was increasing over time at the expense of his former reading of fiction, now including also magazines and journals from the West.

To find a public library in a small town as Gadawara was by no means a common feature in the 1930s, and its outstanding founding may be due to some local benefactor years before India's first Library Act was passed in Madras 1948. The modern library movement in India originated in the princely state of Baroda during the first decade of the 20th century as part of a plan for mass education and compulsory elementary education similar to what we will see later on in the kingdom of Bhopal near Jabalpur. The concept of free public libraries was brought back to Baroda from the maharaja's travels to the United States, and the tradition for library building was dominant also within the English administration which transferred to India institutions familiar to them from back home. The Indian professor in library science *S.R. Ranganathan* was a key figure and instrumental in bringing forward the Library Act from 1948, and he developed rules and terminology for the library movement, e.g. his term 'library consciousness'.

Sarvajanik Pustkalaya in Gadawara was located at first floor in an ochre building at the Town Hall area close to the buildings of middle and higher secondary school Rajneesh frequented in those years. When visited in 2000 the library was still of the same dimensions in three rooms as when Osho was a user, but a ground floor extension was being planned (84). On photo is seen the green sign board on the library building with the name *Sarvajanik Pustkalaya* in Hindi. The head-and-shoulder figure on the sign board is *Lala Lajpat Rai*, extremist member of the Indian National Congress and one of Gandhi's freedom fighters in the national movement against the British *Raj*. (85)

Osho's friend *Shambhu Dube* was the chairman of Gadawara Town Hall library and he had purchased a lot of books for the library. Through his efforts the library was fairly well stocked with literature on philosophy and within other fields much valued by Rajneesh. As no convent education was found in Gadawara, the company of *Shambhu Dube* and the reading of books in English provided by the library were both instrumental for Rajneesh's introduction to and subsequent command of English language. His grasp is said to be extraordinary and he soon picked up the language which was to be of crucial importance for the later dissemination of his vision. Furthermore and next to his reading he would purportedly move coins on the library table at school by mental control. (*Brooke 1986, p. 110*)

Ageh Bharti has in his *Beloved Osho (2012)* reported on his visits to the library in October 1994 where he managed to make an extensive registration of the charging files showing us titles of the books Rajneesh had taken out from the library in the 1940s. But first we hear how Raja succeeded in by-passing the rules of the library:

"Probably, according to rule only one book was issued to a member at a time in public library. This is why Osho would get books issued in different names like Shikhar Chand Jain (Kaka Ji, who is now known as Swami Anand Siddharta), Vijay Kumar Jain (brother who is now known as Swami Vijay Bharti) and Aklank Jain (Second younger brother). In this way he would get four books issued in one day. It is a fact – not that I have been told about this, I have myself seen the names mentioned in the pages of the registers – the columns for the members name bear

as four names viz, Rajneesh Chandra Mohan, Shikhar Chand Jain, Vijay Kumar and Akhank. Against these names are mentioned the names of those who issued the books and then of those who deposited them and it bears the signature of Rajneesh alone. This fact alone goes to prove that Osho got the family members enrolled to have more and more books to study. All these registers have been safely preserved. I have kept them separately and safely to ensure that the librarian has an easy access to them in case one is interested in seeing Osho's signature etc in 1942." (Bharti 2012, p. 59)

Shri Joshi was the librarian in the 1940s and his registration in the ledger was with an occasionally illegible handwriting making it somewhat difficult for the later reader to take down notes. So 25 titles could not be deciphered and further 150 was not to be included in Ageh Bharti's registration due to lack of time. Still he leaves us a spectacular registration of Rajneesh's reading on 568 titles taken out between December 1942 and November 1951 with indication of genre or translated title. Some complementary ledgers for the years before 1948, a period of political upheaval in India, seem to have disappeared possibly taken away by a former chairman of the library committee, Shri Kabra, but what is preserved more than suffice to give us an impressive insight in his reading. The following registration is based on Ageh Bharti (2012), pp. 61-93.

The first book to be taken home by Raja from the library was *Pauranik Mahapurush* (Ethical Stories) which is issued to him on 05.12.1942 at age 10 only, one year after he had started his primary school.

At age 11 until May 1943 12 books were issued to him including the followings: *Mahabharata ke Patna* (Characters of Mahabharat), *Nirala Desh* (Strange Country), *Jadugarni aur pari* (Female magician and fairy), *Batao to Kya Hai?* (Children's literature), *Sati padmini* (Biography), *Hitler* (Biography) and *Veer pooja* (Play).

At age 12 from November 1944 8 books were issued to him including: *Pativrata* (Faithful woman), *Rana Jang Bahadur* (Biography), *Vir Keshari Shivaji* (Top Hero Shivaji) *Nav Nikunj* (New Garden), *Amar Singh Rathore* (Biography of a hero), *Bhartiya Neeti Katha* (Indian Ethical Stories).

At age 13 two titles only are mentioned from January and March 1945 respectively: *Azadi ke Shaheed* (Martyrs of Freedom), *Rangili Kahaniyan* (Romantic Stories).

At age 14 9 titles are mentioned for November and December 1946 including: *Sharat Sahitya* (Sharat's Literature, several volumes), *Ateet ke Chalchitra* (Pictures of the Past), *Kahani* (Story), *Rubaiyat Omar Khayyam*, *The Bible*.

No registration is preserved for 1947.

At age 16 in 1948 55 titles are mentioned including: *Quran*, *Jain Sahitya aur Itihas* (Jain Literature and History), *Buddha Vani* (Buddha's Voice), *Samajwad* (Socialism), *Samyavaad* (Communism), *Gandhivaad Samyavaad* (Gandhism Communism), *Roos ki kranti* (Revolution of Russia), *Gandhi Abhinandan Granth* (Gandhi Commemoration Volume, 24.06), *Buddha Charitra* (Buddha's Character), *Tolstoy ki Kahaniyaan* (Stories of Tolstoy), *Mahakavi Dagh* (Great Urdu Poet Dagh), *Sabhyata: Maharog* (Civilization: A Great Disease), *Gorki ke Sansmaran* (Memoirs of Gorky), *Bharat Ka Arthik Shoshan* (Economic Exploitation of India), *Hindi Kavya Dhara* (Stream of Hindi poetry).

At age 17 in 1949 a huge number of 257 titles are mentioned including: *Gandhi Vichar Dohan* (Contemplation of Gandhi's Thoughts), *Jadu ka Mulk* (The Country of Magic), *Lal Cheen* (Red China, 05.02), *Fascism ki Atma* (The Soul of Fascism), *Naye Bharat ke naye Neta* (New Leaders of New India), *Atma Katha* (Mahatma Gandhi. Autobiography, Part 1-2), *Meri Kahani* (Jawaharlal Nehru: My Story), *Divya Jeevan* (Divine Life), *Charlie Chaplin, Father of India: Lala Lajpat Rai*, *Pragatisheel Pustaken* (Progressive Books), *Vish-Vigyan* (The Science of Poison), *Jhansi ki Rai* (Biography of female freedom fighter), *Chalo Dilhi* (Let's go to Delhi. History), *Shakespeare*, *Bankim Chandra Chatterji* (Biography), *Asia ki Kranti* (The Revolution of Asia).

At age 18 in 1950 116 titles are mentioned including: *Sahitya Sushama* (The beauty of literature), *Sipahi Vidroh* (Rebellion of sepoys), *Young India* (Politics), *Neeti Vigyan* (The Science of Ethics), *Elements of Chemistry*, *Homage to Mahatma Gandhi*, *Selection from Tennyson*, *Kalyan* (Periodical), *Short History of Greater India*.

At age 19 until November 1951 103 titles are mentioned including: *Vartman Asia* (Present Asia), *Vivekanand ke Sang* (With Vivekanand), *The Purpose of Philosophy*, *Kabir ka Rahasyavad* (Mysticism of Kabir), *Sahas* (Courage), *Pashchatya Darshan ka Itihas* (The history of Western philosophy), *Tolstoy ki Kahani* (Story of Tolstoy), *Lenin* (Biography), *Lamaon ka Desh* (The country of Lamas).

From this registration we learn that young Rajneesh was reading widely in the literature offered to him by the public library. As can be seen his main areas of interest are philosophy, religion, politics, history, ethics and biographies like those of Gandhi, Nehru and Chatterji. The Quran, The Bible and books on Buddha were read at an early age, and political ideologies like socialism, communism and fascism, not to mention capitalism, were studied repeatedly by him, and also novels by his favourite Russian novelists and quite a number of poems. In 1950 and 1951 he took home several more novels and poems compared to previous years. And all the time we'll have to keep in mind that his reading of library books was only supplementary to the reading of his own books kept in his personal collection. Later on many of these books were donated to the library as a complimentary donation to make up some balance for the support he had received from the library during his childhood years and youth.

An example of his donations to the library are four books in English shown on photo, all donated by Osho before he left Jabalpur for Bombay in 1970. He had continued to donate books to the public library in Gadarwara in the course of time while staying in Jabalpur, mostly books in the wide field of cultural history. Among the four English books, all with Osho's signature (Rajneesh Chandra Mohan) are two copies of *Mother India* by Katherine Mayo (1933 & 1939 editions. 1st ed. 1927), a somewhat biased survey where Mayo, an American, is discussing and blaming Hinduism for India's immunity to progress, in the same line with Rajneesh's later criticism of Gandhi's ideology. When *Mother India* appeared – somehow in tune with the discussions in the Simon Enquiry on the future of India – Gandhi had described her book as a 'drain Inspector's report'. Also shown is *Mirror of India* by Robert Sewell (1941). In the library's newspaper room on 1st floor book cupboards can be seen containing some of Rajneesh's donations from his time in Jabalpur to his childhood library where his donations are preserved in a total of five almirahs or cupboards.

The following titles are among the books later presented by Osho to *Sarvajanik Pustkalaya* in Gadarwara after completing his Intern Examination from Jabalpur university on 01.02.1953. The books signed artistically and dated 1.2.52 are mostly popular titles and suspense novels read by Osho when he was at age 16 to 19, and

quite obviously they are all titles not indispensable for his academic career and the spiritual path he was to follow in Jabalpur. Some of the titles are clearly indicating where he found the material for his storytelling to his friends in the lazy afternoons on the grain marked in Gadarwara. (*Mishra 1956, p. 365*) (86)

A Stranger in India / George W. Johnson; *Sir George Grey. A Study in Colonial Government* / James Rutherford; *Outline of General History* / Renof; *Augustees* / John Buchen ; *The Golden Magnet* / George Fan; *Letter to My Grandson on the Glory of English Poetry* / Samuel Taylor Coleridge; *Secrets of School* / Brany Reburn; *The Believing World*; *The Ship Builders* / George Black; *Fulfillment of the Hills* / Bairier Elvin; *My Brother's Face* / Dhan Gopal Mukherji; *Cast and Outcast* / Dhan Gopal Mukherji. 1924; *The Mammoth Book of Thrillers, Ghosts and Mysteries* / J.H. Pares & John Crossland; *The Naval Venture. The War Story: An Armed Cruiser* / Flease Jeans; *Handbook of Central and East Europe*. 1936; *Rise of the Christian Power in India. Vol.1-5*; 'Novel of the Year' / Jack Lindsey. 1939. Further registration of 91 titles from Osho's donations is to be found in *Beloved Osho* (*Bharti 2012, pp. 94-101*)

"He had also studied the "Satyarth Prakash" of swami Dayanand, who was the founder of Arya Samaj. He used to go to attend the annual functions of Arya Samaj where learned organizers of Arya Samaj used to deliver their speeches. He had also read the Hindi translation of Vedas as well as of Upanishads also.

He used to say that the history of the religions is full of violence, war and rapes, while real religion teaches love, peace and humanity.

After completing Intermediate course from Jabalpur, Rajneesh had presented hundred of books to his Gadarwara Town hall library, from where he had studied all of the books of that library up to 1951. Though he used to love his books very much, but as those books had no use for him, so he gave up those books generously to the library, so that others may use them." (87)

His use of public libraries, and later on also of academic libraries in Jabalpur, was extensive these days in the 1940s and 1950s, although he later declared that the use of public libraries and their filthy books with disturbing under linings from former borrowers was disgusting to him, as we can see in the quotation below. And we can see a continuous development where the buying of his own books was expanding over time when his finances gradually allowed him to enlarge his own library. This reference library was becoming more and more useful as his own lecturing and publishing increased dramatically in the following years, as it was offering to him all major spiritual works and sutras from every path on earth walked by mystics and masters. The collecting of books was an early phenomenon from his school days in Gadarwara where not only money but also lack of space for books in his house were both critical factors.

"People used to wonder where I got all the money from to purchase my books, because I had thousands of books. Even when I was just a student in high school I had thousands of books in my house. My whole house was full of books, and everybody wondered where I got all the money from. My grandmother [Nani] had told me, Never tell anyone that you get money from me, because if your father and mother come to know they will start asking me for money, and it will be difficult for me to refuse." *Glimpses of a Golden Childhood* (1990), p. 56

So his books were during his school days in Gadarwara bought mostly for money he received from the family and later on in Jabalpur for the salary he earned from his writings to the paper *Nav-Bharat* who received his writings and translations from 1954. One source for enlarging his collection was his father Babu Lal's monthly

travels as a cloth dealer to Bombay or Ahmadabad to purchase cloth for his shop in Gadarara. He used to enquire from Rajneesh what type of book presents he liked to receive on his homecoming after the trip, and naturally he was mostly requested to bring some particular titles which Rajneesh could not get from the local sellers in Gadarwara. It is beyond doubt that much money was needed to satisfy his urge for reading materials. At fourteen Osho had read Yogi Arvinda *Life Divine* in English when in middle school, and at age seventeen in higher secondary school he was reading Paul Reps *Zen Flesh, Zen Bones* (88). When he was nineteen in his days as a leftist Osho was reading Marx's *Capital* and also Lenin, not to mention his favourite author Dostovjevsky whom he was to laureate later in *Books I Have Loved*.

He was still reading Gandhi in his early college years, where Osho also practiced his ideas and spun his own *khadi* (cloth), and took soul and water treatment. "As he had used the platform of jain religion like a jumping board to create listeners of his lectures in the same way after the death of Gandhiji there had been a voidness, and none appeared who can fill his place.

It is not an accident, that when Osho had started speaking publicly from 1962 he used to wear a Lungi made of Khadi and a handmade towel on his shoulders. Like Gandhiji he used to cover his upper body with a shawl or chadar. He was also awakening the masses by traveling throughout India. So many of the followers of Gandhiji had gathered around him. When in 1969 he felt that these people are not true seekers of truth and are blocking the way for other true seekers, he started to speak against Gandhism. He also left wearing Khadi." (89). From 1969 onwards he started criticizing Gandhism, but until this year Gandhi as well as Marx were both highly honoured by Osho. (90)

"I was from my very childhood tremendously interested in books of all kinds on all subjects – nothing to do with the textbooks of the school and the college and the university. My family was not rich. It was a poor family, but I made it clear to them, "For books, even if you have to sell your ornaments please sell them. I need those books – and I hate to read second hand books. I don't want to read any book from the library. I want to purchase it." My father said, "This is a strange idea. Why can you not read from the public library?"

I said, "Every book is marked, underlined. That does not allow me freedom; that hinders me. For example, if I am reading a book and two lines are underlined with red ink, those two lines stand out dominantly, emphatically. Somebody else's idea becomes important on that page. He does not allow me to find my own ideas on that page; he is forcing me.

"I don't want to read any book that is underlined. And there are notes also. A few idiots go on writing notes, their comments, on the pages of public library books. I don't want their comments. I want fresh books..."

And they gave me money, as much as I wanted, although it was difficult for them. But that brought a deep intimacy.

My grandfather was old but he was working, not retired. He said, "You need money. I can work, you need not work."

When I left the university [in Jabalpur 1966], I had a library of one hundred and fifty thousand rare volumes from all over the world concerning all the philosophies, all the religions, all kinds of ideologies. I was obliged to my parents, but they never allowed me even to show my gratitude." *Socrates Poisoned Again After 25 Centuries* (1988), p. 326

In Gadarwara first second-hand books were bought due to his economy, and also some second-hand

booksellers in Jabalpur were collecting books for Osho at his request. Later on, after he became an assistant professor in Philosophy from March 1959 he is said to have bought only new books directly from the booksellers. On Sundays in Jabalpur he could in the 1950s still be seen at *Gurandi Market* buying second-hand books, sometimes accompanied by Naik, the professional academic librarian, who also helped him managing his private library. It's most likely that Naik has revealed to Osho quite a few clues in library science and the handling of bibliographic registration. The size of his book collection in Jabalpur, in the limited space of his premises in the late 1960s mentioned above, has to be taken with some caution. Again and again we will meet figures of his collection clearly exaggerated from the plausible, and in its heyday his library in Poona was said to have the magical round figure of 100.000 books in its holdings, although the actual number may have been somewhat closer to 80.000 volumes.

During his years at secondary high school in Gadarwara, his room was full of books, with all the walls covered with books. The floor too was packed, just leaving enough space for his bed, a *charpoy*, to be standing there also. The bed was in fact standing in his library, anticipating the years in Poona where Lao Tzu House was completely turned into an extensive corridor library. His collecting of books was nothing but a bibliophile love affair to him, and we are repeatedly reminded of his aversion against the reading of books that had been underlined by other readers, and also his considerations on the use of the sometimes filthy books in public library collections as we have seen. The protection of his book collection against intruders, be it smaller children in the family or curious visitors to the house, was of paramount importance to him as illustrated in the following quotation where his father realizes that Rajneesh's library is taking over the whole house:

“I asked him for money only when I wanted to purchase more books; I never asked money for anything else. And I told him, “When I ask money for books you had better give it to me.” He said, “What do you mean?” I said, “I simply mean that if you don't give it to me then I will have to steal it. I don't want to be a thief but if you force me then there is no way. You know I don't have money. I need these books and I am going to have them, that you know. So if money is not given to me, then I will take it; and remember in your mind that it was you who forced me to steal.”

He said, “No need to steal. Whenever you need money you simply come and take it.”

And I said: “You be assured that it is only for books,” but there was no need for the assurance because he went on seeing my library growing in the house. Slowly there was no place in the house for anything other than my books.

And my father said, “First we had a library in our house, now in the library we have a house!” And we all have to take care of your books because if something goes wrong with any book you make so much fuss, you create so much trouble that everybody is afraid of your books. And they are everywhere; you cannot avoid stumbling on them. And there are small children...” My younger brothers and sister were all protective of my books when I was not there: nobody could touch my books. And they would clean them and they would keep them in the right place, where ever I had put them, so when I needed any book I could find it.” *Glimpses of a Golden Childhood (1990), p. 543. (91)*

His precautions against any damage being done to his books is confirmed by his later secretary in Jabalpur, *Arvind Kumar Jain*: “One more remark I want to express, is that he was so much aware of his books that if any person touches the books and keeps it away from the very place where it was to be kept, when so ever he comes in his home, he recognized if someone had disrupted the books and told to those people that ‘Who has

touched my books'. And if there was anything wrong he scolded those people, but we take it very lightly. And we do understand that he is so much careful that none can touch it and none can alter it." (92)



Audio1. Arvind Kumar Jain. (92)

It is no wonder that his deep involvement with his own books also fostered some natural limitations on his use of library books, although we do know as a fact that throughout Gadarwara and the greater part of his time in Jabalpur he remained an ardent user of libraries to quench his thirst for reading.

"I don't want anybody else to mark my books, underline in my books, and these people go on doing that." I hated the very idea that somebody should underline in my books.

One of my father's brothers-in-law was a professor, so he must have been in the habit of underlining. And he would write notes on *my* books. I had to tell him, This is simply not only unmannerly, uncivilized, it shows what kind of mind you have.

"I don't want books from libraries, I don't read books from libraries, for the simple reason that they are underlined, marked. Somebody else has emphasized something. I don't want that, because without your knowing, that emphasis enters your mind. If you are reading a book and something is underlined with red, that line stands out. You have read the whole page but that line stands out. It leaves a different impact on your mind.

"I have an aversion to reading somebody else's books, underlined, marked. To me it is just like somebody going to a prostitute. A prostitute is nothing but a woman underlined and marked – notes all over her from different people in different languages...

"To me a book is not just a book, it is a love affair. If you underline any book then you have to pay for it and take it. Then I don't want that book here, because one dirty fish can make the whole pond dirty. I don't want any book prostituted – you take it."

He was very angry because he could not understand. I said, "You don't understand me because you don't know me much. You just talk to my father."...So my father said to the professor who had underlined my book, "Never do that to him. Take this book and replace it with a fresh one." *Glimpses of a Golden Childhood (1990), p. 543.* (93)

As indicated in this quotation his first '*self-appointed librarian*' was his younger brother *Nikalank* who from their early childhood together had been involved in Rajneesh's book collecting. When Nikalank was 14-15 years old he was engaged also in the protection of his brother's collection, and among other duties he was helping drying books on the family terrace following the rainy seasons, a procedure to be continued later on the roof of Lao Tzu during Poona One. Nikalank remembers that Osho's selection of reading material was much driven by his intelligent approach, selecting confidently without any bias in the bookshops according to his hunch for titles and authors. (94)

"One of my brothers, my fourth brother, Niklanka, has been collecting everything concerning me from his very childhood. Everybody laughed at him. Even I asked him, "Niklanka, why do you bother to collect everything about me?"

He said, "I don't know, but somehow there is a deep feeling in me that someday these things will be needed."

I said, "Then go ahead. If you feel like that, go ahead, do it." and it is because of Niklanka that a few pictures of

my childhood have been saved. He has collected things which now have significance.

He was always collecting things. Even if I threw something away in the wastepaper basket, he would search to see if I had thrown away something I had written. Whatsoever it was, he would collect it because of my handwriting.” *Glimpses of a Golden Childhood (1990), p. 480*

So ever since Rajneesh’s early childhood in Gadarwara Nikalank has carefully kept and stored treasures from his brother’s writing and bookish activities. The discussion of preserving precious items from celebrities after their passing away is an intricate matter, not the least in the case of Osho. On the collecting of items from Osho Gyan Bhed recalls from his interview with Nikalank Bharti in *Osho Hi Osho* that Nikalank used to collect even from the wastepaper basket and if asked about this madness, he used to say:

“Today you can not understand its importance, but I am confident that one day, not only this country but the whole world would have to recognize its importance...I understood it very clearly that Osho never liked that his used articles [utensils for writing] should be preserved. In foreign countries, especially in the West, there is a tradition to preserve all those things which were used by the renowned literary person: His pen, pad, table, chair, spectacles etc. in a museum and people take too much interest in seeing them. They take an inspiration from them. And with the articles used by an enlightened person they have an immense value. They have absorbed his energy, his vibrations. For this very reason we make Samadhi where the bones and ashes of his burned body are being preserved...But Osho is not in favour of preserving the articles. There is no life in them, they are dead and the people who worship them forget the consciousness of that very enlightened person. This is the danger, and the attachment to the articles closes the doors of consciousness. It closes the door of meditation... “Still if it had been in my control, then I would have preserved all of his things,” Niklank remarked.” (95)

It may be somewhat difficult to identify the exact time when Osho’s book collecting turned into a more organized private library, but we have an early clue telling us that the organizing of the books and the technical procedures with accession and cataloguing were introduced by him much earlier that we might expect. The truth is that already at age 12 in 1943, when he was in primary school, he organized and started an early book catalogue over his very first library collection in Gadarwara. To be more precise, it is in fact an accessions register in chronological order, handwritten in a large quarto format and containing 1106 entries covering the accession of all new books for his collection in the period 1943-1950. All entries in the accessions register are most professionally listed by himself according to: entry number / title / author / price / subject /.

Such a comprehensive collector’s registration we’ll not meet with any young book collector, but it tells us with all clarity the sincerity of his book loving affair from it’s very beginning, as well as his early commitment to approach and handle his bookish activities with both grace and professional care. In the register every book he donated to Gadarwara Public Library, when he left for Jabalpur, is to be found as single entry according to its time of accession. (96)

We are now in his final years in high school and Gyan Bhed’s understanding may give us some clue to what these last school days were like, also indicating that his mischief had not finished totally with the death of his girlfriend Shashi:

“He used to put on wooden sandals in school. His favourite activities in school were writing with left hand, looking out of the classroom at the mango orchard while reading in the classroom, at the time of attendance calling out

'Upasthit Sriman' in place of 'yes, sir', making a cartoon of some teacher on the blackboard or putting a frog into the drawer where the teacher used to keep chalk and duster. He very readily accepted the punishment of standing on the bench, taking ten rounds of the playground or remaining in kneel down posture in the classroom." (97)

An inter-school competition in debating was to be held and Rajneesh was selected and invited to speak on behalf of his school. His initial words addressing the audience were disrespectful, his speech was going astray from the paper written by his Hindi teacher, and he was speaking ridiculously whatever was coming to his mind. Nevertheless the organizers of the competition gave the first prize to Rajneesh in spite of the fact that many listeners felt insulted, among them *Netaji*, the Congress leader. When Rajneesh was called on the stage to receive the prize from the hands of the president, he challenged him instead and went back to his seat. The president was *Sri Srinath Bhatt*, who had become a Congress leader after he had gone to jail for a few days in 1942 and had become famous for his moneymaking and corruption.

Having passed his matriculation exams and graduated from high school in 1950 and enrolled directly in second Hindi class he had spend 10 years up to now instead of the usually 11 years. Osho's family was much concerned about his future, when as the eldest son of Babu Lal he was supposed to take his seat in the prospering cloth shop and take charge of the trade. For obvious reasons this was not an option acceptable by Rajneesh, so all kinds of professions were proposed to him by members of the family: Doctor, scientist or engineer to name a few. And the proposals were all within the field of science. But as Osho decided to study philosophy, psychology, logic and theology, not unexpectedly this caused a great turmoil in the family. Still he was insisting and self-confident in his intention to become a philosopher, because, as he put it, he had to know everything about philosophers in order to be able to fight them, and when his academic studies were finished he wanted to live his own vagabond ways as an educated vagrant.

"Always remember that philosophies are worthless unless they can give you an insight, unless they can give you a new vision of life, unless they can transform you, unless they are alchemical." *The Rajneesh Upanishad #31*

So finally he left Gadarwara in 1951, after a row with his father on his choice of study and his self-dependent refusal of receiving any money from his parents. On the other hand, Nani was secretly supporting him with money for his studies in Jabalpur, and she even continued sending money to him when later he became an ass. professor in philosophy from 1959. Nani was throughout their close relationship taking the leading role in also providing Osho with the finances he needed to engage in his necessary activities as a bibliophile. But he only visited Gadarwara once or twice again after his move to Jabalpur, making Nani feels she had somehow been left behind on their journey in life.

During his university days in Jabalpur he was to stay at several places in the years 1951 to 1970. The first place, and for a brief time only, was at the house of his aunt, Babu Lal's sister. In Jabalpur he was to study for his B.A. and later on teach philosophy, first as a lecturer and then as an ass. Professor. As we will see, he was in Jabalpur passionately dedicating himself to his lifelong obsession of collecting and reading books, and soon he started lecturing too. In years to come his bookish devotion happened in an ever expanding and uplifted mode making him in fullness of time what we might call the greatest bookman of India. Not to mention his work as a mystic, where all the knowledge and wisdom he had collected started to pour on his listeners all over India. His

books as well as his meditations are stepping stones laid out to be followed by anyone who feels inclined to go on an inward journey.

Part Two

Jabalpur

Contents

Part Two

Acharya Rajneesh

1951-1970 Jabalpur

**“My old books are immensely important.
Unless you understand them, you will not be able to understand me.
But remember, it is a constant flow and change,
so don't be bothered with inconsistencies, contradictions.
If you go on, soon you will be able to find the truth.
And once the truth is revealed,
all contradictions and inconsistencies dissolve.
Then you can see, crystal-clear,
that it is a single message from the roots to the flower.
It is a single organism.” *From the False to the Truth #11***

2.0 Jabalpur

For almost twenty years, from 1951 onwards, Osho lived in Jabalpur and these years not only proved to be his longest dwelling in one place ever – although he was changing his residence in the city several times – but Jabalpur also turned out to be the place for events and experiments that were to make an everlasting impact on his future work. Here in Jabalpur his academic studies in philosophy were carried on – except for a few years spent in nearby Sagar for his M.A. – and Jabalpur was where he witnessed his enlightenment in *Bhanvar Tal Garden* in 1953. Furthermore he was teaching for years at Jabalpur University as an ass. Professor in philosophy, and finally the city, centred in the geographical heart of India, proved to be a convenient base for his extensive train rides when in the 1960s he was touring All India for the dissemination of his message. After some time he chose to drop the hazardous traveling and moved to Bombay in 1970 where he mostly was staying in his Woodland residence except for his scheduled meditation camps. So we may indeed benefit from a look at the city of Jabalpur, to many of our readers not known as well as Bombay and Poona, and also its physical outline at a time when Osho was a most active and prominent figure on its religio-cultural arena. Thereby we get the gist of what were the roots of the local environment and the atmosphere he was imbibing during these formative years of his life.

Until early 20th century Jabalpur was spelled Jubbulpore with the origin of the name probably deriving from the Arabic word *Jabal* meaning a hill or mountain, so Jabalpur would be the *city of rocks*. Or, as others are claiming, the name of the city may be connected with a Brahmin sage *Javali* and his disciples who settled here in former times, his name being modified to the present spelling of the city.

Jabalpur town itself was established in 1819 by the British as an administrative centre and military cantonment due to its natural defensive location in a rocky basin surrounded by granite hills and situated in the very watershed of the subcontinent. The sacred *Narmada River* (Delight-giving) is running only 10 km to the south at the place of *Gwari Ghat*.

To the people of Northern India this area was earlier called *Gondwana*, an unexplored country with inaccessible mountains and impenetrable teak forests inhabited by the savage tribes of *Gonds* from which it took its name. They were snake-worshippers and the remains of their fortress and watch tower *Madan Mahal* placed on an impressive rock of granite are still to be seen. Their former capital *Garha* from the 14th century is now located within the growing boundaries of Jabalpur city itself. In the forests of these territories *Rama* and the *Pandava brothers* of Hindu mythology had taken refuge, and the area has been used also as the setting for Rudyard Kipling's *The Jungle Book*.

The *Gonds* belonged to the aboriginal tribes which populated India more than 3000 years ago before they were driven into the less fertile mountainous areas by the intrusion from north of the Aryans and later on the Moghul Emperor *Akbar*. The present *Adivasi* community in India is to this day including the remaining descendants of the country's aboriginal tribes. Near Bhopal the famous caves of *Bhimbekta* decorated with prehistoric aboriginal rock paintings are pointing backwards in time to the earliest Palaeolithic inhabitants of the area.

So the city of Jabalpur is located at 1.306 feet above sea level in the very heartland of British India. This central part of India was from 1820 known as the Sagar-Narmada Territory conquered in 1817 by the British from the rule of the *Bhonslas* of Nagpur who on their part in 1797 had ended the former rule of *Maratha Pandit* from Sagar. The king *Appa Saheb Bhonsle* is still held in high esteem in Madhya Pradesh as he was pioneering the resistance movement against the British in the state. The *Bhonslas* were notorious looters, and the *Gurandi Sunday Market*, much frequented by Rajneesh for his purchase of stolen books, had its name deriving from these *Gerandas*, the Hindi word for looters.

The territories largely covered by jungle were included in the newly constituted North-Western Provinces in 1835, and Jubbulpore was to become an important military post with large cantonments along the river after it was made the headquarter for an Agent to the British Governor General in 1820. The widespread discontent from the *Bundela* uprising in 1842 had not fully subsided when during the *Sepoy Mutiny* the *sepoy* 52nd Native Infantry regiment, commanded by Lt. Col. Jamieson, in September 1857 left their post in Jabalpur. A more appropriate and less colonial term for the *Sepoy Mutiny* would be *The First War of Independence* or *The Great Uprising*, where Hindus and Muslims could be seen fighting side by side against the British. The whole countryside surrounding Jabalpur now suddenly found itself occupied by the freedom fighters, and in the town itself all women and children were protected inside the blockaded residence of the Commissioner, but the expected attack never came. A few months before the uprising small *chapatties* had mysteriously been sent around from village to village as tokens telling the people that they were to be prepared for a sudden and dangerous event soon to come upon them. The *sepoy* regiment at Sagar had rebelled in July but shortly afterwards a mobile column with European gunners from Kamptee had arrived and decisive action was taken also against the joining rebels from Jabalpur. Their leader *Raja Shankar Shah* was executed in the new fashionable way tied to the mouth of a gun and blown up. In the aftermath of the amnesty from May 1858 further discontent was seething and expressing itself in various movements for religious and social reforms, but at the

same time big money lending *zamindars* and landowners established themselves in Jabalpur among them *Gokul Das* who was to become a central figure in the development of the town.

For the inhabitants of Jabalpur the completion of the railway in 1870 made Jabalpur an important junction for the Bombay-Calcutta line and it also implied that the British administration could now enhance the tax revenue with the argument of increased trade and raised prices. By 1920 the narrow-gorge line between Jabalpur and Gondia was constructed and the old important trunk road going south, New Great Northern Road still connecting Jabalpur with Nagpur, gradually lost its importance as trade shifted to the villages near the stations. In former days only the road between Jabalpur and Mandla town remained passable at all times throughout the year, and as we have seen around Kuchwada the majority of villages at the time Osho was born still had poor communication, and they remained cut off from the outside world during the monsoon. Some villages in Jabalpur district were only accessible by elephant and many villages had no link at all with the district roads.

The Central Provinces was formed into a separate administration under a Chief Commissioner in 1861 uniting also some districts which had lapsed on the death of the Raja of Nagpur in 1854. Nagpur with its fortress in the town centre was made the capital and seat of the Resident of the Central Provinces, and later on only 50 miles from Nagpur Mahatma Gandhi's ashram in *Sevagram* was located, a tiny village which became the core of much of the country's thinking and action in Gandhi's social revolution.

Bordering the Central Provinces were the native and princely states of *Bhopal*, *Indore* and *Gwalior* with their rulers finally deprived of all their power by Nehru when in 1947 the region passed from British to Indian rule. Later on neither Indira Gandhi had great affection for her country's *maharajahs* and *nawabs*, although four generations of broad-minded *begums* had made the sultanate of Bhopal, founded by the Afghans, with its early compulsory public education one of the most modern states in all Asia.

In the days of the Central Provinces Jubbulpore was not only the second town after Nagpur but also the name for a district, and from 1851 the city was headquarter for Jabalpur Division with a Municipal Committee established in 1864. The climate of the area is fairly cool, and Jubbulpore was generally considered the most desirable of the plain stations in the Central Provinces. From 1956 to this day Jabalpur has once again become the second city now within the new Hindi speaking state of *Madhya Pradesh* – India's largest state, the size of France – with its capital at Bhopal and located in the geographical heart of the country. With its sublime mosques and magnificent palaces Bhopal was nicknamed *India's Baghdad* and Bhopal was the promised land for many new industries, including Union Carbide, with its population increasing five times at the end of the 1960s. The worst industrial disaster in history that happened on December 2nd 1984 was in sharp contrast to the festivities lasting for three days when the railway station in Bhopal was inaugurated exactly one hundred years earlier on November 18th 1884 in all its splendours by the *begum*, the slight woman concealed behind her *burkha* who ruled over the Muslim sultanate of Bhopal, and the railway they now inaugurated was financed with her very own funds. (1)

Jubbulpore was furnished with a central jail for the town and its district for the *Thug* and *Dacoit* convicts who were ravaging the countryside, and in the 1880s the existence of a sect of *Thuggee* murderers devoted to *Kali* was discovered. The *Thugs* were a fraternity who swiftly murdered their victims with a turn of cloth before they rubbed and buried them as a religious act pleasing their *Goddess Kali*. Later we will see that Rajneesh

occasionally gave talks also to the prisoners in the central jail of Jabalpur. As early as 1836 a School of Industry was set up to re-socialize *Thugs* and their families with a production of good tents and carpets, but it took more than half a century to wipe out their religious practice. A Supreme Court was further established 1889 and also a hospital – from 1933 Victoria Memorial Hospital – and a lunatic asylum was in town as well as museum and library both.

In the industrial expansion of Jabalpur we see the great landowning banker now addressed *Raja Gokul Das*, who was supported by the British due to his loyalty during the mutiny, becoming a central figure investing his money in cotton spinning and weaving mills. In 1904 the army built a Gun-Carriage Factory near the railway station, in 1940 supplemented by one more ordnance factory, the Bomb & Shell Factory. A significant factory was the Pottery Works of Burn and Company, and limestone and coal from nearby Gadarwara and iron from ores around Sagar and Jabalpur were exported from the Jabalpur District as trade moved increasingly along the improved railway line, and also grain from Jabalpur and Narmada divisions became still more important as an export crop. Thanks to its railway infrastructure Jabalpur soon became a trading mart for grain, cotton, salt and other produce and its factories, some of them with housing facilities, for pottery works, glass, lac-dye, opium, jute and hemp made the town widely known in Central India.

In spite of all expansion Jabalpur preserved its pattern of being a mega village copying in its larger format the charming features of the smaller villages in the countryside, and even when Osho was staying in the town in the 1950s and 60s unlike cities in the West Jabalpur was not marked by dire side effects of its industrialism and throughout the years it retained its traditional structure of an overgrown village.

With all its expansion Jabalpur reigned supreme at the centre of the region's railway communications and by 1910 it had become the largest commercial and industrial town in the Central Provinces. But as a whole the province remained agricultural and the majority of its people were still living off the land as they had been doing since the dawn of time.

While Osho spent his childhood in Gadarwara Jabalpur was to a growing extent under the inspiring impact of the *Civil Disobedience Movement* and when later on he was living in the city the wearing of that most legendary crown in India's history, the white cap of those who had fought for the nation's independence, was still a common feature in the dress code of the city. Jabalpur has a long tradition for political activities, but the political centre has always been Nagpur where Gandhi and the assembled 16,000 Congress delegates had passed their historic policy and principle of non-cooperation, *Satyagraha*, at their landmark meeting on resistance in Nagpur 1920. But it was on the very building of the Jabalpur Municipality the National Flag, the tricolour with the *charkha* in the centre, had been raised for the first time on Gandhi Day, March 18th 1923, as a provocation to the British rulers. And in the streets of Jabalpur young students were marching singing national and patriotic songs that soon were on the lips of the common masses and making their contribution to the awakening of a new national spirit.

Jabalpur's cultural and social scene proved to be a literary nursery with many writers, publishers and printers all making a most supporting publishing environment for the first booklets published by Osho in the 1950s. And the events we have seen in the history and development of Jabalpur and its role in India's liberation were all part of the inhabitants' common consciousness and thus constituting the mental framework of the first local listeners

from Jabalpur when Osho slowly started gathering people around him for talks and discussions at his residence.

2.1 Academic studies in Jabalpur and Sagar

India's first universities were founded in Bombay, Madras and Calcutta in the mid-19th century. They were followed by Allahabad in 1887 and the upgrading of the old Saugor High School into Jabalpur Government College in 1885. Shortly after its foundation Jabalpur Government College was affiliated with Allahabad University from 1891, and among all the colleges affiliated with Allahabad University Jabalpur was well-known for its good standing in the B.A. examinations. At that time institutions in higher education were of the affiliating type, where both private and government colleges were affiliated to a certain mother university. (2)

Jabalpur Government College was in 1916 named *Robertson College*, and just before independence this old Robertson College, now renamed *Mahakoshal Mahavidyalaya* in 1947, was somewhat upgraded but still teaching to B.A. level only. Accordingly Rajneesh had to leave Jabalpur in 1955 and continue the studies for his M.A. at Sagar University. Sagar University had been founded in 1946 and was known for its well-established teaching at undergraduate as well as postgraduate level. This university had in terms of affiliation in the 1950s replaced Allahabad as the mother institution for Jabalpur Government College.

Finally on *Gandhi Jayanti Day*, October 2nd 1957, Jabalpur University was formally inaugurated by *Pandit Govind Vallabh Pant*, and already from 1959 a scheme was approved for the establishment of also post-graduate studies and research in the Humanities. This development scheme for Jabalpur University included the founding of a new university library, an institution which proved most beneficial to Rajneesh's extensive reading during the 1960s. It was at this newborn university Rajneesh was teaching philosophy in the Faculty of Arts from 1958 until he finished his teaching career as an ass. professor in 1966 to devote more time to his traveling and lecturing. (3)

Twenty colleges in the district of Jabalpur were in 1960 affiliated to Jabalpur University with a total of 9.500 students in 1960-61, both males and females, although the first female students in Robertson's College were not admitted until 1930. This university expansion in mid-20th century took place in the days when Rajneesh was part of it all, and he himself also benefited from the need for enrolment of new lecturers in higher education which now demanded highly qualified, intelligent and devoted persons on the staff. And new institutions were still emerging: Engineering College in 1947, Medical College in 1956, Veterinary College and Home Science College both in 1960 and a second university in Jabalpur *Jawahar Lal Nehru Agriculture University* was established in 1964-65. The college education gained momentum in Jabalpur these years, and the change in the academic life of the city and the new inhabitants, teachers as well as students, all attached to the upcoming institutions were to provide Acharya Rajneesh with many new listeners to the talks he started giving at his shifting residences in Jabalpur.

When Rajneesh was a student before 1956 the pattern of higher education in Madhya Pradesh remained based on the old system from the pre-independence period, but an reorganization now led to the introduction of the *Three Year Degree Course* after the student had passed the Higher Secondary Examination from the former High Schools. The college where Rajneesh began his academic studies in Jabalpur was *Hitkarini Mahavidyalaya* founded by *Hitkarini Sabha*, the nationalistic Hindi movement devoted to strengthen the Hindi-speaking public and especially the student community as reported by some of Osho's biographers. (4)

“In 1951, after graduating from high school in Gadarwara at the age of nineteen, Rajneesh went to Jabalpur, where he enrolled at Hitkarini College.” (Joshi 1982, p. 49)

“Graduating from the Gadarwara high school in 1951 and moved to live with cousins in Jabalpur. While his melancholy, withdrawal, and headaches are said to have deepened to the point of appearing life-threatening, he nevertheless enrolled in Hitkarini College.” (Carter 1990, p. 42)

“In 1951 he graduated from high school and went to Hitkarini College in Jabalpur. He was so argumentative and difficult that he was asked to leave. He was admitted to another college, but preferred to stay at home rather than attend classes.” (Storr 1996, p. 49)

Unlike other universities in India set up in the 1870s in Rajkot, Raipur, Ajmer, Lahore and Indore which were all trying to assure a steady supply of loyal followers for the British rulers at a time when the Indian elites in British India educated in the West had become too closely involved in anti-imperialist politics, the universities established in Allahabad and Jabalpur were both serving the educational needs of their students without the underlying agenda of supporting the paramount power. This said, it also indicated that their students as well as students from many other universities in India through their studies acquired not only the knowledge needed to stand up against the British but also risked imprisonment or even deportation to *Port Blair on Andaman Islands* for their participation in the *Indian Liberation Movement* prior to Independence in 1947. When students at the Robertson College joined the *satyagraha* in 1930 the college was closed down and only reopened on the condition that political demonstrations should not be allowed within its premises, and it is most unlikely that the young and political aware Rajneesh living in Gadarwara did not hear about the incidents happening in Jabalpur during the nationwide *Bharat Choro* (Quit India) movement in 1942 when looting and sabotage with cutting of telegraph and telephone wires were taking place and the crowds had to be dispersed by tear-gas and a curfew ordered.

A number of problems faced the Indian university system in the mid-twentieth century when Osho had his academic career. Many students were unfit for their studies and should have been diverted to other educations as the percentage of failures in university examinations was alarmingly high; many students were deprived of higher education because of poverty; the system was examination-ridden and not really educative with a static curriculum that had not changed according to new societal demands; the student ratio per teacher was high and teachers were kept on a low salary, a feature still to be seen in the low status of educationists in Asia in general.

The founding fathers of India did try to give free India a national language of its own, but the decision to make Hindi in the *Devanagiri* script the official language of the country within fifteen years after Independence could never be implemented. The adoption of regional languages for instruction at universities instead of English was recommended in 1949, but the proposal aroused heated controversy and only little progress was made in this direction even when Hindi by the central government was made the official language for education in 1965. English still remained the *lingua franca* of an India with its many regional languages and dialects, although Gandhi and Nehru both were much aware of the danger of confining themselves to a new elitist English-educated class in India with little or no contact with the masses. Nehru himself is said to have spoken Hindi with an English accent.

This may not be fair, but at this place I want to draw the reader's attention to a publication *Modern Godmen in*

India. A Sociological Appraisal (Mehta 1993). The author has contributed to several of the studies in the series *Role of Religion in Indian Society* on senior fellowships awarded to him by ICSSR. This fact is in no way a guarantee of scientific method and the quality of the publication as we will see. "From 1944 to 1951, he studied in Jabalpur and obtained a Bachelor of Arts degree." (*Mehta 1993, p. 82*). Not so. At that time he was still enrolled in Middle School and Higher Secondary School in Gadarwara. "As an assistant professor at an obscure university from 1960-1966, he had drawn crowds in cities across India by attacking Gandhi, socialism, and orthodox Hinduism." (*Mehta 1993, p. 152*). The 'obscure' university was, as we have seen above, Jabalpur University on which my own studies have revealed nothing coming close to obscurity. On his method Mehta claims that one of the reasons why ISKCON and Rajneesh were chosen for investigation was the numerous studies conducted particularly by Western scholars. And still his study is based on four secondary sources only: *Rajneesh. The Mystic of Feeling (Prasad 1978)*, *The Golden Guru (Gordon 1987)*, *Cities on a Hill (Fitzgerald 1986)* and *Bhagwan Rajneesh – The God that Failed (Milne 1987)*. To put it mildly, the study is biased and thoroughly incorrect and may be a general warning against Indian and Western so called academic studies which in fact is revealing the limitations of the author's perspective and his lack of skills in information retrieval. Accordingly, when reading *any* biography or study on Osho we have to be aware of interest and bias of those authors and publishers behind the publication. Otherwise we'll end up in a state of total confusion, as indicated several times in this essay.

Settling in Jabalpur

Early on from mid-1800 Sagar and Narmada territories had formed an education circle with responsibility for the founding of village schools centred round the town of Sagar. Schools were gradually built to manage also secondary and tertiary education and the number of students began to grow. By 1911 the Narmada valley division had the highest number of literates in the province, at 10 % of the population, and Jabalpur the highest number of male literates in the Central Provinces. (5)

Jabalpur is only 80 miles from Gadarwara on the main road or by train, so Rajneesh was to remain in close contact with his family, the journey being no more than two hours by train. But still his farewell with Nani when he was leaving Gadarwara was a very intimate and heartbreaking affair as mentioned before in the section on his days in Gadarwara. Osho says:

"When I passed my matriculation exams, my whole family was in a great turmoil, because they all wanted me to be a scientist, somebody wanted me to be an engineer – because in India these are respectable jobs, paying jobs. You become rich, you become well known, you are honoured. But I said, "I am going to study philosophy." They all said, "This is nonsense! No man of sense will go and study philosophy. What will you do after that? Six years wasted in the university studying things that are of no use. They don't have any value, you will not even get a small service, a small job." And they were right." (*Sarito 2000, p. 50*)

"Without her [Nani] I may have been a shopkeeper or perhaps a doctor or an engineer, because when I passed my matriculation my father was so poor, it was difficult for him to send me to university. But he was even ready to borrow money in order to do it. He was utterly insistent that I go to university. I was willing, but not to go to medical college, and I was not willing to go to engineering college either. I flatly refused to be a doctor or an engineer. I told him: "If you want to know the truth, I want to be a sannyasin, a hobo." (*Sarito 2000, p. 23*)

After the row with his father on his choice of career, Rajneesh instantly left by train for Jabalpur where first he was to stay in the house of one of his aunts, as his father had two sisters living there. Babu Lal had followed him to his new residence from Gadarwara, and was relieved to see that Rajneesh had arrived safely at his destination. Still at dinner he once more questioned Rajneesh's choice of becoming a graduate in humanities and fine arts and not in science, but understanding that in no way he could prevail on him to reconsider his choice of career, he left shortly after dinner. Even some money he wanted to offer for his studies was turned down as Rajneesh wanted to be self-dependent without financial help from anybody. Anyway, Rajneesh didn't stay for long in his aunt's house as the behaviour of his uncle, his aunt's husband, was not supportive, especially after Rajneesh had an argument with the uncle's visiting guru, *Hari Baba*. Osho says:

"I know that no house is ever going to be mine...From my Nani's house I moved to my father's sister's house. The husband, I mean my father's brother-in-law, was not very willing...Not only unwilling, but stubbornly unwilling, because who would accept a troublemaker unnecessarily? They were childless...had a beautiful bungalow, with more room than for just one couple. It was big enough to have many people in it. But they were rich people, they could afford it. It was not a problem for them to just give me a small room, although the husband was, without saying a word, unwilling. I refused to move in.

I stood outside their house with my small suitcase, and told my father's sister that,..."I cannot enter unless I am convinced that he will be happy to have me. And I cannot promise that I will not be a trouble to you. It is against my nature to not be in trouble. I am just helpless."

The husband was hidden behind a curtain, listening to everything. He understood one thing at least, that the boy was worth trying...

I lived in that house, and naturally from the very beginning, a conflict, a subtle current arose between me and the husband, and it continued to grow...The first, of course, was his guru. The moment he entered the house I told my father's sister, "This man is the worst I have ever seen."...My uncle's guru, Hari Baba, was thought to be a saint...The conflict started and continued." *Glimpses of a Golden Childhood (1990), p. 356*

Being asked whether Osho broke with his family when he left for Jabalpur his father Babu Lal tells us: "No, when he attended university he would always come to see us. He was deeply attached to his family, and never expressed any desire to separate from us; even when he got his doctorate and began teaching in faraway places, he would regularly embark on a long journey just to spend some days with all his family. He showed us the same respectful and loving attitude that he had in his childhood. Every summer he would come to spend his holidays in his native village, and they were always beautiful meetings." (6)

According to Rajneesh it looks that during his later studies for his M.A. in Sagar he was economically supported by the very founder of Sagar University, Dr. Harisingh Gaur:

"When I was a student at the university, I used to receive two hundred rupees per month from someone, I knew not who. I had tried every way to find out who the person was. On the first day of every month, the money order was there but there was no name, no address. Only when the person died...and he was no other than the founder of the university in which I was a student." *The Messiah, vol.1 #10.*

In *Glimpses of a Golden Childhood* it appears that also Rajneesh's own guru Masto Baba had been supporting him with money during his studies in Jabalpur, to a level even with three cars, bungalows and acres of land. This

may have been some overstatement as most of these facilities were put at his disposal and borrowed from his friends in Jabalpur. Following the publication of some of Osho's early books in the mid-sixties the *Parikh* couple, next to their useful gifts to Rajneesh already in 1960, now presented him with a new Herald car to help him save time and add some comfort to him in his mission. "A black car was presented to him by an Indian lady: Madan Kunwar. *Kranti Beej* is to her." (7)

"And he certainly introduced me to many people who have always remained anonymous; but whenever I needed money, the money arrived. When I was at Jabalpur, where I was at the university and stayed more than nine years, the money was continuously coming. People wondered, because my salary was not very much. They could not believe how I could use such a beautiful car, a beautiful bungalow, a vast garden, acres of green. And the day somebody asked how such a beautiful car...that day, two more arrived. There were three cars then and nowhere to keep them." *Glimpses of a Golden Childhood (1990), p. 318*

The graceful walking style of Rajneesh was to be recognized also in his way of driving his car in Jabalpur in the 1960s, and this gentle and slow driving could later be observed by his followers during the daily 2 o'clock drive-by at the Ranch in Oregon in the early 1980s. And it may be added that Swami Chinmaya, his secretary in Bombay, kept to this way of driving throughout his whole life, so when touring the hilly surroundings of his later ashram in Bagheswar his driver never went faster than 30 km/hour. From Jabalpur Ageh Bharti remembers Rajneesh's way of driving his car: "His walking style was known to everyone. He walked so gently and gracefully as if He strolled on a bed of roses. In the same way, He drove the car, as if it unmoved on the road but just slipped out. We sat at the rear of the car and felt elated. Great luck! Bhagwan drove and devotees sat watching! These were very ecstatic moments." (*Bharti 2007, p. 175*)

According to his own words Rajneesh changed his house in Jabalpur several times and for various reasons. Some places he could not sleep at night because of the noisy atmosphere, other places he found the air stifling and he lacked some fresh air during the night:

"In Jabalpur I changed houses so many times that everybody wondered if it was my hobby changing houses. I said, "Yes it helps you to become acquainted with so many people in different localities and I love to be acquainted." They said, "It is a strange hobby, and very difficult too. Only twenty days have passed and you are moving again." (*Urmila 2007, p. 106*)

Following the short stay with his aunt and her husband Rajneesh was living in a very small house outside Jabalpur city, and as the house was said to be haunted by ghosts he was staying there for free. He had now started as a subeditor at the newspaper *Nav-Bharat* and with the help of the staff at the paper he had taken the room on rent. And in that isolated house – with the beautiful *Satpura Mountains* in the horizon - he was to live for some time during his academic studies in the 1950s. This house had three rooms and two of the rooms were finally occupied by a newly married couple. But as the walls of the house were very thin and Rajneesh had to listen to the couple's love making dialogues all night through, he is said one night to have knocked on their door and in a mild voice asking the couple to lower their talking a bit to let him have a chance to get some sleep himself. In the morning the owner of the house told Rajneesh to leave the house. We do find some inconsistency in the timing and location of this early residency outside Jabalpur as Osho has never disclosed the locality, but we do know that he took his food in a nearby restaurant *Sharma Bhojnalaya*. (8)

“From this house [his aunt's] I moved to a university hostel, then to a small house when I went into service. But the house was small...I could even hear what they were saying in their bed...The wall is so thin... And do you know that even today I have to sleep with ear plugs. Those earplugs started after that night. It was long ago – it must have been somewhere in 1958, or perhaps the end of 1957, but somewhere around there. I started using earplugs just so as not to hear what was not meant for me. It had cost me a house, but I left immediately.” *Glimpses of a Golden Childhood (1990), p. 361*

Following this event for a brief period he took a small house on rent at *Madan Mahal Road* on the Eastern outskirts of the city towards Deotal – near the later Osho Amritdham Neo Sannyas Ashram of Sw. Anand Vijay – and there he also purchased a second-hand old bicycle to take him around in the city. After this house on *Madan Mahal Road* Rajneesh had shifted to his cousin Arvind Kumar's house in Jabalpur where he stayed together also with Kranti Didi. Kranti was the cousin sister of Rajneesh, the daughter of one of his father's sisters, and here he stayed with his family while passing his B.A. examination in 1955. (9)

Arvind Kumar Jain, Osho's cousin, has narrated to Gyan Bhed on their staying together in Jabalpur and also Osho has commented on their relationship: “Rajneesh came at Jabalpur in 1951, and at that time his age was only 20 years. He had taken admission in *Hitkarini Mahavidyalaya* from where he had passed his Intermediate Exam. At that time he used to live with me and our house was near Plaza Talkies. He used to wash his clothes himself and used to press them also. He was fond of eating a *namkeen-Mixture* called *Ushal Misha* from the famous shop of *Ram Bharoose Halwai*. He was also fond of seeing films. He was a member of three libraries and also used to purchase old books from Gurandi market (where stolen books were sold). He used to spin *yarn* on *charkha*, and after selling yarn he used to purchase *Khadi* for his dress. He used to go to Bhanvar Tal Park daily, where later on he was enlightened.” (10)

Osho says: “I was working with one of my cousin-brothers. He was a very talented boy; he is now a professor in a university. But he is very cowardly. So whatever he clings to, it is very difficult to persuade him to drop it if something better is available – because what he is clinging to is safe, he knows it. He was from a very poor family. His mother died and his father married again, and the woman started torturing the boy. So I told the boy to come and live with me so he lived with me. He was studying and he was also working part-time in an office... The boy was getting only seventy rupees per month from the office, and the principal was ready to give two hundred rupees for the same time – and almost no job, just being a librarian. And I said to him, “It will be good, you can read while there is nobody disturbing you, and you can become acquainted with the great literature; it will all be available to you. And you remain in the college. You can study, you can work there.” *The Transmission of the Lamp #20*

Arvind Kumar refused to leave his job at the office even after Rajneesh tried to hypnotize him on the matter, but in the years to come he turned out to be a most helpful secretary to Acharya Rajneesh during their time in Jabalpur, and throughout his time with Rajneesh he was devoted to preserve the many items he was managing during his function as a secretary: Manuscripts, records and other personal possessions. Osho's book collecting and lecturing in his residences from 1961 in *Napier Town* and *Kamla Nehru Nagar* will be described in the following parts of this essay. (11)

Activities and Pleasures

So Osho went to college in Jabalpur, or rather, he went to several colleges as he had to change college according to the cultural atmosphere and tolerance among his teachers. He first took admission in *Hitkarini Mahavidyalaya*, the former Robertson College, and at the same time he secured his financial situation with the editorial job at *Nav-Bharat*. On his very first day at college he was summoned to the principal's office, mainly due to his wearing his button less long *kurta* and *dhoti* with wooden sandals instead of shoes, and also because of his preference for being bare headed instead of wearing the almost compulsory Gandhi cap. Having exchanged their views on the issue of dress code the principal admitted to put an end to the tradition of wearing Gandhi caps at the college. Sukraj Bharti and Osho remember the events leading to his premature dismissal from the college due to his challenging style when arguing with his professors.

“Then for college in Jabalpur, where he changed college, as he was not allowed to ask questions.” (12)

“The first college I entered, I wanted to learn logic. And the old professor, with many honorary degrees, with many books published in his name, started talking about the father of Western logic, Aristotle.” (*Ullila 2007, p. 112*)

So from 1951 Rajneesh was first a student at The Faculty of Art at *Hitkarini Mahavidyalaya*, but following some heated discussions with his professor in psychology *Dr. S.N.L. Srivastava*, who even threatened to resign as we will see, Rajneesh after eight months moved on to *Indian College*, where he was accepted on the explicit condition that he was not allowed to attend any classes in philosophy or psychology. Here he continued his intensive reading as fortunately enough he had been allowed only to use the library, and he was reading on his own continuing his close affinity from Gadarwara for reading in libraries and also charging out books to be read elsewhere in a natural setting. Not the reading of textbooks for the courses at college, but he was reading a much wider field of subjects. “He was here on his own reading, reading, reading. Not textbooks, but a broad range of subjects.” (13)

Unfortunately the colleges and universities where he studied in Jabalpur did not differ much from the schools he had attended in Gadarwara. The knowledge he was supposed to acquire at this academic level was lectured and read by professors who were only reciting and repeating the facts they had picked up during their own studies years ago, and it was not part of their understanding that they had to follow up on newly published books and the recent developments within psychology and philosophy.

“I could never manage to fit anywhere. As a student I was a nuisance. Every professor who taught me looked on me as a punishment that God had sent for him...I could not fit in with anything. Whatsoever they taught me was so mediocre that I had to fight against it. I had to tell them, “This is very mediocre....” Now, you can imagine saying this to a professor who had been hoping that you would appreciate his lecture – which he has been preparing for days – and at the end of it a student stands up...And I was a strange student, to say the least.” *Glimpses of a Golden Childhood 1990, p.244*

His compulsory courses in logic did not exceed essentially from what he had already learned during his schooldays in Gadarwara, and his confronting style of debating with its cutting points was a constant disturbance to his first lecturer, the professor of logic and Ph.D *Dr. Srivastava*, as already mentioned. Their encounters have been narrated by Osho in two somewhat differing versions where he is throwing some light on the events that left him almost an outcast in the academic world of Jabalpur.

“It was a constant problem for me in my university. I have been expelled from many colleges and many universities. For the simple reason that I knew more than the professor. I was reading so much, and the professor had stopped reading thirty years before when he passed his Ph.D. and became a professor. He was finished. But in these thirty years so much had grown. These past thirty years man has grown in every dimension of knowledge, more than he has been able to in three thousand years.

So when I entered the philosophical class, my professor had no idea of Jean-Paul Sartre, no idea of Jaspers, Martin Heidegger, Soeren Kierkegaard. Those names were not part of his education, because when he was studying these people were not in existence. They were not part of the curriculum. And what he remembered was Bosanquet, Kant, Hegel, Feuerbach. Now they are all outdated. They have been replaced by better minds, far more intelligent. I knew all about Kant and Hegel and Bosanquet, but I knew much more about Wittgenstein, Bertrand Russel, Sartre, Marcel. They had no idea of these people.

It was a strange situation, because on every point they were feeling defeated. I was expelled just for the simple reason that the professors complained continuously against me, that I am a disturbance, that I don't allow them to move a single inch without days of argument. “And when are we going to finish the course? This boy seems not to be interested in the course and he brings such names which we have never heard, and it is very awkward in front of the other students to feel that you know nothing about the latest developments in philosophy.”

My principals would call me and they would say, “We know perfectly well that you are not wrong. You are not being expelled for doing anything wrong. I feel sad and sorry for you, and I want you to forgive me, but we cannot loose the professor. He is our old, well-reputed professor, and he has threatened that either you will be in the university or he will be. He's given his resignation.” They showed me his resignation. It said, “Either you expel that boy or accept the resignation.” (*Urmila 2007, p. 110*)

Osho's answer to the professor's ultimatum presented to the principal gave the whole matter a certain twist:

“I said, “It is better you expel me, because what I am doing here I will do somewhere else. But your college, your university will miss a well-reputed professor. And I don't want him in his old age to find another job somewhere else; no, that is not for me to do. That is ugly. You call the professor, give him his resignation back, and tell him that I am being expelled.”

I have seen tears in my principal's, in my vice-chancellor's eyes, that they are expelling somebody who has done no wrong. And I said to them, “You need not feel sorry about it. I have not done anything wrong, but I have done something far more dangerous, and that is make the professor feel embarrassed continuously every day.”

Now these professors could have bridged the gap. They could have simply said, “Perhaps you are right and we are wrong; but the reason is that we studied thirty years ago, and we don't know anything about what has happened within these years. Wittgenstein – the name we have heard for the first time from you. So naturally we cannot argue.”

Just this much was needed, and they would have gained my respect that they are capable men who can accept even ignorance. They are humble people who can say clearly, “I don't know, so you please don't bring these thirty years in. What I know I can discuss with you with full confidence, but you bring people's names, theories, ideas of which we know nothing. But just to pretend that we know we argue with you, and naturally we are defeated because we are not really aware of what you are saying and we don't understand the implications of it.” (*Urmila 2007, p. 110*)

As an expelled and unwanted student he had to ring the bells of the principals from the various colleges in

Jabalpur to track down if there was any chance of admission anywhere for him in Jabalpur.

“In college, I even had an agreement with the principal, B.S. Audholia. He was a beautiful man. He was the principal of a college in Jabalpur, in the very centre of India. Jabalpur has many colleges, and his was one of the most prominent.

I had been expelled from one college because a professor was not prepared to remain in service if I was not expelled. That was his condition – and he was a respected professor...

The principal...had to give me an explanation, so he called me...

I said, “You call me here and you are asking me what do I have to say? I say that you should expel this other fellow, Doctor S.N.L. Shrivastava. He is just stupid, even with his Ph.D. and D.Litt. – which makes it worse. I did not harm him, I simply asked questions which were completely legitimate. He teaches us logic, and if I am not allowed to use logic in his class, where am I to be logical?”...

He [Shrivastava] finally wrote a letter to the principal, saying, “This cannot go on any longer,” and he wrote, “I don’t want to face that boy. Either you expel him or you must relieve me of my duty.”

The principal showed me the letter. I said, “Now it is okay. He is not capable of even encountering me in your presence, just once, so that you see who is logical...Please expel me right now, and give it to me in writing that I am expelled.”

He looked at me and said, “If I expel you it may be difficult for you to get admission in any other college.”

I said, “That is my problem. I am a misfit – I have to face these things.”

It was after this had happened that I knocked on all the doors of all the principals in the city – it is a city of colleges – and all of them said, “If you were expelled then we cannot take the risk. We have heard the rumours that you have been arguing continuously for eight months with Doctor Shrivastava, and that you did not allow him to teach at all.” *Glimpses of a Golden Childhood (1990), p. 246*

Rajneesh’s reputation as a troublemaker was known in all academic circles of Jabalpur and all colleges were more than reluctant to admit him as a student. But finally the principal of D.N. College of Jabalpur (Indian College) gave way and made it clear that he was willing to accept Rajneesh on certain conditions.

“The principal was a good man. He said, “I will not expel you, because I don’t see that you have done anything wrong. But I cannot afford to lose the professor either, so I will make arrangements for you in another college.” But the rumour about me had spread in all the colleges. The city I was in had almost twenty colleges and finally it became a very prestigious university just by combining those twenty colleges. He sent me to another principal with a letter of recommendation, but he must have phoned him to say, “Don’t believe in the letter of recommendation. I had to write it because I have to get rid of that student. He is not wrong, but he is absolutely individualistic and that is going to create trouble.”

I went to see the other principal, and he was waiting. He said, “I can admit you only on one condition: that you will never attend the college.”

I said, “Then what is going to happen when it is time for my examination?”

He said, “I will give you the necessary percentage for being present in the college, but this is a secret pact between me and you.”

I said, “It is perfectly good – anyway your professors are out of date. But can I enter the library?”

He said, “The library is perfectly okay, but never attend any class because I don’t want to hear from any professor the complaint that you are creating trouble.”

And I have never created any trouble! I was simply asking questions which...if they were really gentlemen they would have said, "I will find out. For the time being, I don't know."

But this is the most difficult thing in the world to say, "I don't know." (*Urmila 2007, p. 113*)

Dr. Dasgupta, a Bengali who among his colleagues was considered a madman, was another of Rajneesh's professors. Once he was visited in his house by Rajneesh who felt an urge to connect with this other misfit fellow being. During their conversation he told Rajneesh that he didn't need to stay in the students' hostel, as there was enough room at his house for both of them. Rajneesh also offered to join his class as the only one, and come to his house for the lecture instead of him having to go to the university far away for no obvious reason:

"One of my professors was the strangest man I ever came across in the university world. For years not a single student enrolled in his class, the simple reason being that he would always start his lectures on time, but nobody ever knew when he was going to end..."

He was really respectful. Without joking he said, "In this university nobody has turned up for my classes for three years. In fact, I have stopped going myself. What is the point? I deliver my lectures in this room, exactly where you are sitting..."

Just one thing, forgive me, but although I can start my lecture on time – if it is eleven, I can start at eleven – I cannot guarantee that I can finish when the bell rings forty minutes later." *Glimpses of a Golden Childhood (1990), p. 345*

So these glimpses may give us some understanding of the organizational culture at the colleges Osho frequented in Jabalpur. And still, what we may call his independent academic studies continued with his comprehensive reading into a wide range of subjects, and his interest in esoteric phenomena was growing in those days up to his enlightenment in 1953.



1. Osho with his relatives in Jabalpur. 1951. From left to right: 1. Osho's maternal uncle, Shri Kundalal Samajya. 2. Ma Yoga Kranti, cousin sister of Osho. Arvind's elder sister. 3. Smt. Sheela Samaiya. 4. Nephew of 1. 5. Smt. Saraswati Devi. 6. Arvind Kumar Jain. 7. Osho.

Among the treasures preserved by Nikalank are Rajneesh's three diaries or notebooks from his student days in Jabalpur. Nikalank tells us, that while studying before enlightenment Osho used to write poems in Hindi in those notebooks. Next to writings in Hindi also English is used in those diaries, and all texts are, not surprising to us any more, written diagonally across the lines of the notebooks. Rajneesh's writings in Hindi on chakras, samadhi etc. are documented in these notebooks. (14)

Next to silence the listening to music was one of his favourite leisure activities, and later on at Sagar University he is said to have entertained himself by playing gramophone records which he later brought with him to Jabalpur continuing his evening habit of listening to classical Indian as well as Western music (See *Appendix*).

“When Rajneesh was a student at Sagar University, he used to hear the music of gramophone records in his room at the hostel. He had a very old type of hand driven gramophone and after taking his dinner he used to hear the old records of *Thakyr Onkar Nath, Sehgal, K.C. Dey, Noor Jahan, Pankaj Malik* and also listening to music records of flute, sitar and veena.” (15)



Fig. 1. A sketch drawn by Osho in 1952. Retouched.

His choice of music was quite a challenge to his fellow students more interested in love songs from the movies, and they made a complaint to the superintendent of the hostel of his playing the classical Indian music. Refusing to obey the order and stop his record playing, the case was forwarded to the vice-chancellor who, intrigued by Rajneesh's understanding of the virtues of classical music, soon overruled the superintendent's decision. Rajneesh said to him,

“The music has two dimensions. One is vertical and the other is horizontal. In the horizontal dimension of music we hear only words and around each word there persists its emotions. But between the interval of two words, where there is a depth, the words lose their meaning. Ordinarily the mind and the general people want to hear

the new songs and new music because they want curiosity and excitement at each moment. But such type of music does not reach to the heart and soul. It does not vibrate your beings. And the classical or semi classical music which I used to hear for years, after hearing it, my consciousness floats just like the current of a river. It opens the door to my heart and refreshes me...East has known the secrets of music long ago and for this very reason the music was introduced in temples. Kabir, Nanak, Surdas, Meera and many other saints used to sing devotional songs playing their music instruments. Music has magical qualities. It can melt the stones, a roaring lion can be peaceful by hearing it, music can create clouds and rain which is Malhar Rag, and unlit lamps can be burned by Deepak Rag.” (16)

Not only indoor activities were kind to him, but we hear him speak repeatedly about the pleasures of walking and absorbing the natural scenery:

“There was a hill station in the state where I was a professor for many years, and on that hill station was a resthouse far away deep in the hills, absolutely lonely. For miles there was nobody...even the servant who used to take care of the resthouse used to leave by the evening for his own home. I used to go to that resthouse whenever I could find time and sometimes it used to rain just like this...and I was alone in that resthouse and for miles there was nobody. Just the music of rain, just the dance of the trees...I have never forgotten the beauty of it. Whenever it rains I again remember it. It has left such a beautiful impact.” *The Great Pilgrimage #27*

Although Osho was immersed in reading most of the time, be it day or late evening, he later happened to use the various social and cultural offers in Jabalpur for the dissemination of his message. Next to his studies and later lecturing in Jabalpur a number of social clubs were active, and we will see that he gave some of his first talks in these settings: *Narvada Club, Jabalpur Club, Lion's Club, Gujarati Club, Rotary Club* and *Parsi Club* – Persian had been introduced as the official government language by the Moghuls – only to name a few.

For the lovers of Bollywood movies more than ten cinemas were at hand in those days, called *Talkies* to distinguish them from the shows with silent movies touring the villages in the countryside. Some of these *Talkies* were *Empire Theatre, Mahavir Talkies* and *Laxmi Talkies*. Since he was a teenager Rajneesh had been befriended with cinemas and Hindi movies, and also in Jabalpur he used to watch movies as narrated by Arvind Kumar Jain and documented in *The Mind of Acharya Rajneesh*:

“I have returned from a movie show. It is surprising to see how far these pictures fascinate people, the pictures cast on the screen by means of electricity. Events take place when actually there are no events. I looked at the people at the show. It appeared to me that they had forgotten themselves, as if they did not exist: only the series of pictures electrically produced were all.” *Seeds of Revolutionary Thought #79; The Mind of Acharya Rajneesh (1974), p. 256*

During his stay in Oregon in the early 1980s when his reading had come to an end due to the condition of his eyesight the watching of movies now on his video player was revived as one of his past time pleasures, and the *Ten Commandments* is said to have been among his favourite movies at that time.

He was in Jabalpur concerned with his physical health following his daily diet and taking care of his body without ending up in ascetic extremes:

“There are people who are always after their body. The physical body is all for them. This is an extreme. Then as a result of severe reaction another extreme crops up. Both the extremes spring up from the body. The body is neither to be fondled and made much of, nor to be broken and shattered. It is a fully stored-up dwelling. It is essential to keep it healthy and clean.

Spiritual life is not antagonistic to healthy normal life. It is perfect health. It is synonymous with a situation full of melody and beauty, cadence and concordance. Suppression of the body is not spiritualism; it is hedonism in disguise.” *Seeds of Revolutionary Thought #92*

His dentist Devageet has narrated his impression of Osho’s teeth in the late 1980s as clues to his general health:

“Most adult show a reduction in the size of the dental nerves as they become worn with age. However, despite heavy attrition, due to his youthful experiments with diet and food, when he had restricted his diet to grains and beans, cooked and uncooked, Osho’s teeth showed remarkably large and vital nerves. They were comparable to those of a young child, while the outer enamel and dentine showed the excessive wear and tear of an old adult. It was a dental paradox.” (*Devageet 2013, p. 168*)

His weight was reduced or increased by regulating his food intake, and its quantity and his understanding of keeping his body physical fit also made him practice various kinds of sporting:

“In Jabalpur, for several months it was observed that Osho sipped Mozambique’s juice. Then for few months, He took tea instead of juice. Sometimes for five to six months, He drank soda. For another few months, he survived on porridge. Sometimes for months, He ate chapatti made of wheat and grain flour and sometimes devoured tasty food.” (*Bharti 2007, p. 65*)

“I remembered that I used to play volleyball when I was a student.” (*Sarito 2000, p. 105*)

“For ten years I used to run eight miles every morning and eight miles every evening – from 1947 to 1957. It was a regular thing. And I came to experience many, many things through running.” *Zen: The Path of Paradox, vol.1 #7.*

These were the years after Osho’s enlightenment in 1953 where he built up his body to reach its physical climax in a powerful stage of *guna* as seen on contemporary photos, and never again he was to see his body more healthy than in the early 1960s. For a thorough description of his experiment with the three gunas see *The Awakened One* (*Joshi 1982, p. 69*) who concludes “He remained in the fiery rajas throughout the following years until he began to manifest the cool sattva guna and finally settled down in Poona in 1974.” During the energy spent in Poona One he was to become still more fragile and his stay in Rajneeshpuram and subsequent life threatening events in several US prisons left his body in a condition far from the powerful physical appearance he exposed in Jabalpur and Bombay. But still during Poona One his appearance was praised:

“None but a heavenly teacher has a body such as his, golden colou’d, gloriously resplendent. Born in the world, he is the most eminent of men; his eyes clear and expanding, the lashes both above and below moving with the lid, the iris of the eye of a clear blue colour, in shape like the moon when half full, endowed with such characteristics as these, without contradiction, he foreshadows the most excellent condition of perfect wisdom.”

(Prasad 1978, note on book jacket)

From the late 1960s when Osho visited Bombay, Laherubhai recalls a few incidents where his guest revealed some thumb rules for staying healthy: "I said to him, "This time you have to come to my house. My flat is on the 5th floor and there is no lift in the building." He said, "Okay, No problem." Then we came to Bhagwan Bhawan, Mashid Bunder. While climbing the stairs, he said to me that if we keep exhaling through the nose as much as we can at the time of climbing any heights then we do not get tired... Sometimes I used to take him for a walk at Mumbai's Nariman Point seashore. Sometimes we use to go to have ice cream and shopping for clothes of his choice... Once Osho had said to me, "If we feel very tired at any time then first we should wet our body with hot water, then rub the whole body with grounded salt and take bath after ten minutes. If we do this, we will not feel tired and the body will become light like a flower." (Laheru 2012, p. 30)

"People used to say to me, "Your body is like a marble statue." It was. My weight was one hundred and ninety pounds, and it was not fatness – I have never been fat. It was immensely solid, like a rock. I was never sick, I was unaware what it means to be sick. But as my body went on deteriorating, I became aware what headache is, what migraine is, what stomach upset is, what finally became my diabetes and my asthma. Now I am only one hundred and thirty-one pounds, down from one hundred and ninety." *From the False to the Truth (Talks in America) #24;* (Sarito 2000, p. 102)

Osho took the chance of composing his own independent schedule of which lectures to attend in his studies, and he allowed himself to pick up knowledge on other subjects supplementing the study of his principal subjects. Occasionally he took science classes in an attempt to broaden his understanding of the whole range of sciences and their interrelationship. But never did Osho attend any classes on the art of poetry as he wanted to keep his interest in poetry alive and not risk having it destroyed by dull professors lacking any sense of poetic dimensions.

"Universities destroy people's interest and love for poetry. They destroy your whole idea of how a life should be; they make it more and more a commodity. They teach you how to earn more, but they don't teach you how to live deeply, how to live totally – and these are where you can get glimpses. These are where small doors and windows open into the ultimate. You are told the value of being a prime minister or a president but not the value of being a poet, a painter, a singer, a dancer. Those things are thought to be for crazy people. *From Darkness to Light, #6;* (Sarito 2000, p. 85)

"In my vision it is a triangle – science, religion, art. And they are such different dimensions – they speak different languages, they contradict each other; they are not in agreement superficially, unless you have a deep insight in which they can meld and become one. My effort has been to do almost the impossible.

In my university days as a student, my professors were at a loss. I was a student of philosophy, and I was attending science classes – physics, chemistry, and biology. Those professors were feeling very strange: "You are here in the university to study philosophy. Why are you wasting your time with chemistry?" I said, "I have nothing to do with chemistry; I just want to have a clear insight into what chemistry has done, what physics has done. I don't want to go into details, I just want the essential contribution." *Transmission of the Lamp #37;* (Sarito 2000, p. 104)

Due to disciplinary and argumentative reasoning we know that much of his time had to be spent outside

auditoriums and classrooms. The time he gradually devoted on daily meditation was considerable, and he often went to the hills of *Devtalgarha* with the main temple *Vallabhacharya* surrounded by no less than 108 Shiva temples. Earlier tantric temples in the area had all been destroyed, but still Rajneesh found the setting supportive for his meditations and exercises. There were caves where he would stay all night, meditating in the darkness under the starlit sky. Methods deriving from Zen, Sufi gurus and Gurdjieff were practised, not to mention his contemplations on enlightened persons like Patanjali, Ashtavakra, Mahavir, Buddha and Guru Gorakh. He was expanding his understanding of phenomena like the void beyond the bodymind, the path to enlightenment and the multiple difficulties on any chosen path. The methods developed by Kabir, Nanak and Ramakrishna were seen as more effective as they were not austere, but more soft and life confirming.

His old master Masto Baba is said to have met him one night in the hills of *Devtal*. He was playing his *veena* (string instrument) and singing alternating with their sitting in silence and some mysterious waves may have been transmitted between them at this occasion. Before leaving Masto Baba succeeded in putting some money in Rajneesh's pocket and told him that he would be back. (*Bhed 2006, p. 111*)

Sometimes Rajneesh used to enter the *Bhanvar Tal Garden* at night to lie down under some tree and practice being a witness to whatever was happening around him, be it on the earth or in the dark sky.

During the years when he was studying in Jabalpur, Rajneesh used to go to the temples of *Khajuraho* almost every Sunday. From his *Nani* he had picked up the secrets of tantra, and he had read the old and rare books she had presented to him from her father's heritage after his death. She was herself illiterate, but from her tantric father she had picked up a lot of tantric understanding, and Rajneesh had during his adolescence intensively studied the tantric classics like *Shiva Swarodak*, *Shiva Sutra* and *Vigyan Bhairav Tantra*.

According to legend, secret tantric sutras had been passed on by *Shiva* to his consort *Parvati*. The sensual idols sculptured on the outside walls of the preserved temples at *Khajuraho* are still documenting the philosophy of *Tantra Vigyan*, and that to an extent which made *Gandhi* wanting it all to be torn down to hide them from people's eyes had not *Rabindranath Tagore* prevented him from doing so, saying: "This is absolutely stupid. They are not pornographic, they are utterly beautiful." (*Sarito 2000, p. 203*). These temples, now on the UNESCO list of World Heritage Monuments, were a source of constant inspiration for Rajneesh during his time in Jabalpur, providing him with sensual insights and counterbalancing the dry world of knowledge that was his daily routine at university.

Leading fanatics and moralists of the Hindu religion have repeatedly been killing the followers of tantric practises, and their temples depicting sexual scenes have been destroyed all over India as later generations were offended by these truthful presentations of sex as another way to salvation. It was long ago the tantrics had left Northern India to seek refuge in Bengal, Assam, Tibet and Nepal. Only the remoteness of the *Khajuraho* temples hidden in the dense forests of this Indian heartland has saved them from also Muslim iconoclasm and destruction.

In the early 1950s the Indian mystic Masto Baba journeyed with Rajneesh and out of his vast network of people introduced him to the first primeminister of India *Pandit Jawaharlal Nehru* and his young daughter *Indira*. She was later much interested in Osho and she is said to have had one of his books on her bedside table when in October 1984 she was assassinated by her Shikh bodyguards, following her attack on *The Golden Temple* in

Amritsar. Masto Baba and the young Rajneesh were on the first day having an unscheduled meeting with Nehru for ninety minutes leaving the later Prime Minister *Morarji Desai* waiting in the secretary's front office for his own appointment to happen. Osho has recalled that from that time on Morarji became his enemy causing quite some trouble when in the 1970s a growing Poona ashram tried to find an alternative location for its activities. Back in the 1950s the three of them are said to have met over three days in Nehru's house *Trimurti*, which was later turned into a museum, talking of poetry, the poetic experience, meditation and what not. Finally Nehru gave Masto Baba the address and phone number of *Ghanshyam Das Birla*, one of the richest men in India, in case he could be of any help to Rajneesh.

Outside Jabalpur *The Marble Rocks* with a number of famous places are strewn along the Narmada River, most notable *Bhera Ghat* from where boating under the white moonlit marble hills along the river can be enjoyed. Here after the *Dhuan Dhar* falls (literally: falls of smoke) the Narmada River winds its course and meanders through the tortuous gorge made by more than 100 feet high rocks of off-white marble cut with ores of soft soapstone used for local handicraft in the area. All these places are for decades well known to many Indian tourists for their scenic beauty, and they may have introduced Osho to his lifelong fascination and inclination for the use of marble in his residence and meditation halls. Over the years he gained a deep insight in the properties of this material, and we may leave the possibility open that his studies in various sciences, including chemistry, have developed in him an understanding of the similarities between the chemical and molecular components of marble and human skeleton bones. Again and again the qualities of marble were to be praised in his future discourses:

"I lived in India in a place, Jabalpur, for at least twenty years. Just thirteen miles outside Jabalpur is one of the most beautiful spots – perhaps the most beautiful in the whole world, something that seems to be not of this world. A great river, Narmada, flows between two mountains there. The mountains are not ordinary mountains, they are marble mountains. Just think of a white, marble mountain...for two miles on both sides, two marble mountains. The river flows in between, and in the full moon night the mountains are reflected..."

On a full moon night I took him [Dr. Saxena] there...As we went deeper, the place became just something other-worldly, almost a dreamland. He said to me – he is a very logical man – he said, "Take the boat close to the rocks. I want to touch them and see whether they are there, or I am hallucinating, or you have given me some drug."

I had to take the boat close to the mountains. He touched them, he kissed them, and he said, "You need not go around the world to find the most beautiful place. This is it." *From the False to the Truth #7*

Returning to Jabalpur from their journey to Delhi, Rajneesh took Masto Baba to these places along the Narmada River where he used to spend every full-moon day and night. In these surroundings Masto Baba revealed to Rajneesh that during their stay in Delhi Nehru had mentioned to Masto Baba that he compared Rajneesh first to Gandhi and later he recognized him to a coming Lord Buddha. (*Bhed 2006, p. 119*)

Deer, tiger and boar used to live here along the river with leopards and sloth bear further away in the forests and mountains, and still crocodiles can be seen in the river swimming near the shrine for Shiva built midstream in the river. At *Amarkantak* the sources of the sacred Narmada River are guarded by a little colony of priests who have made their temples in the solitary and primeval forests. The Narmada ranks as the most sacred river in India next only to the Ganges and numerous shrines and temples have been erected along its banks. The sacredness of the Narmada River was without doubt well known to the young Rajneesh when he enjoyed

swimming in its waters and it has influenced the spiritual quality of the meditations and exercises he performed along its banks as a youngster.

Nav-Bharat

The printed press had played an important role in the development of political life in the Jabalpur region from around 1870 and in the wake of the limitations in the Press Act from 1858. As early as in 1872 the first private newspapers appeared in Jabalpur with *Shubh Chintak*, a Hindi weekly, and later on the *Jubbulpore Times*, an English weekly, as the leading papers with a fairly large circulation. They propagated from their very start a critical stance towards the British administration, and the urban presses had their central role in the opinion making on the influence of the British presence. Organizations were founded as forums for urban dwellers to express their views and in 1890 *Hitkarini Sabha* was formed in Jabalpur where it founded not only several colleges but also a literary association to strengthen the Hindi-speaking public and especially the student community. Its monthly magazine in Hindi *Hitkarini Patrika* was the most important journal published in Jabalpur District during a decade from 1911 to 1922 where it strongly promoted the *Non-Cooperation Movement* and made a significant contribution to the cultural and literary life of the district. Another paper *Lokmat* of Jabalpur later had to be suspended by the authorities during the resistance movement.

The nationalist Hindi organization *Arya Samaj* sought to stand up against both Christian and Muslim influence and to encourage urban Hindus to oppose anything harming their honour and traditional culture. The founder of *Arya Samaj*, *Swami Dayanand Saraswati*, had visited Jabalpur in the early 1870s and the first branch of the organization was formally opened in the town in 1895. With its emphasis on the authentic texts of the *Vedas*, *Arya Samaj* was part of a new propagation and revival of Hindu faith including *Ramakrishna Mission* and the *Theosophical Society* reaching out to the West through *Vivekananda's* successful lecture tour to Europe. In 1912 a lecturer from the *Samaj* urged townsfolk in Jabalpur to wear 'national dress, study religious books and adopt national manners and customs.' (*Baker 1993, p. 322; Mishra 1956, p. 158*)

These papers and organizations with emphasis on Indian identity paved the way for the Indian liberation movement and articulated national values as a basis for compelling the British to leave India. Around 1900 already six printing presses with English, Hindi and Urdu type were to be found in Jabalpur, and before World War I *Seth Govind Das* had made Jabalpur a centre of Hindi literary activity next only to Allahabad and Varanasi. He formed a *Hindi Sahitya Sabha* and in this way provided still another forum for nationalist propaganda including the unity of the country under a common Hindi language. He became an influential supporter of *Rajneesh* in Jabalpur and is remembered by *Osho* with reverence:

"I know one very famous Indian politician, Doctor Govindadas. Maitreya knows him because they were in parliament together. Doctor Govindadas was in the parliament perhaps the longest time in the whole history of humanity; from 1914 till he died, I think in 1978, he remained continuously, without a single gap, a member of parliament. He was the richest man in the whole state of Madhya Pradesh...He was president of the Hindi language's most prestigious institution, Hindi Sahitya Sammelan." *From Darkness to Light #6*

By December 1920 the situation in Jabalpur had somewhat disintegrated and the town was with *Seth Govind Das* in the frontline now ready for widespread non-cooperation with the British. In a contemporary police report the commissioner noted:

“Jubbulpore itself has recently been receiving the attention of disaffected non-cooperators, who have been doing their best to sow the seeds of trouble among a hitherto contented and well behaved population. I have noticed since my arrival here a very distinct deterioration in the attitude of the citizens towards Government, its measures, and its officers....Respectable members of the community...have warned me that, unless the Government is prepared to take some action to hearten up the well affected and to put a stop to dangerous propaganda among the lower classes, there will be serious trouble.” (Baker 1993, p. 324)

Seth Govind Das later became the foremost and leading *Gandhian* in Jabalpur and president of the new provincial Congress Committee. At the Hindi C.P. Provincial Political Conference held in Jabalpur 1921 he had acted as chairman and exposed the hollowness of the reforms and on his march as leader of a procession to the warrior-queen Rani Durgawati's historic *samadhi* about thirteen miles outside Jabalpur, he had taken a solemn vow to carry the struggle for independence to a successful conclusion. This was the start of his lifelong political career also as an M.P. in Delhi. After the War in 1946 he started the *Jai Hind* (Victorious India), a Hindi daily from Jabalpur and this influential daily was edited by S.S. Sharma and ceased its publication on 31st December 1954 where it was incorporated in the *Nav-Bharat* (*New India*), another Hindi daily of the city where Rajneesh was now among its staff. (17)

Those were the conditions in Jabalpur for the press and civic organizations in their historic heading towards liberation before Rajneesh in the early 1950s joined the press corps of the city. His wish to collect his own money and be self-dependent was fulfilled when – while he was still living in his aunt's house – he in 1951-1952 got a job as assistant editor of *Nav-Bharat* which had started its circulation in 1950. For the next three years and with a monthly salary of 75 Rupees his time was now shared between his studies and the editorial work at the newspaper. Sometimes he also took leave from the office work to carry out reporting journalism in town, including the covering of various cultural programmes, and during 1954 he made translation work from English to Hindi for the paper (18). Among his contributions to the paper Nikalank recalls features on May 1st, Workers' Day, and on Lenin, showing us that some of his socialist inclination was still active and well. (19)

According to Ram Chandra Prasad Rajneesh was urged to take up the position at the newspaper due to his parents' situation: “When the indigence of his parents compelled him to leave College for about a year, he took a job on the Navabharat, a local daily, as its assistant editor.”(Prasad 1978, note on book jacket)

“The whole night I was working as an editor of a newspaper, and in the day, I went to the university. For years I could not sleep more than three or four hours – whenever I could find time in the day or in the night.” *From Personality to Individuality #13*

Vasant Joshi writes that Rajneesh stayed with the newspaper only for a few months, and we will have to keep in mind that those were the days when Rajneesh was in a critical state of mental health for a whole year before his enlightenment in March 1953. (Joshi 1982, p. 50)

“I was once an editor, and I resigned from the post because everything has to be pro-government. Truth is not the criterion. The poor individual is not to be protected...Second thing I found, that they are not interested in any good news. They are only interested in rapes...” *The Last Testament, vol.4 #26*

In the early 1950s Osho published some features in various Hindi newspapers. A story in *Nav-Bharat* written by

Osho, just before his enlightenment when he was 21 and capturing his dark mood in those days, is translated under the heading *Unfulfilled Passion* and reprinted in Osho Times International with an editorial note:

“This story was first published in Hindi by Nav-Bharat, a daily newspaper in Jabalpur, on November 28, 1953 with the following editorial note:

Adhoori Vasana (Unfulfilled Passion) is the author’s romantic story. In Indian philosophy, the basis of reincarnation is the unfinished and incomplete passions of this lifetime. The author of the story has written in another place that “Passions are in the body but they are not because of the body. Rather, the body itself is because of them.”

Unfulfilled passion goes with one beyond this life and takes on a new body. The cycle of birth and rebirth is a play of these unfulfilled passions. This is the theme of this story by the author.

Nav-Bharat again published this story in its issue of August 23, 1984 with the following editorial note:

Acharya Rajneesh who has journeyed from being Rajneesh Kumar to Acharya Rajneesh to Bhagwan Rajneesh (to Osho) has had a deep relationship with Jabalpur.

Shree Rajneesh, who is discussed not only in India but the world over because of his thinking and concepts, sent us this romantic story some 31 years ago for publication. It is re-published here word for word along with the original editorial note as taken from the Nav-Bharat of November 28, 1953. “Excerpts:

“I was alone on the path with my song and the sleeping moonlight lay spread far and wide over the mountain tracks. The nights were becoming cold, and it had begun to snow over the high mountains. In only a month’s time large flakes of snow would start falling here too, the rivers would freeze and turn into silver streams and the snow would be shining on the black mountain peaks as if they were wearing white jasmine flowers in their hair. I kept walking on ahead, almost lost in my thoughts. Sometimes a bird would fly past, disrupting the silence of the night and filling the solitary valleys with the sound of its beating wings. And then the chilled silence of the night would regather itself as trembling waves reunite with one another and again become silent after a stone has broken the river’s surface.

The youthful midnight moon was shining and a lone fragment of white cloud floated by its side. The thought came, “The moon has someone, but I am all alone.” I raised my eyes, and looked at the desolate valleys spread all around. And then it was as if I was looking at my twenty-five-year-long life, which in this moment seemed to be nothing but a long, desolate, dark valley. This made my heart feel sad and I started humming my song again, the one that had suddenly broken off in the middle...” (20)

Osho has told us about his experiences in Jabalpur at the *Nav-Bharat* and he included some background with various reasons for his resignation from the newspaper, but also differing periods of time for his position at the paper. Actually it seems that he was attached to the paper for quite a few years until he had to leave for Sagar to continue the studies for his M.A.

“I went to work as a journalist. It was the worst thing that one can be forced to do, and yes, I was forced to do it because no other job was available. And journalism in India is the third degree of the third-rate. It is not just third-

rate, it is the worst in the world. I did it but could not do it very well...

And the job ended very soon because I was fast asleep, with my legs on the table, just the way I am right now [in the dental chair], when the owner, the chief editor entered. He saw me, shook me, and I opened my eyes and looked at him and said, "This is not gentlemanly. I was fast asleep and you disturbed my dream. I would give a fortune for that dream to continue again. I am ready to pay; now tell me how to continue it."

He said, "What do I care about your dream? I am not concerned with it. But this is my time and you are being paid for it. I have every right to wake you up."

I said, "Okay, then I have every right to walk out." And I walked out. Not that he was wrong, but it was not my place. I had entered into a wrong place. Journalists are the worst people, and I know them: I lived with them for three years. It was hell." *Glimpses of a Golden Childhood (1990), p. 271*

"I myself have been once a journalist but I could not go more than a few weeks. The owner called me, he said, "You should have been born in satyug."

I said, "What has happened?"

He said, "You will destroy my paper. You have already reduced my readership to half."

I said, "It does not matter if your paper is finished, that is not the point. But right things should reach to people" *The Last Testament, vol.5 #8*

In Bombay, December 1968, Rajneesh gave an interview to a reporter from the *Times of India* in which he emphasised the need of a radical change in the educational system. After the interview he told the reporter of his insights concerning the process of editing a newspaper, and in the following years Osho repeatedly would draw on his experiences as a sub-editor in Jabalpur and the way journalists in their writings are distorting the truth constantly.

"Many journalists take my interview, but publish them after many alternations which makes all the stuff useless. You have promised to publish it as it is, but I'll see if your editors are courageous enough to do so without being influenced by the politicians and the so called religious leaders. I am an optimist and have given this interview with positive hopes." (*Bhed 2006, p. 263*).

Next to *Nav-Bharat* some early writings from Rajneesh 1952-53 are to be found also in *Jai Hind* (Victorious India) and in *Gyanodaya* (The Rise of Wisdom). From his own personal diary excerpts were occasionally to be found in both *Nav-Bharat* and in *Jai Hind*. This early diary is mentioned in his discourses but is not part of Nikalank's collection and by now it seems to have disappeared. Journalism and media ethics were themes popping up in Osho's discourses again and again later on in Poona, not the least following his experiences in the U.S. in the mid-eighties. (21)

Studies for M.A. in Sagar

Sagar University (former spelling: Saugar) at 116 miles from Jabalpur was every year holding competitions in inter-university debating, as well as inter-university contests in the writing of essays. For four years Rajneesh had won the inter-university debate competition and he had caught the attention of one of the judges, professor S.S. Roy. Recently Roy had witnessed Rajneesh's skills in debating at the All India Debating Competition held at Allahabad University that year, giving him ninety-nine marks out of hundred. Eventually he recommended Rajneesh to continue for his M.A. at Sagar University, praising among other things the university's library which

he claimed to be very rich and well stocked with its collection containing all kind of books. He even promised Rajneesh that if he happened to require any book not held by the library it would immediately be purchased at his request.

“I was at university, a poor student. I reached university somehow by working at different kinds of jobs. Again, just by coincidence, I participated in a national inter-university debate. One of the judges, who is now the head of the department of philosophy at Allahabad University, S.S. Roy, just fell in love with me. And the same was true from my side too.

He gave me ninety-nine marks out of a hundred – he was one of the judges in the debate. Naturally I won. It was a very important debate because the winner was going on a three months’ tour of the Middle East as a government guest. He was to be treated almost as an ambassador. It was a great opportunity.” *Glimpses of a Golden Childhood (1990), p. 327*

“Like Socrates, Osho was a highly skilled debater and a merciless questioner of anything smelling of dogma or righteousness. Back in his college days, he won awards for official debate contests, but the same ability to charm people with relentless probing of traditional values and beliefs also won him enemies and got him twice expelled from college.” (*Mistelberger 2010, p. 582*)

Sagar University (the oldest university in the state founded 1946 and later renamed *Dr. Harisingh Gaur University*) was located on a hill near a vast lake and surrounded by smaller hillocks, and the sunrises and sunsets from here were among the most beautiful he had seen throughout India. Osho says:

“Its name was the University of Sagar. *Sagar* means “ocean.” Sagar has a tremendously beautiful lake, so big that it is not called a lake, but *sagar*, an ocean. It really looks like an ocean, with waves rising on it. One cannot believe that it is only a lake. I have seen only two lakes with such big waves...the lake of Sagar and the lake of Bhopal.” *Glimpses of a Golden Childhood (1990), p. 181*

Other universities for his M.A. studies seem to have been considered, among those the renowned university in Varanasi:

“After my graduation, I went to the Hindu university in Varanasi to study, because that is the biggest university in India. But I stayed there only twenty-four hours. The man I stayed with was Dr. Rajbali Pandey; he was the head of the department of history. He tried to persuade me not to leave. “Why? – you will not find a better place, at least not in India. It has the best scholars, the best professors, all the best facilities possible. You should think about it.” ...

“No, I cannot be in this university. It may have great professors, it may have great libraries, it may have great facilities, but I would prefer some huge, big, ancient trees.” And I wandered all over India to find a university where there was something better than Jabalpur. And when I found Saugar I remained there, because Saugar is just unimaginably beautiful.” *From Ignorance to Innocence #17.*

The university was founded by the wealthy Doctor on law *Harisingh Gaur* who from his early childhood devoted himself to the idea that his birthplace should have one of the best universities in the world. He managed to enrol outstanding professors from all over India by paying them high salaries and the deans and professors started searching for exceptional students to enrol at the university, tempting them with among other benefits the

university's exceptional favourable ratio of teachers to the number of students. My guess is that Osho may have easily accepted the motto of the university: *From Unreal To The Real*.

Professor Roy promised to support him financially in Sagar, and he also made arrangements to secure Rajneesh's free lodging and boarding at the university's hostel. Furthermore he took the responsibility to ask the vice-chancellor for his special scholarship to be granted Rajneesh, a scholarship of his personal choice which is three times more than the usual scholarships bestowed on first class students and winning gold medalists at the university.

“After receiving my B.A. I left Jabalpur because one of the professors in Sagar University, S.S.Roy, was persistently asking me, writing me, phoning me to say, “After your B.A. you join this university for your postgraduation.”

From Jabalpur University to Sagar University there is not much distance – one hundred miles. But Sagar University was in many ways unique. It was a small university compared to Benares University or Aligath University, which had ten thousand students, twelve thousand students. They are just like Oxford or Cambridge – big universities, big names. Sagar University had only one thousand students and almost three hundred professors, so for every three students, one professor. It was a rare place; perhaps nowhere in the world can you find another university where there is one professor for three students. The man who had founded the university was acquainted with all the best professors around the world. Sagar was his birthplace; Doctor Harisingh Gaur was his name... Then the professors and the deans were all in search of the best students. And somehow this professor S.S.Roy, who was the head of the department of philosophy, got his eye on me. I used to go every year to Sagar University for the interuniversity debating competition. For four years I was winning the trophy, and for four years he was listening to me as a judge – he was one of the judges.” *From Darkness to Light #6; (Sarito 2000, p. 85)*

So due to the professor's intervention Rajneesh was promised not only a scholarship for his studies at Sagar University, but also free boarding and lodging in the university along with the scholarship. Rajneesh wanted the vice-chancellor to be told explicitly that four times he had already been expelled from another college. And the vice-chancellor should also be shown the certificates from the former university managers mentioning in wearying details their understanding of Rajneesh's character and whole personality. Professor Roy assured him that the vice-chancellor, due to his studies at Oxford University, was quite different from the traditional and orthodox educationists and managers Rajneesh had met up to now in Jabalpur, and personally Roy would like to see Rajneesh as a future Gold Medalist from Sagar. Even Rajneesh's remarks on his uncompromising way of living independently and untouched by any undue interference and imposed discipline, manners which in the past had caused constant clashes with his former university managers, were waved away by professor Roy who assured him that his ways of behaving would cause no problems at all in this case. Finally after a lengthy debate on the conditions for continuing his academic studies in Sagar, Rajneesh accepted the offer and promised to join Sagar University for his M.A. During their conversation Rajneesh had also told Professor Roy:

“I have been in many colleges because I have been expelled again and again. So in four years time... People study in one college, I have studied in many, but all that I can bring from them is expulsion orders. I cannot produce a single character certificate – so you have to recommend me. You are my only character certificate.” He said, “Don't be worried about that.” So I moved to Sagar.” *Glimpses of a Golden Childhood (1990), p. 323;*

(Urmila 2007, p. 137)

On the very first day of his studies at Sagar University professor Roy took Rajneesh to see *Dr. Karpatri Tripathi*, the vice-chancellor and a former professor in history. Having examined the 'expellee' certificates from Rajneesh's former colleges he concluded that Rajneesh was nowhere to blame for the trouble mentioned in the critical documents. Rajneesh was for his lodging in the beginning allotted a double bedroom, but the vice-chancellor assured him that it was only a matter of time before he would get a single room of his own, as he was most likely to keep away any fellow student with his extraordinary personality. The hostel was located in the former military barracks of Makronia where he was sharing a room with a room mate, who was only present for one week every month. Cleaning the room was not one of Rajneesh's favourite activities, so this mundane matter was done mostly by a student living in the room next to his, or by his room mate. So not unexpectedly it was a rare sight to see Osho sweeping his room with a *jharu* (broom).

The natural setting of Sagar pleased Rajneesh tremendously. The university itself was situated on a hill with plenty of old and dense trees on the surrounding hills. The lake below the hill was filled with lotus flowers, and it would be an easy guess that these wonders in nature was taking him back to his early childhood days in Kuchwada with its pond, birds and sounds of nature. Watching the sunrise and sunset from the hilltop and the blossoming and fading away of the lotus flowers in the lake were some of his dearest moments while attending Sagar University. (22)

Rajneesh tells about the inspiration he found for his painting in the colours of the sky over Sagar, but all his paintings as well as his written poetry was destroyed by himself later on. He claimed in Jabalpur that his paintings were subjective and depicting his own experience and only those persons with some level of consciousness would be able to understand them. Still his inclination to express himself in painting never faded and was continued later on in Poona One where he was making exquisite felt pen drawings in the new books he bought for his library and his large size and coloured signatures. The signature paintings were later to be exhibited in his library in Poona: "The 'signature paintings' in this exhibition were done directly into books, in colored inks with markers." This author can verify the uniqueness of these original paintings and the energy field you enter when in your own hands you are holding and looking through still more paintings kept in a folder and stored in the kitchen depot. (23)

Rajneesh remembers from Sagar when meeting Professor *Chandra*, a keen painter who had his paintings on display at his residence. Following their exchange of opinion on visual art the professor went with Rajneesh to his hostel and had a look at the two paintings of Rajneesh still standing on the floor in the room, and he was commenting upon the pieces in a very favourable way. Osho says,

"I myself have been very interested in painting. From my very childhood I started many paintings but not a single painting I left intact. I have burned all of them. One of my professors was a painter himself. I used to visit his studio, and I used to say sometimes, "This seems to be wrong. If you do a little changes here then the whole impact of the painting will be different."

He started asking me, "Are you a painter? – because whatsoever you suggest, reluctantly I do it, and certainly it improves the painting. And by and by I have dropped my reluctance. I simply accept your suggestion. But this is possible only if you are a painter...because there are so many people coming here. Even my own students who

are painters never suggest that this is wrong; just a slight change will do a miracle. And it does. So you have to explain to me the truth.”

I said, “Yes, I am not a painter, but I paint.”

He said, “What is the difference between being a painter and painting?”

I said, “There is much difference: I don’t allow my paintings to be exhibited because I am still not in a position to create objective art, they are all subjective. They represent and reflect my mind, and what can my mind be to others? They are already burdened with mind; now, burdening them more is inhuman. So I paint because I enjoy painting. I love colors.”

And I don’t know why Sagar University in India...I have traveled all over India continually for thirty years, but I have never seen such colors in the sky as happens over the lake by the side of the university in Sagar. Never have I seen anywhere such splendor; the sunrise, the sunset, are just divine...without there being any God.”

From Darkness to Light #27

All paintings and poems were to be destroyed and the urge to express himself in artistic ways disappeared overnight following his enlightenment, but as mentioned this artistic vein of his was to be resumed in his signature and book paintings later on.

“I painted, and destroyed my paintings. Only a few friends have seen them. I allowed this professor to see a few of my paintings. He said, “You are mad – these paintings are far superior to mine. You can earn so much money, you can become world famous.”

I said, “I accept your first statement. You said, “You are mad” – I am! That’s why I am not going to leave these footprints of a madman for others to travel and follow.” I have destroyed all those. I love poetry. I have written poetry. But I continued to destroy it. My basic standpoint was that unless I am no more, whatever I do is going to harm others. This is the Eastern way.

Now it is unfortunate that when I disappeared, the desire to paint or to make a statue or to compose poetry all disappeared too. Perhaps they were just part of that madman who died. And I am happy that nothing of it survives...Moreover India is also very rich in folk art and *Nand Lal Basti* and *Avindra Nath* had painted this folk tradition very beautifully.” (24)

The dress code of the university was pretty much challenged when Gandhi-like Rajneesh started wearing a white khadi dhoti, kurta, lungi with his white shawl, a dress more commonly used and belonging to South India than to an academic university in Central India. Still it gave him more pleasure to wear the traditional dress and he felt it much more comfortable in the Indian climate. Its use was not limited to the hostel only, but also to the university premises, and his wearing a lungi caused much attention from the students and teachers. Even the vice-chancellor came out to see this sacrifice of respectability, but having discussed for some time the alternative Rajneesh was putting forward – the traditional nudity seen in India’s spiritual life throughout history also among Jain saints – he made up his mind to leave Rajneesh to his own dress code instead of creating more chaos. Rajneesh used to wash his clothes personally, and he always wore neat, clean and well ironed clothes. It seems like washing his clothes was much preferred to cleaning, and his clothes were so clean that colleagues would ask him where he got his laundry done. (*Sarito 2000, p. 95; Bharti 2006, p. 223*)

“I was determined to do everything that was not allowed. For example, when I was in college I wore a robe without buttons, and pajama pants. One of my professors, *Indrabahadur Khare*...I remember his name although he died

long ago, but because of this story I am about to tell you I cannot forget it.

He was in charge of all celebrations in the college. Of course, because of all the awards I was bringing to the college, he decided that my picture should be taken with all the medals, shields and cups, so we went to the studio. But a great problem arose there when he said, "Do up your buttons."...

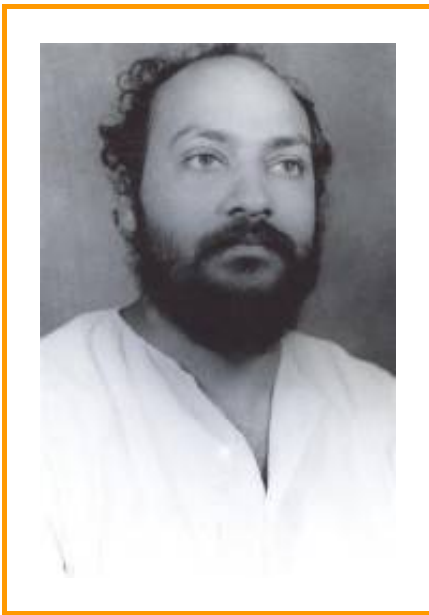
That photograph still exists. One of my brothers, my fourth brother, Niklanka, has been collecting everything concerning me from his very childhood." *Glimpses of a Golden Childhood (1990), p. 480*

For the first few days at the university Rajneesh used to wear his wooden sandals (*khadaun*) traditionally used by Indian sannyasins as they avoided any kind of leather coming from animals. But from the echoing on the cement paths and the verandas on the university premises everyone could hear when he was coming along clapping in his wooden sandals. Rajneesh claimed to Professor Roy that the sandals helped him to keep his consciousness alert – even when he was asleep. Later on he changed this wooden footwear to a yellow leather pair of chappals from *Gandhi Ashram*. Rajneesh also grew a natural beard and went into discussions with his professors and fellow students on their habit of shaving daily. Once Professor Roy went with Rajneesh to the office of the vice-chancellor who inquired on the subject of his growing a full beard. Osho says:

"I told him, "You have put a wrong question. In fact, I should ask you; why have you shaved? Because, I have not grown the beard. It has sprouted on its own. I have not done anything directly with it. But you have done something directly with the beard. You have shaved it. So the first question arises as to why have you shaved?" At this stage, the vice-chancellor felt quite embarrassed. He shut his eyes for sometime...

At this juncture, he tendered an apology. He was so much impressed that he was granted scholarship without any hesitation. Later, he remained a very good friend of mine till I was in Sagar University. He extended many facilities, which were not accessible to students. He was daring and upright. To ask for an apology with a student needs courage. He selected only erudite scholars and meritorious students during his tenure." (*Bharti 2007, p. 104*)

His co-hosteller *Dr. Bhagwan Singh* recalls how Rajneesh used to get up any time between 4 o'clock or 5 o'clock in the early hours of the morning, and after meditating and doing some exercises and oil massage in his room he would have a wash and go to the bathroom at 6 a.m. After this his routine was to collect an empty bucket for his unwashed clothes and with his soap ready wait for the water supply in the tap. Then after cleaning the bathroom and washing his clothes he would perform some yogic exercises inside his room, heat milk and add some honey. His healthy diet included occasional milk with *ghee*, lemon water and the practise of naturopathy, mud-therapy, urine therapy and the use of enema. Then after his bath and breakfast he would spread his mat on the floor and sit to study for hours using a red and blue pencil to mark certain parts of his reading. After taken his lunch Rajneesh would rest for a while and then come from his room clad in a white dhoti, kurta and a pair of chappals with a pen and note-book in his hand heading for the class room. He might later while time away gossiping with his fellow student on the floor outside his room before again spreading his mat and sit down to study reading the books issued from the library. At 4 o'clock the water supply was on and he would have his afternoon bath and a dry-massage in the evening. After the evening meal he could be seen strolling with his friends the two to three kilometers to the *Makronia Railway Station*, discussing with his fellow students the 'isms' of their time: Gandhism, Marxism and Freudism. But also, in a more serene and less revolutionary mood, the teachings of Buddha, Mahavira and Krishna. (*Bharti 2012*)



2. Portrait. Raj Studio, Jabalpur.



3. Osho's Olympia typewriter.

Ever since his childhood and adolescence in Gadarwara the ability to question everything had been with Osho as we have witnessed again and again. In his studies and discussions with his professors in Jabalpur this ability was to make him notorious famous and a nuisance to anyone who had to teach him in class. As aforementioned his inclination for asking questions and discussing everything combined with his oratorical skills made his teachers reject to his presence and even confront the principal declaring that either Rajneesh had to go or they would leave their position at university. Again and again he proved to be a trouble maker and a nuisance to his lecturers, but at Sagar University he came to terms with a few of his professors and established a fruitful and mutual relationship. *Dr.S.S.Roy* and later on *Dr. S.K.Saxena* were here the main figures supporting him in his studies and in his intellectual development. Roy was a firm vehicle for Rajneesh's matriculation at Sagar University, and *Saxena*, who himself later became a professor at the University of Hawaii, was heavily engaged in making the final examinations from the university succeed without any peculiar disturbances from the part of Rajneesh.

Sagar University was not only the place where he entered into a tense intellectual debate with his professors but also the arena for his maiden speech to a wider audience consisting of his fellow students and professors. On October 2nd, 1955, the vice chancellor *Dr. Ram Prasad Tripathi* presided over a large scale celebration of *Gandhi Jayanti* in a huge hall of the hostel where Rajneesh stayed. After some official speakers Rajneesh's name was suggested from the midst of the crowd, and the speech delivered by him extempore is said to have been of such fluency and insight that it was given a loud ovation. Now it was the vice chancellor's turn to address the audience, but the report says he admitted that he could not speak on Gandhi Ji with that flow and ease with which his predecessor had spoken and that nothing at all remained unsaid. This event made Rajneesh known as a scholar in wider academic circles and was in fact to be the very start of his lecturing and traveling over the following years. (*Bharti 2012*)

Professor S.S. Roy, appointed head of the department of philosophy at Sagar University, was already familiar with Rajneesh's talent for logic and argumentation, as we have heard, when for four years he had listened as a judge when Rajneesh came to Sagar for the interuniversity debating competition and had won the trophy year after year. He was rather impressed by the way Rajneesh presented his arguments and how he would choose

only those essential aspects of the subject-matter of the discussion that were unlikely to occur to anybody else.

The day when Rajneesh first joined Professor Roy's class in philosophy the questioning started immediately. Roy was an authority on two philosophers, *F.H. Bradley* from England and *Shankaracharya* from India whom he had studied in Oxford and Benares respectively. In his thesis he had discussed their understanding of the Absolute, and he had shown how Bradley from the West and Shankara from the East had both arrived at the same conclusions. His heart was won over when Rajneesh questioned the discrepancy in claiming the 'Absolute' – or God – to be perfect and complete, disregarding the fact that while being still a living phenomenon it was likely to grow into even more subtle forms as only dead concepts could be excluded from further improvements.

Over the next ten days the professor pondered upon the remarks made by Rajneesh, and when they met Rajneesh referred to *Why I Am Not a Christian (1957)* by *Bertrand Russell*, the English philosopher, where he pointed out how all religions have invented the term God only to exploit people. He added that the Almighty or God as an energy phenomenon is a name for the whole of existence and not some person sitting high in the sky. This energy power is to be experienced only through meditation. Buddha calls that energy *shunya* or zero, Mahavir calls it the 'Flowing soul'. He exists and does not exist as well. He is a mystery. He can't be expressed, but He can be felt only. (25)

Following their academic discussion Rajneesh was invited to move his things from the students' hostel and into the house of Professor Roy, where Rajneesh from now on was to live together with the professor's family. In the evenings professor Roy and Rajneesh used to have lengthy discussions on spirituality, philosophy and related domains. Rajneesh was expounding on Patanjali's *Yoga-Sutra*, the *Brahma-Sutra* of Shankaracharya, *Bhagawat Geeta* and *Sankhya*, and during their conversations Roy realized that although he was familiar with these scriptures, the mysteries they contained were still unknown to him and that his insights were based on the words only and not on the wonders pointed at in the words of the scriptures. Rajneesh's insight in Indian philosophy showed him that whoever claims to have knowledge, it is nothing but words, and that those who have really known the truth have given you some hints and directions to be caught through feelings only and not through bookish studies.

Professor Roy admitted to Rajneesh that he, and certainly also his wife, had been hypnotized by the transparency of his eyes, the same eyes Roy had seen in Masto Baba and Pagal Baba who were both known to him. Rajneesh is commenting on the qualities of Professor Roy as well as the promise he had given to his masters Pagal Baba and Masto Baba on completing his academic studies:

"But that debate, and his remembrance of Pagal Baba and Masta Baba, was the reason I stayed at the university of Sagar. He was there at that time. I said, "If I have to be a postgraduate then let it be under you."

It was Pagal Baba's desire, and also Masta Baba's, that I should be prepared in case I was ever in need. I have never needed anything. Not only have I never needed anything ever, but I have been showered constantly by things from all sides. That's why I told you something went right for me from the very beginning.

S.S. Roy was one of my most loved teachers, for the simple reason that he was capable of asking me to stand up in class and explain something to him that he could not understand. And I had to do it. Once I said to him, "Roy Sahib" – that's what I used to call him – "it does not look good that you ask me, your student."

He said, "If Pagal Baba could touch your feet, and if Masta Baba could not only touch your feet but had to fulfil

every rational and irrational demand made by you” – and I have been irrational from the very beginning, just irrational – “then why could I not ask? I am just a small man.”

I have known hundreds of professors as teachers, as colleagues and acquaintances, but S.S. Roy stands apart. He was so authentic that you could not find more authenticity in any teacher. And he was so much in love with what I used to say to him that he used to quote me in his lectures – and not just use it, but he referred to it as my statement. Of course the other students were jealous. Even the other professors in the philosophy department were jealous.” *Glimpses of a Golden Childhood (1990), p. 327*

It is no wonder that Roy considering all his affection for Rajneesh had strongly recommended him to the vice-chancellor in Sagar for a scholarship at the university. Some time later however Roy had to move for a higher position at Allahabad University, but before he left Sagar University he had to promise the vice-chancellor that he would not let Rajneesh join him in his move to Allahabad University. From Allahabad professor Roy still used to visit Sagar and see Rajneesh almost every month, telling him how comfortable he was and what a high salary he was to earn in his new academic position. But also how he missed the intriguing and challenging questions Rajneesh used to ask him, questions not be answered right away, if at all. When professor Roy had left for Allahabad *Dr. S.K. Saxena* proved to be a most inspiring professor to Rajneesh for the rest of his studies at Sagar University and supporting him during the final examinations. Osho says:

“He was a man of exceptional qualities. He was the only professor out of the whole lot that I came across – teachers, lecturers, readers, professors and whatnot – he was the only one who was able to understand that he had a student who should rather have been his master.” *Glimpses of a Golden Childhood (1990), p. 182*

When Rajneesh first met Saxena in his class, the professor invited him to come and see him in his office where they were discussing Saxena’s early doctorate thesis on consciousness written in English and he suggested to Rajneesh to make a translation of the thesis into Hindi.

“When on the first day I entered the university’s philosophy class, I met Dr.Saxena for the first time. Only for a few professors did I have really great love and respect. These two were my most loved professors – Dr.S.K.Saxena and Dr.S.S.Roy – and for the simple reason that they never treated me like a student... He [Dr.Saxena] took me into his office and took from the shelf his thesis for a doctorate that he had written thirty years before. It was on consciousness. He said, “Take it. It has been published in English, and so many people in India have asked permission to translate it into Hindi – great scholars, knowing both English and Hindi perfectly well. But I have not allowed anybody, because the question is not whether you know the language or not; I was looking for a man who knows what consciousness is – and I can see in your eyes, on your face by the way you answered ... you have to translate this book... In the next two-month summer vacation I translated the book [from English into Hindi], and I made those editorial notes.” *From Misery to Enlightenment #1; (Sarito 2000, p. 90)*

Before the translation of the thesis on ‘Consciousness’ was carried out, they had agreed that Rajneesh was allowed to do some under linings and put his comments in the footnotes to the thesis, and also to add his commentaries if he found some important points missing from a chapter. As there was no personal experience behind the writing of the thesis, it was purely descriptive and in all aspects depending on the text study of the sacred books of the East relating to consciousness.

Rajneesh was adding quite a lot of commentaries to the thesis on the different levels of consciousness, including super consciousness (*turiya*). So the thesis now turned out to be written by a scholar and the footnotes by a meditator, who had ventured more deeply into the subject matter of the now improved text. But in the end Dr. Saxena had some second thoughts and was convinced that the publishing of a Hindi translation was out of the question as the added notes and editorial comments would have destroyed his whole reputation which was firmly build on this early thesis of his. For Rajneesh this translation event and its outcome made him duly consider his future course in academic life and ponder on the values and ethics embedded in the culture of academics. Osho says:

“So my whole life from the very beginning has been concerned with two things: never to allow any unintelligent thing to be imposed upon me, to fight against all kinds of stupidities, whatsoever the consequences, and to be rational, logical, to the very end. This was one side, which I was using with all those people with whom I was in contact. And the other was absolute private, my own: to become more and more alert, so that I didn't end up just being an intellectual” *From Misery to Enlightenment #1; (Sarito 2000, p. 91)*

Rajneesh was now staying in the house of Professor Saxena on his insistence after Professor Roy had joined the Allahabad University. Saxena strongly wanted Rajneesh to prosper in his studies, but he was very much disturbed when he noticed that Rajneesh did not have any interest in even touching, not to say reading, the compulsory course textbooks. In the words of Gyan Bhed:

“One day, when he [Dr. Saxena] did not find any effect of his request he said in an irritated tone, “When you read all types of books with interest, then why not the course books? I know that the knowledge that you have is much more than what these books contain, but still the question papers will follow these books only. On many occasions the answers composed on the basis of common sense do not fetch good marks.”

“I don't want good marks!” was Rajneesh's reply.

“What? If you don't want, the university, its V.C. and even myself want you to top the list. When the university gives you scholarship along with free boarding and lodging, it also expects something from you – a good result.” *(Bhed 2006, p. 150)*

So Saxena had brought Rajneesh from the hostel to his house one month before the examinations as he wanted Rajneesh to read those course books at least once before the exams. Saxena even brought the whole set of compulsory text books and put them on the table, but Rajneesh is said never to have touched them. For the exams Rajneesh was determined not to answer from the course books, but to follow his own intuition and common sense and also draw on his meditative approach to his sleeping powers.

As Rajneesh felt he couldn't comply to these expectations from the academic authorities he packed his few belongings that very day after Saxena had left for the university, and returned to his room at the hostel to stay with the other students.

Saxena's request that Rajneesh should return to his house was initially turned down, but he still continued his support to Rajneesh in his studies. He knew that Rajneesh used to sit quietly for hours near the lake in Sagar enjoying the early sunrise, and sometimes also he arrived home rather late in the evening to the hostel only to get up too late the next morning. This way of living was a matter Saxena wanted to deal with as he was afraid that Rajneesh might miss the morning start of the final written examination for his M.A. Saxena even had his own

car repaired to pick up Rajneesh from the hostel half an hour before the start of the examination and to drive him back again after the examination period of three hours.

During the written exam the answering of the questions was a matter of two hours only for Rajneesh, and subsequently he remained sitting in his chair meditating for the last hour. According to Arvind Kumar Jain his paper seems to have attracted quite some interest from the external evaluator:

“As part of the exam in Philosophy one paper has been send to Varanasi University for evaluation by the university authorities. The professor who was on duty on the seat was of senior age and he has written in his report, that whosoever may be the student behind this examination, he has given such answers precisely, briefly and with such straightforwardness that I'm fully satisfied with such type of answers which I never thought I was going to see in my whole lifetime. I'm totally satisfied with the answers that are contained in this answersheet, and now I will stop my qualification work after this answersheet. Ultimately, when the result was published, it was the answersheet of Osho himself. At that time Osho was studying at Sagar University, a very old and renowned university in the centre of M.P. The name of the professor at Varanasi is not known as it is the secret work of the university.” (26)

Not only Saxena but also the vice-chancellor Dr. Tripathi wanted Rajneesh to win the gold medal at Sagar University with maximum of marks in the written and oral examinations. As the vice-chancellor asked Rajneesh for his opinion on which external examiner-cum-censor to invite for the upcoming oral examination in philosophy, Rajneesh suggested to him the name of professor *Sir Saiyad*, Head of Department of Philosophy at Aligarh University. Only later Saxena was informed on this choice of external censor, and from his previous experience he had come to know Saiyad was a very strict censor and a miser in giving good marks to the students. *From Darkness to Light #12. (27)*

When the day came for Rajneesh's final oral examination in philosophy, Dr. Tripathi had been permitted by Dr. Saiyad to attend in silence the examination of Rajneesh. As his first question Professor Saiyad asked Rajneesh on the difference between the Eastern and Western concept of philosophy.

In his answer Rajneesh pointed out that there is no fundamental difference between Eastern and Western philosophy, as the love for knowledge and intelligence is the same everywhere and does not know of any borders or limitations. Following a silence for several minutes Dr. Saiyed admitted that he might be right, but traditionally Eastern and Western philosophies are described as antagonistic by *Bertrand Russell* in his *History of Western Philosophy (1946)* and by the president of India *Sarvepalli Radhakrishnan* in his *Indian Philosophy (Vol. 1-2, 1923)*, and by the Japanese writer on zen *D.T.Suzuki*. Rajneesh responded that the selection committee for the Nobel Prize in 1950 was to be scolded and even called cowards for having given Russell the prize for his third rate *History of Western Philosophy* and not daring to state the reason for the prize on his much more controversial *Why I Am Not A Christian (1957)*. On Radhakrishnan's *Indian Philosophy* the examiner Dr. Saiyed was told by Rajneesh that these two volumes originated from a thesis written by a research scholar under Radhakrishnan when he was a professor at the Calcutta University. He got the book printed in England without any changes in the text and later on he silenced the research scholar, who had taken the case to the High Court, with a bribe of ten thousand Rupees. This origin of *Indian Philosophy* in the 1920s was not known to neither Dr. Tripathi nor to Dr. Saxena, but to Dr. Saiyad this was known already as an unpublished secret and he was

amazed from where Rajneesh had learned the intriguing history behind the publishing of this famous and widely read thesis. Further Rajneesh argued that the *rishis* of ancient India never intended to imprison the truth within the arbitrary boundaries of the nations or corners of the world when they gave us the *Upanishads*, *Geeta*, *Patanjali Yoga Sutra* and other scriptures. (28)

We may have to bear in mind that whenever Rajneesh criticized other philosophers, he was actually attacking scholasticism as such, and philosophers like Kapila, Nagarjuna, Socrates and Nietzsche were all held in high esteem by him throughout his whole life.

Having now answered the first question quite satisfactory and astonished both Tripathi and Saxena, as the second question Rajneesh was finally asked what was his general understanding of the term philosophy.

“Rajneesh gave a straight answer without hesitating, “Why has a person come here when he does not know what philosophy is? I have already said very clearly that philosophy means the love for knowledge, curiosity for knowledge or aspiration for truth. It is impossible to explain love and curiosity in words. It can only be felt. One, who attains it, is lost within himself. Whatever people say about it, is only a signal or indication. Most remains unsaid even after saying a lot.” Then he looked at Dr. Saiyad and said, “God knows why you are asking such questions. It was useless to answer them, but still I tried to answer them only to prove that they are wrong. Why don’t you ask me meaningful questions?”

To this Dr. Saiyad did not respond, but quietly he gave him ninety marks out of hundred and stood up. He looked at Dr. Saxena and said, “I don’t have to ask him any more questions, it is very risky to ask him any question. He is so carping that he proves my question itself wrong.” (29)

Both his professors at Sagar University were much surprised and happy to see Dr. Saiyad giving him first class marks, and Saiyad even wanted Rajneesh to be invited for their evening dinner to continue their discussions and dwell more deeply in spiritual matters of mutual interest. At the evening dinner philosophical thinking and renowned books were discussed at length, among others *All and Everything* by Gurjeff, *In Search of the Miraculous* and *Tertium Organum* by Ouspensky, *Philosophical Lectures* and *Philosophical Investigations* by Ludvig Wittgenstein and Osho quoted one of his favourite sentences from *Tractatus Logico-Philosophicus*, “That which cannot be spoken, should not be spoken about. One should remain silent about it.” Professor Saiyad was stunned by the scope and range of Rajneesh’s reading and he remarked to Saxena that Rajneesh seems to have profited from the rich philosophical collection at the university library in Sagar. To this Saxena replied, “Before joining this university he had already read those books and he had purchased them already at Jabalpur. Not only these books, he had purchased so many valuable books from *Gurandi Market* at cheap rates and he had brought a good collection of books with him when entering our university. The university library is very rich because the founder of this university Mr. Gaur has given us full liberty to purchase the books on our sweet will. After giving consideration at the proposals of this young man, we had purchased a large number of philosophical books.” (30)

Sufism, psychosynthesis and the merits of Bertrand Russel’s *History of Western Philosophy* were further discussed after dinner, and Dr. Saxena told Saiyad of Rajneesh’s earlier meeting with *Shree Lalji Tandon*, head of the Department of Psychology at Varanasi Hindu University where he hadn’t been able to answer the questions raised by Rajneesh.

Having passed the oral examination with ninety marks out of hundred as the first student in the history of Sagar University, Rajneesh now was to be awarded the gold medal for his merits. In his following address to the students at the hostel where Rajneesh had been staying on and off, Saxena mentioned the words of Dr. Roy that God had gifted Rajneesh with an extraordinary brilliance from which philosophy derives. Whatever Rajneesh knew, he knew it from his very own experience, and he was finally described as a *Gangotri*, the very source from which the *Ganga* of knowledge emerges.

The vice-chancellor embraced Rajneesh and put the gold medal around his neck, congratulating him for his achievements with First Class Honours in philosophy. He drew the students' attention to the fact that Dr. Roy had wanted to take Rajneesh with him to Allahabad University when he left for his new position, but fortunately this was not put into effect. He added that if the situation had demanded it, he himself would have cancelled Rajneesh's leaving certificate for another university. Finally he informed the audience that Rajneesh had been allowed to receive his degree even without taking the N.C.C. training, which had been a verbal contract between the vice-chancellor and Rajneesh. (31)

Then it was Rajneesh's turn to speak out, and he told his fellow students that he never had joined the university to get first marks nor the gold medal. Dr. Saxena, he said, had been his guardian, teacher and friend, rendering him unconditional love and affection, and he added how grateful he was to Sagar University. But after these sweet words on Saxena and the university the rebel addressed the qualities of his fellow students and his intention to throw away the gold medal he had just received. Rajneesh continued his speech according to Gyan Bhed: "I never wished to come first, because I have never included myself in the competition for this ambition. It is my firm decision that I will throw this medal into the well in front of you all. You should consider that I have not come first class first. Only I want to tell all my friends that I am not superior to any of you. It is just by chance that I have got the first class. I could have even failed because I have neither ever bought a course book nor read it even once. I only used to read other books. My answers were original and not learnt from the books. Probably, therefore the examiners liked them and gave good marks. It is the greatness of the examiners, otherwise they could put a zero against my answers and I could have failed, but in that case also I would have not felt sorry. And the fact is that I had prepared only to fail. If Dr. Saxena had not taken me from the hostel to the examination hall at seven in the morning, it might be that I would have either remained sleeping in the room or enjoying the sight of sunrise and the beauty of the lotus flowers in the lake because the beauty of nature is dearer to me than anything else." (*Bhed 2006, p. 159*)

This incident is mentioned by Devageet although with a few inconsistencies in academic degree and location:

"After his enlightenment he completed a doctorate in philosophy, gaining the annual gold medal as the University of Jabalpur's most brilliant graduate. He threw the medal down a well, in an act symbolizing his rejection of the trap of respectability." (*Devageet 2013, p. xv*)

When they were returning from the hostel after the ceremony, the vice-chancellor had told Saxena that he wanted Rajneesh to continue on a scholarship at the university as a research scholar, an outcome to be put utmost at stake by the disrespect Rajneesh had shown the university by dropping the gold medal he had just received into the well after the professors had left the celebration at the hostel. In spite of this event Saxena's understanding and acceptance of Rajneesh's behaviour was unaffected and he still supported his scholarship

for postgraduate Ph.D. studies at Sagar University and accordingly he was asked by Rajneesh if he would be his supervisor on the subject 'Religion'. Saxena was startled by this perspective and advised him instead to change the subject into 'Psychology of Religion' with a professor in psychology as his first supervisor. The topic chosen by Rajneesh was showing that he had absolutely no intention to join a research fellowship at Sagar University as no professor was available at the university with a background in the domain of 'Religion'. The outcome of this was their request for him to apply for a vacant position as a lecturer in philosophy in Raipur, and that very evening Saxena brought him the application form for the position, got it filled in by Rajneesh and posted it himself because he feared that Rajneesh might not post it in due time or not at all. (On this point see also: 2.5 *Lecturer and ass. professor of philosophy*)

So in 1957 Rajneesh received his M.A. with First Class Honours in philosophy, and he was a Gold Medal winner in his graduating class and the All-India Debating Champion. Having now fulfilled the promise to his own master Pagal Baba he felt no need to continue for any postgraduate studies. Osho says:

"I came first in the university and won the gold medal. But I had promised, so I had to drop the gold medal down the well in front of everybody; the whole university was there, and I dropped the gold medal. I said to them, "With this I drop the idea that I am the first in the university, so that nobody feels inferior to me. I am just nobody. You will not believe me, but I only remained at university because I had promised Pagal Baba to get a master's degree.

The university gave me a scholarship for further studies, but I said no, because I had promised only up to this point.

They said, "Are you mad? Even if you go directly into service you cannot get more money than you will get with this scholarship. And the scholarship can extend from two to as many years as your professors recommend. Don't waste the opportunity."

I said, "Baba should have asked me to get a Ph.D. What can I do? He never asked me, and he died without knowing about it."

My professor tried hard to persuade me, but I said to him, "Simply forget it, because I only came here to fulfil a promise given to a madman,"

Perhaps if Pagal Baba had known about the Ph.D. or D.Litt. then I would have been in a trap. But thank God he only knew about the master's degree. He thought that was the last word. I don't know whether he really wanted me to go for more scholarship. Now there is no way. One thing is certain: that if he had wanted it, I would have gone and wasted as many years as necessary. But it was not a fulfillment of my own being, nor was the master's degree." *Glimpses of a Golden Childhood (1990), p. 323; (Urmila 2007, p. 137)*

As a continued postgraduate study was ruled out as an option, the completion of his academic studies now meant that he was to apply for a teaching position at some university according to his choice or make other use of his achieved B.A. and M.A. degrees from Jabalpur and Sagar universities. We will soon see that after a short stay in Raipur Rajneesh is joined to his own university in Jabalpur as a lecturer in philosophy from 1958. But first a few words to indicate towards on his enlightenment in *Bhanvar Tal Garden* in Jabalpur, an insight which not unexpectedly was to play an everlasting role throughout the rest of his days on the planet.

2.2 Enlightenment in Bhanvar Tal Garden

In the East, enlightenment is described as a state of ultimate consciousness or total awareness, as attained by Gautama Buddha, Lao Tzu, Jesus, Socrates and others. Western concepts of 'enlightened' connoting 'modern' and 'the Age of Enlightenment,' indicating 18th century European intellectual ferment, are only linguistically similar, and the phenomenon of enlightenment is lacking in all main-stream Western psychotherapeutic understandings with some notable exceptions as William James, C.G. Jung and R.D. Laing.

Contrary to his earlier *satori* experiences Osho's enlightenment event had a permanent impact on his consciousness and hence as a fully awakened man all sense of personality in terms of identity and biography had evaporated. Enlightenment (*nirvana, kaivalya or moksha*) is a state of no-mind beyond all attributes and certainly not a concept to be explained in logical terms as it transcends any logic and verbal attempt to express the very phenomenon. How to express in words that which is beyond words? We can do no better than to refer extensively from Osho's own words in an attempt to describe in words that which exceeds words, and especially *The Discipline of Transcendence: Discourses on the Forty-Two Sutras of Buddha #29 (vol.2, 1978)* is a key source to this event and can be read in a comprehensive excerpt in *Autobiography of a Spiritually Incorrect Mystic (Sarito 2000, p. 68)*. Here in his own words Osho has provided us with a detailed narrative much more elaborated than any enlightened being before him. And enlightenment is not to be labelled an experience but rather a direct recognition of our true self. Osho says:

“One of the most fundamental things to remember is that whatever you come across in your inner journey, you are not it. You are the one who is witnessing it...even greater travelers of the inner worlds have gotten stuck in beautiful experiences, and have become identified with those experiences, thinking, 'I have found myself'. They have stopped before reaching the final stage where all experiences disappear...enlightenment is not an experience.” (32)

Osho has given us his understanding of the limitation of words when trying to reveal the phenomenon of enlightenment, and he tentatively describes his enlightenment in words,

“Lao Tzu says: The moment truth is asserted, it becomes false. There is no way to communicate truth. But language has to be used; there is no other way. So we have to use the language with the condition that it cannot be adequate to the experience. Hence I say “the day I achieved my enlightenment.” It is neither an achievement nor mine.” *Theologia Mystica #9*

“I must have come across hundreds of mystics describing it as if suddenly thousands of suns have risen within you. That is a common expression in the mystic's language, in all languages, in different countries, in different races.

Enlightenment simply means an experience of your consciousness unclouded by thoughts, emotions, sentiments. When the consciousness is totally empty, there is something like an explosion, an atomic explosion. Your whole insight becomes full of a light which has no source and no cause. And once it has happened, it remains. It never leaves you for a single moment; even when you are asleep, that light is inside. And after that moment you can see things in a totally different way. after that experience, there is no question in you.” (*Urmila 2007, p. 129*)

In a dispute with one of his professors in Jabalpur Rajneesh has placed Buddha and Ramana Maharshi in the same league of enlightened beings and accused the professor for not going to see Raman Maharshi when he

was still available – to see the face. (33)

The maulshree tree, which was a focus point for Osho's enlightenment event, is still to be seen in *Bhanvar Tal Garden* in Jabalpur where it is surrounded by a small ditch to be crossed on a steel-bridge (34). Bhagawati reports from her visit to the park in the morning of March 21, 2011: "Fortified, we drive to the park...Excitement starts bubbling up when we pay for the tickets and enter the main gate, which is flanked by two large but friendly looking fiberglass dinosaurs. It seems it is a very odd world out there in Jabalpur! The park is large, more on the ornamental side, with well-kept flower beds and many trees and green lawns where people can sit in the evenings when it is cool and their children can run around and play. Alpine-style wooden fences separate some of the lawn from the paths, elsewhere grassy patches are protected by metal fences. The path leads to a circular area, maybe 15 meters in diameter, protected by a metal fence with a small gate. It is here that the maulshree tree rises from the middle of a patch of brown earth surrounded by grass, and a narrow moat encircles the area. In the evenings children paddle around and around that moat in a small yellow plastic boat. There is no plaque that refers to Osho or the tree and I am glad about this. I step bare foot onto a blistering hot narrow metal bridge to walk over the moat towards the big tree which has a rather short trunk yet a very wide crown. A handful of sannyasins are sitting or standing to the side – I hear later that there had been a large celebration in the morning when we were still sitting on the train." (35)

Osho later recounts on a bodhi tree near his parents' home in Gadarwara,

"As I went out of the house, just close by there was a very beautiful bodhi tree – the kind of tree under which Gautam Buddha became awakened. The tree got the name bodhi tree because of Gautam Buddha. One does not know what it used to be called before Gautam Buddha; it must have had some name, but after Buddha it became associated with his name...There used to be such silence, such coolness underneath it, nobody to disturb me, that I could not pass it without sitting under it for some time. And those moments of peace, I think sometimes may have stretched the whole day." *The Great Zen Master Ta Hui #28*

Prelude

The seven-year period from his fourteen to his twenty-one year may be called the Search, during which period he spent his time on intensive reading on all subjects and also experimented with meditation techniques. This search was leading to his enlightenment at 2 a.m. March 21st 1953. He was now at the age of twenty-one and majoring in philosophy at D.N. Jain College in Jabalpur (Indian College).

From his early childhood Rajneesh had been experimenting with out-of-body experiences and these exercises are among the multiple preludes to what was to follow in 1953, including his first satori in the Shiva temple at riverbank in 1946. One day when walking in the hills surrounding Sagar Rajneesh remembered that once in his childhood he had jumped into the overflowing Sakkar River during the rainy season to swim in the currents of the roaring river. When carried away by the water he thought he was to be drowned now and here, until suddenly he felt an out-of-the-body experience when seeing himself swimming over the surface of the water while his body was under water. He stopped moving his limbs and the river carried his frozen body safely to the other bank. His soul entered his body as soon as he reached the bank.

This episode from Gadarwara became a vivid recollection when later, approximately one year before the big

event, he was sitting in one of his favourite trees outside Sagar, where he had been invited from Jabalpur to participate for three days in a debating contest. He used to sit in the tree for two or three hours, and one day in 1952 it happened that he fell down from the tree. He then felt that his soul was floating in the air with a silvery string attached to his abdomen (36). But unlike his previous experience in Sakkar River, this time his soul could not enter his body right away. It was not until a milkmaid, who used to supply milk to the hostel, came along and put her hand on his head rubbing his third eye believing that he was dead, that his soul finally entered his body with a powerful force.

Having now experienced the separation of the eternal body from the physical one falling down from the tree, Rajneesh became a bit more cautious with his experiments. From now on, whenever going into *Shavashan* (*Shav*, dead body; *ashan*, posture) he arranged for his eternal body to return to his physical body within an hour. This happened six times within a period of six months.

“And I had to keep myself close to myself. I would not talk to anybody because everything had become so inconsistent that even to formulate one sentence was difficult. In the middle of the sentence I would forget what I was saying. In the middle of the sentence I would forget where I was going. Then I would have to come back. I would read a book – I would read fifty pages and then suddenly I would realize, “What am I reading? I don’t remember at all.” My situation was such...” (Sarito 2000, p. 65)

His life was now on the brink of a constant nervous break down – or break through – and he found himself disconnecting more and more from people in the world around him who thought him to be mad. According to *Mistelberger (2010)* Rajneesh was contemplating and spending his mental energy on his own *Zen koans*, small statements that is devised to put your logical mind to a full stop. Intensively doubting and questioning everything, slowly he was moving on the road towards being a total witness to existence. He was not taking much food and was exhausting himself mentally as well as physically by running every morning and evening for five to eight miles, and his spiritual state was such that in the West it might have been diagnosed a severe mental illness. As just quoted, he might start reading a book, his favourite leisure activity, and after reading a few pages he totally forgot what he had read. Or as Rajneesh in a joke described his state of mind in those days,

“The door of the psychiatrist’s office burst open and a man rushed in. “Doctor!” he cried, “You’ve got to help me. I’m sure I’m losing my mind. I can’t remember anything – what happened a year ago, or even what happened yesterday. I must be going crazy!”

“Hmm,” pondered the shrink. “Just when did you first become aware of this problem?”

The man looked puzzled. “What problem?”” (Sarito 2000, p. 63)

His concerned parents remembered the astrologer’s prediction of Rajneesh’s death at age twenty one and took him to several doctors. Finally they ended up with one insightful *vaidya* (ayurvedic physician) *Pundit Bhaghirath Prasad* who emphatically examined Rajneesh’s mental health and finally with tears in his eyes declared, “He is not ill. I have been searching for this state myself. He is fortunate. In this life I have missed this state. Don’t take him to anybody. He is reaching home.” (Sarito 2000, p. 63). So Prasad was himself a seeker and from now on he was protecting Rajneesh against other doctors and physicians with less understanding of his state of mind.

Enlightenment

From the days around Osho's enlightenment we have in his personal diary and notebooks some published works with indications of his state of mind. An excerpt from his magazine *Mukul* called *The Play of Life, Death and Nature* (January 1953) and some expressions on temples not being the abode of God from *Saptahik Prakash* (21.09.1953) will suffice to give us an understanding of his poetic gifts as well as his level of understanding in those days. First *The Play of Life, Death and Nature* from *Mukul*:

"It is midnight. Stars are also sleeping and the neighbour's clock has become silent after ringing twelve times. Around an electric lamp post a crowd of moths is flying, and in no time the appetite of the soil below the lamp post shall swallow the lives of these moths. But of these mad moths, no one knows.

Bubbles, rays and colourful games of life arise like trees from the breast of sleeping oceans and are soon to disappear.

By unveiling the petals of flowers, spring is awake and the coming of autumn defoliation leaves its mark on the dried body of trees.

In infinite play it wanders untired again and again in ancient ways and alleys free from all limits to an endless row of trees.

Life and death, smiling children and dry bones in the graves. Moths will be born and moths will die, but the honey taste on the lips of the stars crushed by the night will be unidentified with this play.

Nature or existence never cares, neither do life nor death. To life nature is unknown and unidentified, as life is unknown to nature.

Two unknown persons meet on the road and one day their meeting comes to an end. This is the whole story of this world. Under the influence of time much is created & much is destroyed and all the creations and destructions come in the current of time and remains unaffected. In the ocean of time the waves of life and death appear, but they are neither life nor death itself.

One day the oil in the lamp is exhausted, the sudden unity of this earthen body with its breaths is broken and the unending current of time flows in ecstasy and overjoyed time. Neither it has any proportion or end, nor any means." (37)

In the newspaper *Jai Hind* one page from his diary with his understanding of *Leela* called *This Useless Play* was published 21.09.1952. In the Jabalpur weekly *Saptahik Prakash* from May 1953 some part from his diary called *Manan* (Thinking with love and sympathy) was published, and again in same magazine some more expressions on 21.09.1953. Other writings by Osho revealing his insights around 1953 appeared in the newspaper *Nav Bharat*, and in the monthly Hindi magazine *Gyanodaya* titled *Atma chintan ke chan* (Moments of Self-thinking) in September 1953. Some of these early texts have been published in excerpts in the magazine *Bhagwan Shree Rajneesh* and in Gyan Bhed's *Ek Phakkar Messiah Osho, vol II*. At this time in the early 1950s Rajneesh had also translated *Khalil Gibran's A Wanderer* for publishing in *Nav Bharat* or in a contemporary magazine.

"Without heart, all the temples and churches are of no use. If God is not in the heart then he cannot be in any temple.

The man who was the first one to build a temple, surely he would have been an atheist. He had quietly turned out God from his heart, and with great skill he buried him in the earth of a temple.

For those whose God of any religion is only in churches and temples, there is no God in that religion. Once I was asked who were the atheists, I replied, "Those whose Gods are in the temples."

The temple is not the abode of God, it is his grave. If you want to save the God, bring him into your hearts. He

should be turned out from the temple.” (38)

“For many lives I had been working – working upon myself, struggling, doing whatsoever can be done – and nothing was happening. Now I understand why nothing was happening. The very effort was the barrier, the very ladder was preventing, the very urge to seek was the obstacle. Not that one can reach without seeking – seeking is needed – but then comes a point when seeking has to be dropped. The boat is needed to cross the river, but then comes a moment when you have to get out of the boat and forget all about it and leave it behind. Effort is needed, without effort nothing is possible. And also with *only* effort, nothing is possible...

The day the desire stopped, the day I looked into it and realized it was simply futile, I was helpless and hopeless. But that very moment something started happening for which I had been working for many lives and it was not happening. In your hopelessness is the only hope, and in your desirelessness is your only fulfilment, and in your tremendous helplessness suddenly the whole existence starts helping you...

It was impossible to make any sense out of it, what was happening. It was a nonsense world – difficult to figure it out, difficult to manage in categories, difficult to use words, language, explanations. All scriptures appeared dead, and all the words that have been used for this experience looked very pale, anaemic. This was so alive. It was like a tidal wave of bliss...

I was becoming loose from my past, I was being uprooted from my history. I was losing my autobiography. I was becoming a nonbeing, what Buddha calls *anatta*. Boundaries were disappearing, distinctions were disappearing. Mind was disappearing; it was millions of miles away.” *The Discipline of Transcendence, vol.2 #29*

For seven days in mid March 1953 Rajneesh lived in this very hopeless and helpless state – *the dark night of the soul* – and those days of transformation were the final phase before enlightenment happened. What he experienced that night on March 21, 1953, took place when he was asleep in his room as well as in *Bhavar Tal Garden*. For the whole day he had been in an intoxicating state and only taken some fruits and milk offered to him by Kranti, who with her brother Arvind had been looking after his needs also during this challenging period. His severe headaches were not caused by intensive reading, like in Gadarwara, but now they were closely related to his psychological state of mind.

“Near about twelve my eyes suddenly opened – I had not opened them. The sleep was broken by something else. I felt a great presence around me in the room. It was a very small room. I felt a throbbing life around me, a great vibration – almost like a hurricane, a great storm of light, ecstasy. I was drowning in it. It was so tremendously real that everything else became unreal. The walls of the room became unreal, the house became unreal, my own body became unreal. Everything was unreal because now there was for the first time reality... That night for the first time I understood the meaning of the word *maya*. Not that I have not known the word before, not that I was not aware of the meaning of the word. As you are aware, I was also aware of the meaning – but I had never understood it before. How can you understand without experience? That night another reality opened its door, another dimension became available. Suddenly it was there, the other reality, the separate reality – the really real or whatsoever you want to call it. Call it God, call it truth, call it *dhamma*, call it Tao, or whatsoever you will. It was nameless. But it was there – so transparent and yet so solid one could have touched it. It was almost suffocating me in that room. It was too much and I was not yet capable of absorbing it.” *The Discipline of Transcendence, vol.2 #29*

He leaves the room and walks into nature in the middle of the night,

“A great urge was there just to be under the sky with the stars, with the trees, with the earth...to be with nature. And immediately as I came out, the feeling of being suffocated disappeared. It was too small a place for such a big phenomenon. Even the sky is a small place for that big phenomenon. It is bigger than the sky. Even the sky is not the limit for it. But then I felt more at ease.

I walked towards the nearest garden. It was a totally new walk, as if gravitation had disappeared. I was walking, or I was running, or I was simply flying; it was difficult to decide. There was no gravitation, I was feeling weightless – as if some energy was taking me. I was in the hands of some other energy.

For the first time I was not alone, for the first time I was no more an individual, for the first time the drop had fallen into the ocean. Now the whole ocean was mine, I was the ocean. There was no limitation. A tremendous power arose as if I could do anything whatsoever. I was not there, only the power was there.” *The Discipline of Transcendence, vol.2 #29*

And his steps lead him towards Bhanvar Tal Garden:

“I reached the garden where I used to go every day...The moment I entered the garden everything became luminous, it was all over the place – the benediction, the blessedness. I could see the trees for the first time – their green, their life, their very sap running. The whole garden was asleep, the trees were asleep. But I could see the whole garden alive, even the small grass leaves were so beautiful.

I looked around. One tree was tremendously luminous – the maulshree tree. It attracted me, pulled me towards itself. I had not chosen it, God himself had chosen it. I went to the tree, I sat under the tree. As I sat there things started settling. The whole universe became a benediction.

It is difficult to say how long I was in that state. When I went back home it was four o'clock in the morning, so I must have been there by clock time at least three hours, but it was infinity. It had nothing to do with clock time. It was timeless.

Those three hours became the whole eternity, endless eternity. There was no time, there was no passage of time; it was the virgin reality – uncorrupted, untouchable, unmeasurable.

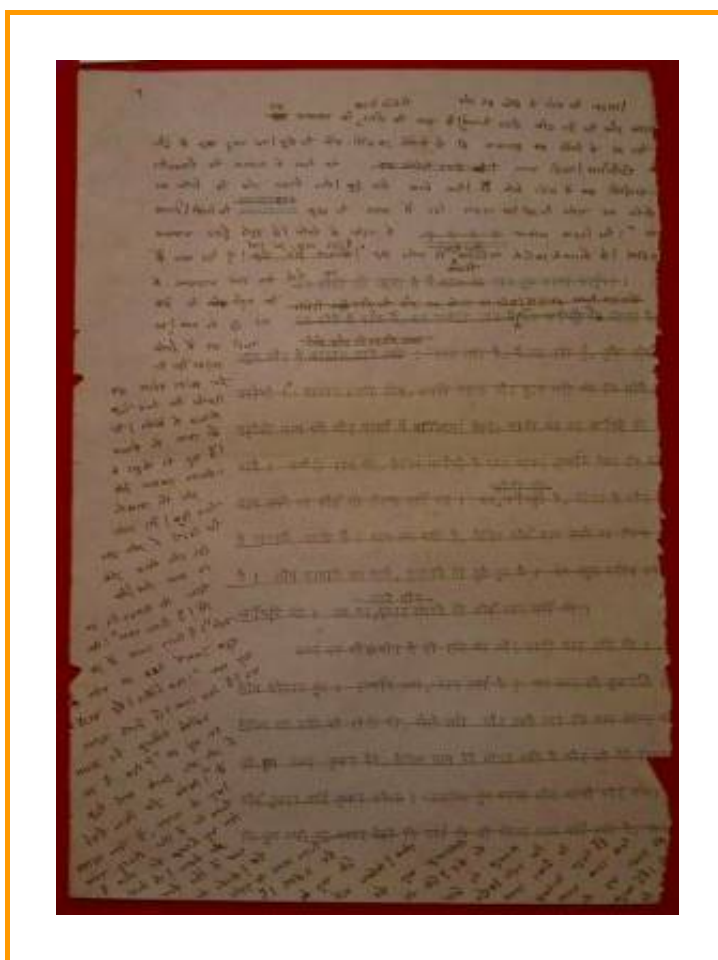
And that day something happened that has continued – not as a continuity, but it has still continued as an undercurrent. Not as a permanency – each moment it has been happening again and again. It has been a miracle each moment...

That night I became empty and became full. I became non existential and became existence. That night I died and was reborn. But the one that was reborn has nothing to do with the one that died, it is a discontinuous thing. On the surface it looks continuous, but it is discontinuous. The one who died, died totally; nothing of him has remained.” *The Discipline of Transcendence, vol.2 #29*

“You ask me, what happened when you became enlightened? I laughed, a real uproarious laugh, seeing the whole absurdity of trying to be enlightened. The whole thing is ridiculous because we are born enlightened, and to try for something that is already the case is the most absurd thing. If you have it, you cannot achieve it; only those things can be achieved which you don't have, which is not intrinsic parts of your being. But enlightenment is your very nature.” *Theologia Mystica #9*

Nikalank, Osho's brother, is not seeing his enlightenment as happening in a specific moment, and in an interview with Gyan Bhed he is placing the event in context with Osho's whole way of living: “It shall be wrong if I say that he had attained enlightenment in a particular segment of life. He was a born Buddha. He says that we are all

Buddhas by birth, then what can be said in his case. He was a Buddha by birth, but at the level of understanding the happening of enlightenment had occurred. As far as his behaviour, life style, his artistic grace, his fearlessness and his rebellious spirit are concerned, and as far as his unique expression on everything is concerned, it is like that. There may be moderation in all things, but those qualities were present in his earlier life also. Those who had seen him in his childhood, they may bear witness that whatsoever he was doing, whether he was taking care of plants in the garden, drawing water from the well, painting a picture, playing the flute or folding his handkerchief, there had been a qualitiveness and grace in it. He used to pick up the handkerchief as if its heart was throbbing, and while folding it he poured himself into it so deeply that whosoever saw it would have been surprised in the same manner, as if he was watching the scene of a pleasant sunrise or of a blooming rainbow. And after folding the handkerchief, when he folds it in such manner, when seeing it you shall feel such artistic beauty as if you were seeing a piece of art by Michelangelo.” (39)



4. Manuscript with typing and editing. Vgyan Aur Dharma (Science and Religion). 1968. #2.

Aftermath

Following his enlightenment Rajneesh left for Gadarwara right away to meet his beloved *Nani* and show her what had happened to him. On the train from Jabalpur to Gadarwara, according to Gyan Bhed, Osho is said to have written in his diary a few words on his inner experience:

“My inner self has been full of such a light which has neither a source, a cause nor any past. I am experiencing this cool light every moment and even in my sleep I am aware that one such supernatural lamp is lighting within me...I was getting free from my past. I was being eradicated from my history. I was losing my autobiography... Now I am only “I”, “I” who is not only a body, but a part of the Deity. Now the drop has mixed with the ocean and

the ocean into the drop.” (*Bhed 2006, p. 128*)

Masto Baba and Magga Baba both were to recognize Osho’s enlightenment, and Masto Baba now for the first time used the epithet *Bhagwan* which was later to be accepted by Osho from his early days in Bombay. After showing their reverence to Osho their supportive mission for his spiritual growth had come to its ultimate end and accordingly they could now both leave for the Himalayas. Pagal Baba, the third of Rajneesh’s Indian masters, had at this point already left his body. (*Bhed 2006, p. 125*)

Nani was waiting at the platform for his train to arrive at the railway station and she had already been well informed by Shambhu Babu on what had happened to her grandchild (40). To *Nani* Osho looked completely changed like something unprecedented had happened to him. Remembering the forecast by the astrologer from Kashi she recognized his enlightenment and touching his feet she became his first disciple on that very platform at Gadarwara RLY, as Osho later recalled her spiritual state:

“This is the first time I have told anybody. My *Nani* was my first disciple. I taught her the way. My way is simple: to be silent, to experience in one’s self that which is always the observer, and never the observed; to know the knower, and forget the known...*Nani* was not only my first disciple, she was my first enlightened disciple too, and she became enlightened long before I started initiating people into sannyas. She was never a sannyasin.” (*Urmila 2007, p. 132*)

Following his enlightenment he felt a physical weakness, like his life has been reduced by ten years or so, from a lifetime of seventy years to sixty years only. He would later leave his body at age fifty nine. He noticed that the hair on his chest from now on started growing white, at age twenty one, a change he could not hide as he was wearing a wrap-around lungi the whole day so his chest was always naked. But since his enlightenment and the experience of watching his physical body from the outside with his consciousness, the existence of his physical body and its ultimate death had become meaningless to him. From now on he remained only a witness to these changes of his body. And he went into his first prolonged period of silence,

“After my enlightenment, for exactly one thousand, three hundred and fifteen days I tried to remain silent – as much as it was possible in those conditions. For a few things I had to speak, but my speaking was telegraphic. My father was very angry with me. He loved me so much that he had every right to be angry. The day he had sent me to the university he had taken a promise from me that I would write one letter every week at least. When I became silent I wrote him the last letter and told him, “I am happy, immensely happy, ultimately happy, and I know from my very depth of being that I will remain so forever, whether in the body or not in the body. This bliss is something of the eternal. So now every week, if you insist, I can write the same again and again. That will not look okay, but I have promised, so I will drop a card every week with the sign “ditto.” Please forgive me, and when you receive my letter with the sign “ditto,” you read this letter.” *The Rajneesh Bible/From Unconsciousness to Consciousness #1*

Magga Baba was the one who made Rajneesh speak again after his period of silence, and Rajneesh remembers from their talk,

“He himself had remained silent his whole life. Nobody heard about him; nobody knew about him. And he was the most precious man I have come across in this, or any of my lives in the past. His name was Magga Baba. Once

in a while, particularly on cold winter nights, I used to find him alone; then he would say something to me. He forced me to speak. He said, "Look, I have remained silent my whole life, but they do not hear, they do not listen. They cannot understand it; it is beyond them. I have failed. I have not been able to convey what I have been carrying within me, and now there is not much time left for me. You are so young, you have a long life before you; please don't stop speaking. Start!" *From Unconsciousness to Consciousness #1*

In Oregon between 1981 and 1984 Osho observed a similar period of silence also lasting 1.315 days, exactly similar to the number of silent days in the period after his enlightenment. Osho has indicated that while Magga Baba did in fact encourage him to teach, at the same time he warned Osho not to declare his enlightenment as this would create antagonism among his listeners. Osho did not publicly acknowledge his enlightenment until he told Kranti in November 1972, more than a year after he had changed his name to Bhagwan Shree Rajneesh and had stopped his arduous and sometimes life threatening travels.

"Many people have asked me why I kept silent about the fact I became enlightened in 1953. For almost twenty years I never said anything about it to anybody, unless somebody suspected it himself, unless somebody said to me on his own, "We feel that something has happened to you. We don't know what it is, but one thing is certain: that something has happened and you are no more the same as we are – and you are hiding it."

In those years not more than ten people asked me, and even then I avoided them as much as I could unless I felt that their desire was genuine. I told them only when they had promised to keep it a secret. And they all fulfilled their promise. Now they are all sannyasins, but they all kept it a secret. I said, "You wait. Wait for the right moment. Only then will I declare it."

I have learned much from the past Buddhas. If Jesus had kept a little quieter about being the Son of God it would have been far more beneficial to humanity. I had made it a point that until I stopped traveling in the country I was not going to declare it; otherwise I would have been killed – I would not be here.

Once I have finished with traveling, mixing with the masses, moving from one town to another...and there was not a single bodyguard. It would have been no problem to kill me, it would have been so simple. But for almost twenty years I kept absolutely silent about it. I declared it only when I saw that now I had gathered enough people who could understand it. I declared it only when I knew that now I could create my own small world and I was no longer concerned with the crowds and the masses and the stupid mob." *The Dhammapada, vol.11 #2; (Sarito 2000, p. 231)*

In *The Awakened One* Vasant Joshi narrates insightfully on the circumstances around Osho's going public with his enlightenment many years after the event happened, "Bhagwan himself did not reveal the event of enlightenment to anyone for about twenty years. The story came out rather dramatically one night while Bhagwan was living in the Woodland Apartments in Bombay. Kranti, Bhagwan's cousin, was often asked by friends if she knew when Bhagwan was enlightened. She could not tell them because she did not know, but every time someone new asked her about it, she again felt the impulse to try to find out from Bhagwan. Kranti finally asked Bhagwan about his enlightenment:

"Last night, November 27, 1972, the curiosity that I had carried for so long became uncontrollable. It was about eleven thirty. After taking his milk Bhagwan had gone to bed. I also lay down in my bed and suddenly I felt like asking Bhagwan when he had attained enlightenment. No sooner had the thought occurred to me than I asked, "When did you attain enlightenment?" (Joshi 1982, p. 57)

Bhagwan is urging Kranti to remember by herself as she was a witness at that time to the whole event when they were living together in Jabalpur. In their nightly dialogue of questions and answers almost twenty years later Bhagwan concludes that the event took place at two o'clock a.m. on March 21, 1953, in *Bhanvar Tal Garden* where he sat under the maulshree tree.

“I was known all over the country as the acharya. The acharya means a master, a teacher, and I was a teacher, and I was teaching and traveling. That was just the introductory part of my work; that was to invite people. In his last moments Vivekananda said he had been calling for one hundred people to come forward to work with him, but that they had not come and that he was dying a very unhappy and disappointed man. Vivekananda was convinced that he could have changed the world if those hundred men had come forward. But they never came. And Vivekananda died.

I have decided not to call but to go to the villages and search out those hundred men. I will look deep into their eyes to fathom the depths of their souls. And if they do not heed my call I will bring them forward by force, by compulsion. If I am able to bring together one hundred such men I assure you that the souls of those one hundred men will stand out like Mount Everest, casting their brilliance on an erring mankind and leading it to the right path.”

Osho continues and elaborates on his vision and the seekers needed to carry on the torch:

“Those who accept my challenge and have the strength and courage to walk that difficult path with me must remember that the path is not only difficult, it is also unknown. It is like a tremendously vast sea, and we have no map, no chart of its depths. But the man who has the courage to enter the deep water should realize that he only has that strength and power because God himself has called on him. Otherwise he would never be so brave. In Egypt it was believed that when a man called on God for strength and guidance it was because God has already called on him and that there would have been no call otherwise.

Those who have this inner urge have a responsibility towards mankind. And today it is of the utmost urgency to go to the four corners of the world, to sound the call for men to step forward to sacrifice their whole lives to reaching the heights of spirituality and enlightenment...

I am throwing out a great challenge to those who feel they have something good to offer humanity. I intend to wander through as many villages as necessary, and if I encounter eyes that can serve as lights for others, or eyes in which I feel I can kindle the burning flame of conviction, I will take those people with me and I will work on them. I will make them able. I will impart to them all the faculties necessary to enable them to hold high the torch and illumine the dark path men tread to a brighter future, to a future full of knowledge and light.

As for myself I am fully prepared, I do not intend to die like Vivekananda saying I spent my life searching for a hundred men and could not find them.” (41)

When asked if Osho ever talked about his experience of enlightenment, his father *Babu Lal* recalls: “No, he has never given any hint about it! Only many years later I got to know that my son had declared during a discourse in Mumbai to be enlightened, and we heard about it while we were having dinner through an uncle, who was talking about it as being one of the rumours that were circulating about Osho, and none of us was much interested! Many years passed before I heard about this story again, but in reality I felt that my son was not my son anymore, that he had transcended his being, and I realized that only in the moment when I took sannyas from him.” (42)

Osho's enlightenment had a definite influence on his general health for the rest of his life. He reveals that most enlightened people leave their body within the next few years after their enlightenment, with Buddha and Mahavir as outstanding exceptions due to their common history of being warriors and their strong bodies. Staying in the house of a medical doctor in Patna in 1960 Osho tells us how he was suffering from a severe migraine which lasted for 21 days. Before his enlightenment he never had any migraine but ever since that day he used to have this disorder four times a year, every time lasting day and night for a longer period. He was just able to lie down with a wet towel over his face and not being able even to open his eyes. The doctor prescribed him some sleeping pills to make him rest during the night, and those helped him to endure his condition. In other sources he tells us that migraine had occurred earlier in life also, especially when too much reading triggered it on. But it remains a fact that his condition worsened following his enlightenment. The smell of flowers was always dear to him and he was surrounding himself with their fragrance until this too had to pass due to an evolving allergic sensitivity. Coughing was activated which again caused attacks from asthma, and his immunity to infections was affected also. Krishnamurti is said to have suffered from migraine for forty years, almost same period as Osho, and all these effects on his body are put together by Osho in: *Light on the Path #35*

We may end this attempt to narrate some subtle aspects of Osho's enlightenment with his words on the implications for the future work as he later recalls in Rajneeshpuram. His comments on the implications for questions and his answers explain to us the chemistry behind this dialogue:

“For example, every enlightened person will have a deep silence – almost tangible. In his presence, those who are open, receptive, will become silent. He will have tremendous contentment, whatever happens makes no difference to his contentment.

He will not have any questions left, all questions have dissolved – not that he knows all answers, but all questions have dissolved. And in that state of utter silence, no-mind, he is capable of answering any question with tremendous profundity. It needs no preparation. He himself does not know what he is going to say, it comes spontaneously; sometimes he himself is surprised. But that does not mean that he has answers inside himself, ready-made. He has no answers at all. He has no questions at all. He has just a clarity, a light that can be focused on any question, and all the implications of the question and all the possibilities of its being answered suddenly become clear.

So you may find that sometimes you ask something, and the enlightened man answers something else. That happens because you are not aware of the implications of your own question. He does not answer only your words. He answers *you*. He answers the mind that has produced the question. So many times the question and the answer may look not fitting, but they certainly meet. It is just that you will have to dig a little deeper into the question, and you will find that it was exactly *the* question. It will happen many times that you will understand your question for the first time when it has been answered, because you were not aware of that dimension, you were not aware of your own mind, your own unconscious, from where those words have come.

But the enlightened man has no answers, no scriptures, no quotation marks. He is simply available; just like a mirror he responds, and he responds with intensity and totality.” *The Last Testament, vol. 3 #29; (Sarito 2000, p. 81)*

And then, late one night in October 1989, only a few months before he left his body, Osho told his personal dentist Devageet what proved to be his last comments on his enlightenment:

“The Master, and any enlightened being, has gone beyond mind, and the mind is the ego. It is the mind, with all its conditioning, that contains all ideas of relationships and dependencies. They are all rooted in our ancient biological memories. In enlightenment the relationship with one’s own self also disappears. It too is a type of relationship.

The Enlightened One has no mind in this sense. All conditionings have gone, and gone forever. When the ego finally disappears there is nobody, no self. The Master has cut the roots of biological bondage. For him all unconsciousness has disappeared. All that remains is the nothingness that Buddha calls ‘anatta’.

Enlightenment means that nothing stands in the way between existence and the Enlightened One. He stands alone and naked before existence. In a certain sense he is no more. He has dissolved into the world, into Existence. His trust is immense. His ego has dissolved into his trust. What was ego is now trust. He has become trust. He has become love. There is no ego in the way. He has dissolved into the beyond, into Existence itself. He is a continuity with Existence itself. For the Enlightened One there is total discontinuity with the mind and all that went before. The past has been completely dropped. Relationship is utterly impossible.” (*Devageet 2013, p. 204*) (43)

2.3 Reading and Book Collecting

His whole life Osho was a devoted collector of books and he was constantly enlarging his private library collection. Most of his daily time was throughout the years spent on reading, mostly within his favourite domains of philosophy and religion, but he was an avid reader who devoured books on a multitude of topics and enjoyed also ideas not too mainstream such as exorcism, socialism and communism. The truth is that he was more than just building and enlarging his book collection. He also treated this essential part of his activity in a way that showed a profound interest and knowledge in those practical and technical matters that turn a book collection into a library. From his very childhood at age eleven he was managing an inventory of his own book collection, where in a systematic order titles, authors, subjects and provenience were listed in his own handwriting. This first bibliographic exercise of his was continued until 1950 when he was to leave for Jabalpur, and ever since library science methods, interior design and the bibliographic registration of his growing collections have been integral parts of his library activities. As we will see his bibliophile passion continues in Jabalpur, Bombay and Poona where eventually his personal library found a lasting location and in the years to come grew to what may be considered to be at least one of the world’s largest private libraries, if not the largest.

So we have to bear in mind that although the main emphasis of his teachings and philosophy was always on heart and feelings and centring on the body, he was beyond doubt himself a highly cerebral character, using to the utmost the capacity of his brain to encompass every field of science, be it philosophy or library science. And his reading and ever growing library are cornerstones in his intellectual development for years also *after* his enlightenment and essential for his reaching out to scores of Westerners of which the majority turned out to be highly educated followers.

“He was one of few Eastern gurus to emphasize the difference between intellectuality and intelligence. The former was, for him, the province of the typical academic. Because he himself had spent many years in academia – being an undergraduate, then graduate student and then professor until age thirty-four – when he criticized academic approaches, particular in the philosophical and religious fields, his words carried weight. His main point was that excessive intellectuality keeps us at arm’s length from things, making it more difficult to

experientially penetrate deeply into the essence of something.” (*Mistelberger 2010, p. 175*)

His absorption in books was not at all a new event distinct from his Indian culture and tradition. Although the Chinese unquestioned have the privilege of being the founders of libraries and library science – the saying goes that they invented writing so that they could talk to the gods – the inhabitants of the Indian subcontinent were taking up the new ways of communication fairly easily and in a most devoted manner. Still the first religious tradition in India was an oral one, covering the *Vedas*, the ritual laws of the *Brahmanas* and the philosophical *Upanishads*. But two new sects arising at the same time did not share this reluctance to write down their sacred texts. To Buddhists and Jains the creation of canons of scriptures were essential and they maintained monasteries as religious and educational centres also in Sri Lanka where simultaneously the copying from dictation of the sacred scriptures on palm leaves was taking place, a physical format quite different from the Chinese scrolls.

The building of libraries in India was attracting pilgrims from China who after returning home were narrating on what they had seen, and they also returned from India laden with books. When *Hsuan-Tsang* arrived in *Narlanda* – 40 miles south-west of Patna – in 629 he found thousands of monks studying not only the varieties of Buddhist thought but also a wide range of other subjects. *Narlanda's* library was housed in three large buildings one of which, *Ratnadadhi* (Ocean of Gems), was nine stories high and housed sutras and tantric literature stored flat on shelves and in heavy wooden chests. Other Chinese visitors were breath taken seeing these treasures and a constant flow of copying and exchanging of texts was taking place between India, China and Tibet. This proved to be a lucky cultural exchange when *Narlanda* was destroyed by Muslim raiders in the 12th century. Or to be more correct according to a Tibetan source: The buildings were repaired after the looting, and the decisive embers that burned down the valuable collections came from two indignant mendicants who were insulted by some young novices at *Narlanda*, an act that finally consumed the remaining parts of the precious library. (*Kaula 1965, p. 459*)

In the previous section on *Gadarwara* we mentioned the Jain tradition for honouring books and libraries, and the impact on the boy *Rajneesh* from the Jain literature and culture he met in his family has been outlined. The Jain cultural care to preserve any sacred book was with him his whole life, and the extent to which he went to secure the physical safety of his collection is always apparent in the communication with his librarians and secretaries throughout the different phases and settings of his work.

Around the time *Osho* was born a part of the civil resistance against the British had been the violation of the *Sedition Law* which was prohibiting certain anti-imperialistic publications. At a large public meeting in *Jabalpur* *Seth Govind Das* and others had read selected portions from *Pandit Sunderlal's Bharat Ne Angrezi Raj* which had been proscribed by the authorities, and this reading of proscribed books also became popular in other parts of the province. The story of the long Indian fight for freedom has been told in the authoritative publication *The History of Freedom Movement in Madhya Pradesh*, edited by *D.P. Mishra*, himself a former freedom fighter, and it is describing the growing resistance movement the young *Rajneesh* had witnessed during his growth. (*Mishra 1956*)

The writings of *Mahatma Gandhi* were cherished by *Osho*, and it is likely that he has read *Gandhi's* autobiography *The Story of My Experiments with Truth* (1927 & 1929) already during his adolescence in the

1940s' Gadarwara. Gandhian ideology was still dear to him and he might have enjoyed reading Gandhi's plea, "My writings should be cremated with my body. What I have done will endure, not what I have said or written," as well as the significant title with its experimental approach to life. (Gandhi 2001, p. 1). In *Books I Have Loved* Osho is mentioning not only Gandhi's biography, but also the fact that both of them shared an inclination for many authors mentioned by Gandhi: *The Light of Asia* (1879) by Sir Edwin Arnold (1832-1904), a blank-verse rendition of the life of Buddha was by Gandhi regarded as the book *par excellence* for the knowledge of truth, *Bhagavadgita* and John Ruskin's (1819-1900) *Unto This Last. Four Essays on the First Principles of Political Economy* (1900), a book much praised by Osho and 'impossible to lay aside' by Gandhi who later translated it into Gujarati, entitling it *Sarvodaya* (The Welfare of All). (44)

In progress. Preliminary map.

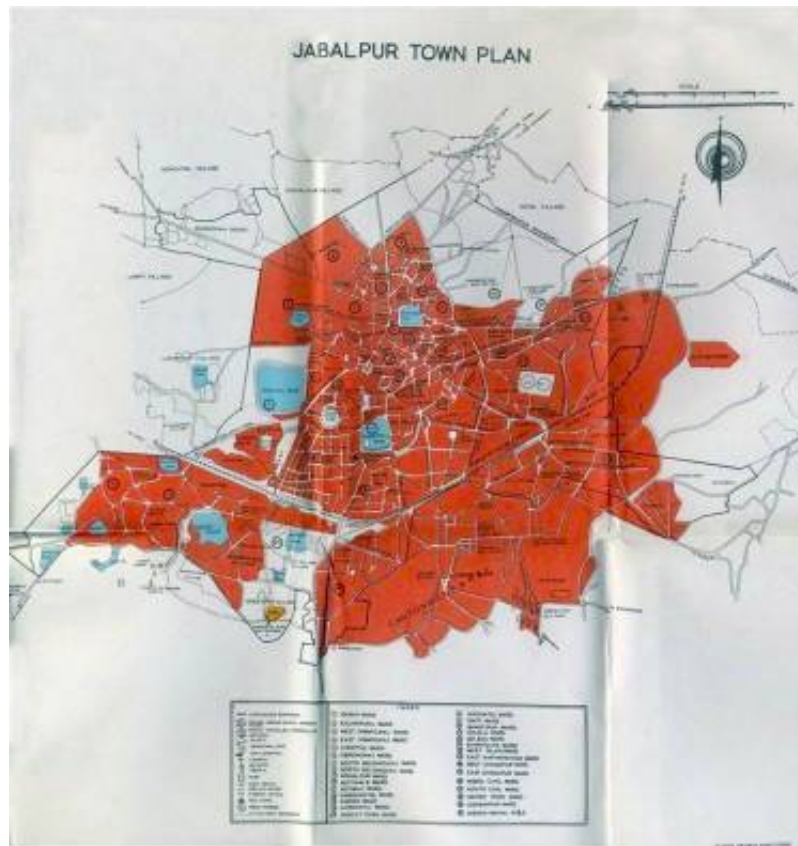


Fig 2. Map of Jabalpur. Sketch to be drawn from map with places of interest identified: Residences: Bhaldarpur, Deotal, Yogesh Bhawan in Napier Town, Garha Road in Kamla Nehru Nagar. Rani Durgawati University and Library. Mahakoshal Mahavidyalaya College and Library. Hitkarini Mahavidyalaya. Water Tank/Khandari Water Works. The Agricultural Institute. RLY station. Bhanvar Tal Garden. Nav-Bharat newspaper company address. Sushma Sahitya Mandir Hindi bookshop at Jadeharganj Market.

We have seen that from 1969 onwards Osho distanced himself from Gandhi as well as from Marxism. In the words of Dhirman: "Rajneesh says that in some of his earlier discourses he had praised Mahatma Gandhi; as a result many Gandhians got attracted to him. They became a nuisance, because they were only interested in hero-worshipping Gandhi, in fasting, wearing cotton, etc. They were not at all interested in inner transformation.

So in order to get rid of them, Rajneesh criticised Gandhi in some of his discourses. Soon most of them disappeared. Some people, then, thought that as Rajneesh was against Gandhi, he must be a communist. So Marxists started appearing at his lectures. In order to get rid of them, he attacked Marxist ideas publicly. As a result, most of the leftists stopped coming to him. Then, because he spoke very logically, a huge crowd of intellectuals began to flock towards him. Rajneesh soon got fed up of them because all that they did was argue and argue and nothing else. He was not interested in arguments or proofs, he was interested in experience, but the intellectuals wanted logical discussions. To get rid of such people, he made some illogical statements.”

(*Dhirman 2012, p. 28*)

Osho's reading underwent some changes in its focus after his Enlightenment: “The event did not change either Rajneesh's routine or his lifestyle, however. He continued to attend classes at college whenever he felt like doing so, but remained busy mostly reading and writing. The reading he did then and later was, however, for a different purpose. Before enlightenment, his reading was part of his own search, while after that happening; reading became part of his work to help those who were still searching. Reading made it possible for Rajneesh to be familiar with current thinking and research, and its terminology. Thus his reading enabled him to communicate his thoughts and share his experiences in a up-to-date manner, and he also wrote for various newspapers and magazines in Hindi.” (*Vasant 1982, p. 67*)

“[After Enlightenment] Osho returned to normal daily life, and one of the first things he did was to set up that rhythm of reading a dozen or more books a day, with which he was to continue for more than twenty years. Literally he appears to have read everything there was to read on religion, philosophy and psychology. (“Mahavira's fasting for days is nothing compared to reading all this rubbish” he said.) Later, and I don't think he was being bombastic, he claimed to have read more books than everyone else in the world.” (*Sam 1997, p. 110*)

By his nature Rajneesh was destined to move into extreme polarities. The mayor of Jabalpur, *Bhawani Prasad Dewari*, who had translated *Tagore*, in 1956 said that either Rajneesh would go mad reading 10 hours a day, or he would become a genius. Rajneesh became during his days in Jabalpur widely known for his extreme thinking power and total involvement in whatever he was doing including his reading. He thought the unthinkable and books were his supporters in this process. (45)

Always he was reading with a pencil in his hand. His marginal notes were in Hindi until his fifth grade at school; from then on all notes were in English. The amount of his bookmarks, the speed of his reading and the number of books read on a daily basis are summing up to a simple miracle, consisting of an intellectual genius-cum-enlightenment. He was reading at high speed and still he was able to take notes and collect quotations from the text while reading. As remembered by Ajit Kumar Jain, the editor of *Yukrant*. “When reading, Osho was looking at one page at a glance. He was always reading with a pencil in his hand, leaving marks in the book. He was so fond of reading and had spend so many hours on reading, six-seven hours a day, also borrowing books from a Jain library, *Chouksey Mandir Library*. When he was writing letters and manuscripts he was using his Parker fountain pen. (46)

“In his later days he devoted 10-12 hours for daily study, and he had his own method of studying. Where he sees some very important point in the text of that book, he used to mark it by red pen. And if it was some moderate important one, he used to use green pen. So in this way he categorized the important points by adding

with red points or with some underlined headings and then for some moderate meaningful text he used to have green colour.” (47)

His practice of underlining naturally caused some limitation on his borrowing of books from libraries in Jabalpur, but as we will see in the next chapter his use of libraries was in no way out of the question although in several places he claims that library books were not used by him at all. And as to all readers of library books, underlinings by former readers are nothing but a nuisance for Osho’s own interaction with the text. Osho says:

“I must have seen thousands of books, and perhaps no other man in the whole world can claim to know more about books than I know...

I used to love underlining my books, that’s why I have never been interested in reading books from any library. I cannot underline a book that has been borrowed from a library, I cannot put my stamp on it. And I hate to read a book which has been underlined by somebody else, because those lines which have been underlined stand out and they unnecessarily interfere in my own conception, in my own flow.” *Satyam Shivam Sundram #9*

If Rajneesh was reading when some visitor arrived, he used to put a pencil in between the pages of the book to mark the break in his reading and indicate from where he was to continue his reading later on. One day when a former minister of state was visiting him at his residence in Jabalpur, Ageh Bharti remarks on this reading habit: “In front of *Osho*, there lied [lay] a book with a pencil in between the pages. It showed that *Osho* was reading the book and might have kept [it] aside with the pencil as a book-mark when the former minister arrived.” (*Bharti 2007, p. 74*)

Asked if he had ever seen Osho getting angry Ageh Bharti answered that he only once saw Osho being annoyed, when some lady in his room dropped a book on the floor while carrying it from one end of the room to another in Jabalpur. (48)

Osho’s appetite for books has caused some inconsistent remarks on his way of getting his books from also more illegal channels. The young university librarian *Ram Chandra Naik* (with a B.A. degree in Library Science from 1961) was servicing Rajneesh in Jabalpur, at the University Library as well as taking care of his private book collection. He recalls that in his private collection no classification system was used in these days, and the collection was on 15.000 volumes when Osho left for Bombay. They were befriended and Osho occasionally visited Naik at home with his family. Naik has insistently and most trustworthy denied any stealing on the part of Rajneesh from any library collection, and yet Osho’s secretary Anando was of the understanding that in his student days he might have acquired some titles from library collections to keep for himself. Further Ageh Bharti recalls that from the public library in Gadarwara Osho is said to have taken out and kept for himself *New Values for a New India* written by a lecturer from Lahore as he at that time was very interested in its content on Gandhi. (49)

“I know that Osho loved books – He collected them from his earliest days, stealing them from libraries when he had no money, and spending all of his allowance when he was at university on books.” (50)

From the start of his academic studies Rajneesh had emphasized to his father that he would not accept any money from his home in Gadarwara, but still he is acknowledging the important role of his father in satisfying his constant craving for books, although in this late comment from Poona Two Osho may have overstated not only

the seize of the library's book stock but also the amount of his father's donations:

“My father used to send me money, and that money helped me to purchase as many books as possible. Now, the library, you see – it has one hundred and fifty thousand books. Most of them were purchased with his means. All the money he gave me went into purchasing books, and soon I was receiving scholarships – and all that money went into books.” *Christianity: The Deadliest Poison And Zen: The Antidote To All Poisons #8*

When he became an ass. Professor in Jabalpur most of his salary was to be invested in buying books for his collection, as remembered by Arvind Kumar Jain: “When Osho was doing his M.A. Degree at Sagar University, also here he studied the available different subject Books of his choice & in the coming years at the time of professor's Job in Mahakoshal Mahavidyalaya in the Philosophical Department he has not only studied the Books of his Interest on Different Subjects of Mahakoshal Mahavidyalaya's Library & Jabalpur University Library but also at the time of Government Service of Professor he invest 70% of Salary Income in purchasing very rare Books of his Interest.” (*Jain 2007 #9*)

As a student his funds were fairly limited and he often strolled to select from the piles of old books being sold at the footpath of the *Gurandi Bazar*. Among other goods old books were recycled at the market and here famous books could be found at very cheap rates. The weekly *Gurandi Sunday Market* derived its name from the *Bhonslas*, the former rulers of Nagpur and Jabalpur, who were called *Gerandas*, the local word for looters. To what extent the extensive buying of books with a somewhat uncertain provenance may be labelled handling of stolen goods is for every reader from other cultural contexts to decide.

“In Jabalpur there was one beautiful place where I was an everyday visitor; I would go for at least one or two hours. It was called the Thieves Market. Stolen things were sold there, and I was after stolen books because so many people were stealing books and selling them and I was getting such beautiful books. I got Gurdjieff's first book from that Thieves Market, and Ouspensky's *In Search of the Miraculous* from that Thieves Market. The book was fifty rupees, from there I got it for half a rupee, because in the Thieves market, books are sold by weight. Those people, they don't bother about whether it is Ouspensky, Plato, or Russell. Everything is all rubbish; whether you purchase old newspapers or you purchase Socrates, it is the same price. I had collected in my library thousands of books from the Thieves Market. Everybody used to ask me, “Are you mad or something? Why do you go continually to the Thieves Market? – because people don't go there. To be associated with the Thieves Market is not good.”

I would say, “I don't care. Even if they think that I am a thief, it is okay.”

To me the Thieves Market has been the best source – even books which were not in the university library I have found in the Thieves Market. And all those shopkeepers were selling stolen books, and every kind of stolen thing. In India, in every big city there is a Thieves Market. In Bombay there is a Thieves Market where you can find everything at just throw-away prices. But it is risky because it is stolen property.” *From Personality To Individuality #4*

One outstanding book by *Mikhail Naimy* stands out far above any other book according to Osho's evaluation in *Books I Have Loved*. Not in the words of the book, but “The meaning of the book is running side by side in silence between the words, between the lines, in the gaps.” A technique not far from his own way of expressing the message in his discourses.

“I was a student in the university, but on Sundays I used to go to a market in the city where stolen things were sold. I was not interested in anything else, just stolen books. I got *The Book of Mirdad* as a stolen book. Somebody’s whole library...three hundred books in all, and all the books were beautiful. And for those three hundred books a man was asking only a hundred rupees, so I immediately gave him a hundred rupees.” *The Osho Upanishad #7*

“I once got into trouble because I purchased three hundred books from one shop, simultaneously, in one day, because a whole library of somebody’s had been stolen. Just for one hundred and fifty rupees, three hundred books. I could not leave a single one. I had to borrow money, and immediately rush there, and I told that man, “No book should go from here.”

Those books had seals with a certain man’s name and address, and finally the police came. I said, “Yes, these are the books, and I have purchased them from the Thieves Market. In the first place this man is almost ninety years old – he will be dying soon.”... *From Personality To Individuality #4.*

The books had been stolen from their former owner, a retired professor of literature, and when the police was called for they took Rajneesh to the old professor where he succeeded defending his purchase of the stolen collection:

“You cannot read anymore; your eyes are no longer in a situation to read. If you just want to keep three hundred books on your shelf, I can bring five hundred books, six hundred books. But don’t ask for those three hundred books, particularly for *The Book of Mirdad*. That I cannot return to you, stolen or not stolen.” *The Osho Upanishad*

Without doubt the professor himself had loved the books stolen from his library immensely:

“And I have loved those books, cherished those books. My whole life I have collected the best books. And the moment you said *The Book of Mirdad* you closed the deal. You just take these fifty rupees, and whenever you need more – because I don’t have anybody; no wife, no children, and enough pension, and I don’t have any expenses – you are always welcome to come to me. If you don’t have money to purchase books I am here. Your love for *Mirdad* has made you a man of my family. I have loved *Mirdad* my whole life...And you are ready to fight for a stolen book, you are ready to go to the court for a stolen book. There is no need. I was in search of you. It is strange, he said, that *The Book of Mirdad* has found you itself.”

“That’s how I found the first copy of *The book of Mirdad*. Its second edition had not been published, it has not been translated into any other language. It needs to be in every house, it is so precious. And it has touched your heart. Just don’t start having expectations, and it will help you immensely on the way.” *The Osho Upanishad*

Another significant title by *P.D. Ouspensky* was not to be obtained neither from *Gurandi Bazar* nor from the various libraries he was using in *Jabalpur*. Talking about *Ouspensky’s Tertium Organum* in *Books I Have Loved* Osho reveals how this celebrated book came into his possession. The book was bought in 1954 while he was a university student and the copy, which is still in *Osho Library* in *Poona*, contains prolific underlining in red and blue pencil. Even though the book was extremely expensive, Osho was determined to have the brand new copy:

“*Tertium Organum* was a costly book. In India, in those days, I was getting a salary of only seventy rupees each

month, and by coincidence the book cost exactly seventy rupees, but I purchased it. The bookseller was amazed, he said “Even the richest man in our community cannot afford it. For five years I have been keeping it to sell, and nobody has purchased it. People come and look at it, then drop the idea of buying. How can you, a poor student working the whole day and studying at night, working almost twenty-four hours each day, how can you afford it?” I said, “This book I can purchase even if I have to pay for it with my life. Just reading the first line is enough. I have to have it whatsoever the cost...I gave the bookseller my whole month’s salary. You cannot understand, because for that whole month I had to almost starve. But it was worth it. I can remember that beautiful month: no food, no clothes – even not shelter. Because I could not pay the rent I was thrown out of my small room; but I was happy with ‘*Tertium Organum*’ under the sky. I read that book under a street lamp, it is a confession. And I have lived that book. That book is so beautiful, and more so now that I know that the man did not know at all. How could he have managed it then? It must have been a conspiracy of the gods.” *Books I Have Loved (1985), p.27*

Having read his new book by *Ouspensky* all night through under the lamppost someone finally in the morning put a blanket over him. When later on he opened his eyes he found himself, having caught a cold while reading and now being feverish, in the warm house of his younger aunt. Hot tea was brought to him by his cousin Kranti, who also assured him that the costly book he had been reading so intensively during the night was safe with them in the house. His younger aunt, the mother of Arvind and Kranti, was disappointed that Rajneesh had not come to her house when sometime ago he had left the house of his older aunt, and since then had been living as a tenant in a small rented room in the countryside. Until his buying of *Tertium Organum* made him leave also that place. (51)

Compared to Rajneesh’s costly purchase of *Tertium Organum*, *Parmanand Bhai Patel*, a renowned industrialist and politician of Jabalpur, was advised by him to buy Ouspenski’s *The Fourth Way*, but as the price of the book was very high and amounted 100 rupees, he claimed that he could not afford it. Patel and Rajneesh remained close during their time in Jabalpur, and visiting friends of Rajneesh were often staying in Patel’s guesthouse. (52)

Rajneesh’s preference for Russian and socialist writers had been apparent from his youth and this interest continued during his years in Jabalpur. *Manvendra Nath Roy* – the communist, not to be mixed up with *S.S. Roy*, Rajneesh’s professor at Sagar University – used to come and visit Rajneesh when he was staying in the countryside outside Jabalpur as he too loved the place, himself being a resident of *Nainital* in the Himalayas. He was asking Rajneesh of his opinion why he himself had not succeeded in propagating communism in India as it had been his intention after he returned from the Soviet Union. Rajneesh told him that first he would have to become a hypocrite to succeed in India, and then he said that to have any appeal in this country, he had either to become a mahatma or give up any ambition of leadership. In the following quotation we get an impression of the young Rajneesh’s wide range of reading into every possible subject or ideology, seeking the answers in books that could quench his thirst, until his enlightenment in 1953 put an end to his own search for truth in books. From then on his reading of books was to broaden his understanding of the human psyche, not to support his own search which had now finished. (53)

“You will be surprised to know...I was very young when I became acquainted with a man, one of the most intelligent men I have come across, who was with Lenin and Trotsky in the Soviet revolution. His name was

Manvendra Nath Roy. He was one of the members of the international commanding body of the communists, the Politburo. He was the only Indian who ever rose to that status, and he fought in the revolution side by side with Lenin... When M.N. Roy came to India, he found himself in an absolutely different world...Perhaps I was the only person who became very deeply interested in him. It was just by chance that I met him, in a train. I was going for my studies, traveling from my village [Gadarwara] to the bigger city to join a university. And just on the platform we were both waiting for the train...because in India no train ever arrives on time...

The train was late and I was sitting on the bench, and M.N. Roy came and sat by my side. I was reading a book by Lenin, his collected works. He was surprised, because I was so young – may have been seventeen years old. He looked at the big volume, and he asked me, “Where did you get this collected works of Lenin?” I said, “I have the whole library of Marx, Engels, Lenin, Stalin, everybody.” He said, “You are the first man...I have been here for seven years, continuously trying. Are you a communist?”

I said, “Right now I am nobody. But who knows? I may turn out a communist. I am looking in every direction without any prejudice. Whichever dimension fulfils me totally, I will be that. Communism is my study, I am not a communist. I have to study many more things before I can decide. I have to look into anarchism, I have to look into socialism, I have to look into capitalism, I have to look into spiritualism. Before that I cannot say anything. I am just a seeker.”” (*Urmila 2007, p. 106*)

Ajeet Kumar Jain, the editor of *Yukrant*, has experienced three different residences in Jabalpur and the various interior arrangements of the book collection. The first one was back in late 1961 when Rajneesh was staying in Gupteshwar’s house in Deotal:

“His library in the first house was very small with the books not so properly arranged, and the number of books was also less. Then came the second place in Napier Town. In that house also the numbers of the books were not so much and the books not so properly arranged either. In this Napier Town residence there was a central hall room for meditation and from here he was also answering questions from people. The books were in his study and living room. I was in that hall room taking the addresses of the people that were coming; distributing texts to them later on and addressing newspapers after the meeting was over.

But in Kamla Nehru Nagar people could see they were entering a great library of the city. The bookshelves were open and had no glass covers. The bookshelves were on all floor to the last slab in this his last residence in Jabalpur. Osho’s library was so well arranged that even in the dark night, if he had to find a book, he would put his finger only on that book. Thousands of books were there and everything was so wonderful.” (54)

Swami Narendra remembers from Acharya Rajneesh’s last address in Kamla Nehru Nagar on Garkha Road his way of keeping his collection organized: “At his last address in Jabalpur he was only for nine months, and the bookshelves were all around him in the big hall where he was receiving people and answering people in his library room all surrounded by books. It was almost 12 x 12 feet. At the back of the dais behind him you also had books standing, supported by two elephants at the end. Around him he had all the books he had read, with new books standing at the back nearby. There was no meditation hall at this place in Jabalpur. After taking our meals in the evening, there was laughing meditation for one hour continuously, where he was cracking jokes while lying down in the small room there, which was also used for his reading. After one hour he was coming to his library and had some books taken from there, and I’ve also read much in his library.” (55)

At *Yogesh Bhawan*, the two-storeyed bungalow belonging to Mr. *Deokinandan Jain* where Rajneesh was a tenant from 1960 to 1967, he was in the daytime reading for hours at length at the *dakat*, the raised seat which was also used for his meditation sessions late in the afternoon when listeners and seekers arrived. The central room was the meditation hall, as he called this room with its wooden panels, and according to some sources it was also his library room with books on shelves while others deny that his books were ever kept in this hall. According to Ageh Bharti the hall soon proved too small to accommodate the number of listeners present for the talks and meditations held on Sundays at 8 p.m. Urmila recalls: "He was sharing his friend's house with its nice garden in front. After the drawing room there was a big hall full of racks all around, and in the centre a wooden divan *dakat* on which he used to sit and read and meeting visitors. Meditations also took place in this hall. Bedrooms were upstairs." (56)

"In those days, Osho used to speak in the evenings of every Sunday at his residence, 'Yogesh Bhavan'. His audience consisted of people from all castes, creed and young, old, men – women but more number consisted of educated people like authors, poets, painters, doctors, professors, lawyers, religious and social leaders, engineers, psychologists, industrialists, educationalists, and students etc... Within a few days, Osho's traveling around the country went up to such an extent that He had to stop His Sunday talks of 'Yogesh Bhavan'. He could give time to Jabalpur residents only once or twice a month, since 'Yogesh Bhavan' hall was now too small to accommodate, these discourses were now held in '*Shaheed Smarak Bhavan*', a far bigger and the most prestigious hall of the city in those days. The dates of these discourses were fixed to suit Osho's engagements and His convenience." (Bharti 2007, p. 268). (57)

The arrangement of his book collection was a matter of great interest to Osho as pointed out by Arvind Kumar Jain in his remembrance of the time he was living with Osho: "Purchasing of BOOKS is a lovely work for Rajneeshji, but more lovable work than purchasing was to maintain and arrangement of Books Decently. When we were living together with Rajneeshji at Yogesh Bhavan, Napier Town, Jabalpur, thereby Dadaji Shri Deokinandanji has constructed a meditation Hall with marble flooring [See photo] and covered the walls with Teak wood & Ply wood. There were eight Almirah in the Meditation Hall where Osho keep the Books & upto staying period from 1961 to 1968 at Yogesh Bhavan, all the Almirah were full of Invaluable Books which Rajneeshji has purchased them.

Studying, Thinking, Analysing, Meditation & in the Sambodhi State of Consciousness Rajneeshji preaching the path of self Realisation by arranging weekly Meditation Class at Yogesh Bhavan in Meditation Hall on Every Sunday from 7.30 p.m. to 8.30 p.m. in the night hours in which the Youth Devotees, Social Workers, Learned Scholars, professors, Advocates, & people from Different Sectors came in large numbers & doing Meditation. The Devotees now & then solve their spiritual Queries with Osho... When we shifted the house from Yogesh Bhavan to Kamla Nehru Nagar with Rajneeshji, here also in a big Hall He has arranged his Books in wooden shelf & in cemented Racks around the Hall at Kamla Nehru Nagar. The Collection of Books is increasing Day by Day." (Jain 2007 #9)

One silent meditation from *Yogesh Bhawan* is remembered by Naik: Rajneesh is silently sitting at the *dakat*, while Naik is giving his instructions from the carpet on the floor below Rajneesh's seat where he was sitting. The audience was to remain in silence for one hour during the meditation. In the late sixties it became a usual structure for Acharya Rajneesh to include in his lectures a period of sitting silently in meditation at the end of the

session. A somewhat more experimental meditation took place at night when Rajneesh took Naik on bicycle to *Ranital*, the cremation ground outside Jabalpur. Drawing a circle on the ground Rajneesh then told Naik to stay in the circle with a lemon in his hand while he himself was meditating elsewhere outside the circle. One hour later the meditation was finished. This happened 15-20 times in the following years. One of Rajneesh's masters was *Makasai (Magga) Baba*, a miraculous saint who gave magical powers to Rajneesh and is mentioned in *Glimpses of a Golden Childhood*. During the night time Rajneesh visited him near *New Modern Lodge* with Naik and received his blessings and transfer of magical powers. (58)

Osho's experimental approach to new adventures is evident when he is disclosing to what austerities he went in order to gain some insights in the hidden world of Islam's Sufi order of mysticism:

"You will not believe me, but I went through circumcision at the age of twenty-seven, after I was already enlightened, just to enter a Mohammedan Sufi order where they would not allow anybody in who had not been circumcised. I said, "Okay, then do it! This body is going to be destroyed anyway, and you are only cutting off just a little piece of skin. Cut it, but I want to enter the school."...

I entered the Sufi order – this I am confessing for the first time – and even allowed those fools to circumcise me. They did it by such primitive methods that I had to suffer for at least six months. But I didn't care about that; my whole concern was to know Sufism from within. Alas, I could not find a real Sufi in my life. But that is true not only about the Sufis; I have not found a real Christian either, or a real Hassid." *Glimpses of a Golden Childhood (1990) #9*

Whereas Islam, Mohammad and the Koran are absent in Osho's preference of sutras as starting points for his discourses, the unorthodox Sufis were commented upon extensively in *The Wisdom from the Sands* (vol. 1-2), *Sufis: The People of the Path* a.o. where the Persian sufi *Rumi* (died 1273) has been quoted by Osho. The Sufi understanding of the possibility for each individual to get an intuitive experience of the divine was dear to him, and so was their antagonism to the mainstream orthodoxy of Islam. Not that the Sufis were not austere in their mystical practice and way of living (*suf* means wool, their original simple clothing), preferring a path of asceticism to the lures of the material world. Dancing and ecstasy were stepping stones to their meeting with the beyond, and later on in Poona Osho's disciples could participate in whirling dance like the Dancing Dervishes which can still to be watched in Konya, Turkey, where the Mevlevi-order is performing the traditional whirling. Sufism expanded into India and other countries in Asia, partly because of their use not of Arabic, but of the local languages in the transmission of their path.

"I have commented on hundreds of mystics, many of them Sufis who are in revolt against the orthodox Mohammedan structure. When Sufis heard about my commentaries on sufism, at least two or three times a year I received beautiful printed copies of the Koran, with letters saying, "You are the only person who can write a commentary, because you are not a Mohammedan. Mohammedans cannot do anything against you; they cannot expel you." *Satyam-Shivam-Sundram #20*



5. Name plate. Acharya Rajneesh. Used 1961-68 at his residence Yogesh Bhawan, Napier Town.

Osho discloses some context for his extensive reading as a way to reach out to new people by presenting them with their own religious texts in his new and catching perspective. His strategy was to connect with new listeners by reaching out to them exactly at the level of their own understanding and traditional religious values:

“Once I was speaking in a Mohammedan institute in Jabalpur. One of my old Mohammedan teachers had become the principal of this institute, and he was not aware that this speaker was going to be the same person he had known as a student. Somebody had told him that they heard me speaking on Sufis, and that was something incredible: “We had not thought about Sufis that way, and our institute will be honoured if this man comes.”...

I was speaking in Amritsar in the Golden Temple of the Sikhs. Everywhere, all around the country, people had asked me thousands of times, “Why do you grow a beard?” I had become accustomed to the question and I enjoyed answering in different ways to different people. But in the Golden Temple when I was speaking on Nanak and his message, a very old sadar came to me, touched my feet and said, “Sardarji, why have you cut your hair?” That was a new question, asked for the first time. He said, “Your beard is perfectly okay, but why have you cut your hair? And you being such a religious man.”...

From among these people I found my people. It was not difficult, it was very easy. I was speaking their language, using their religious idioms, quoting their scriptures, and giving my message. The intelligent people immediately understood and they all started gathering around me.

All over India I started creating groups of my own people. Now there was no need for me to speak on Sikhism, Hinduism, Jainism; there was no need, but for ten years I had been continually speaking on them. Slowly, when I had my own people, I dropped speaking on others. I stopped traveling also, because there was no need. Now I had my people: if they wanted to come to me they could come.” *From Personality to Individuality #14; (Sarito 2000, p. 106)*

Rajneesh was in Jabalpur using several bookshops for his ongoing project of purchasing new books in both Hindi and English for his own library collection. The bookshops most frequently visited by him in Jabalpur were:

- *Modern Book House* (now: Books Heaven), where he bought some of his books in English. (59)

- *Universal Book Service*, at *Jadeharganj Market* near City Bengali Club for books in English and Hindi. The chair that was brought for Osho when he came to the bookshop is still with the same owner (February 2000). The location was shifted a short distance in 1990.

But most important to Rajneesh was his favourite bookshop *Sushma Sahitya Mandir* at second floor at *Jadeharganj Market* for his buying of Hindi books only. The bookshop is still (February 2000) with the same

owner, a long time friend of Rajneesh S.M. Jain (*Shri Shobhagyamalji*), and with the original interior and shelving as it was to be seen forty years ago when Acharya Rajneesh was a frequent visitor. The shop still offers early editions of Rajneesh to its customers, and Rajneesh has recommended the shop to his follower Ageh Bharti when he once inquired where to get hold of Herman Hesse's book *Siddhartha*, as we soon will see. The owner was himself involved in some of Rajneesh's earliest publishing by means of *Acharya Shree Rajneesh Sahitya Publication Trust*, Kamla Nehru Nagar, Jabalpur.

Arvind Kumar Jain remembers Osho's visits to bookshops in Jabalpur: "The owners of Book-shops were Knowing the Deep Interest of Rajneeshji in Books study, and as soon as Rajneeshji enters the Hindi Book-shop named 'Sushma Sahitya Mandir', its owner Shri Shobhagyamalji shows the new Arrivals of Hindi Books on Poetry, Literature, Ethics, Religion, Philosophy, Criticism & other Reference Books & he purchased the Books of his choice. The same was the case with English Books & he purchased the English Books from Modern Book House, Jabalpur. If the amount of Books exceeds, the payment was made in the next coming month. The main part of Books which Rajneeshji purchased, almost all the books were studied by him before month ending & the study was seriously done by using the Red & Green points." (*Jain 2007 #9*)

From this bookshop and its safe 2nd floor location at *Jadeharganj Market* Rajneesh witnessed the communal riot in February 1961 and the plundering of shops in the market. This was in no way an uncommon occurrence in Jabalpur, which earlier had witnessed repeatedly communal clashes in 1923, 1924 and in 1938:

"I was sitting in a bookstall on a second story when a riot broke out. People were killing each other, taking things from shops, whatsoever they wanted." *The Rajneesh Upanishad #35*

The riots and looting of Muslim shops also extended to Gadarwara, and in spite of a dusk-to-dawn curfew the local authorities in Jabalpur did not quite understand the complexity of the city. They even refused to take into confidence the two major daily papers *Nav-Bharat* and *Nai Duniya* or the evening daily *Jabalpur Samachar* who were all acting with considerable restraint and trying to pacify the inflamed feelings of the Hindu majority. The Hindu students of the City College were taking a leading role in the initial phase of confrontations which led to the worst communal violence Jabalpur had seen for years. The city was enveloped in smoke with flames rising in different parts of the city, and the violence and ransacking of houses extended even to middle class localities like *Wright Town* and *Napier Town* where Acharya Rajneesh was staying at that time. Unlike Jabalpur the administration in Sagar worked together against the riots now spreading all over Madhya Pradesh, and the holocaust reached a level that choked nationwide and caused the prime minister *Pandit Nehru* to visit Jabalpur in July 1961 and condemn the earlier communal riots in his speech at *Subhadhara Nagar Maidan*. (*Joshi 1961; Mehrotra 1961; New Age 1961:31*)

Osho's younger brother Nikalank was driving him around in Jabalpur 1965-69 for his almost daily visits to the bookshops mentioned, and Niklank was occasionally on his own purchasing books on behalf of Rajneesh. Niklank might then select 4-5 books according to his knowledge of Rajneesh's preferences and his choices were always accepted when he returned home. 'Osho was working through him,' as Niklank remembers. From his travels Osho used to bring small presents to Nikalank, usually things of magic like magnets etc. Later on Nikalank received one copy of each new publication from Osho which, according to Nikalank 'was magic enough to me!' (*60*)

Whenever Osho went to Bombay he always remembered to visit the *Strand Book Stall* (on *Sir D.N. Road, Dhannur*) to buy new books for his collection. Here he was browsing along the shelves, choosing intuitively among titles and authors, and also the seekers at other places were to a great extent involved in his reading experience and took actively part in providing him with a constant flow of reading material.

“Soon I had friends all over India, and I was purchasing books everywhere – in Poona, in Bombay, in New Delhi, in Amritsar, in Ludhiana, in Calcutta, in Allahabad, in Varanasi, in Madras. All over the country I was purchasing as many books as possible – as many as the friend with whom I was staying could manage.” *Christianity: The Deadliest Poison #8*

“I was to accompany him to a bookshop [in Bombay 1966]. I don’t think the bookshop itself had any special significance, but this created an opportunity for me to be in the car with him while another disciple did the driving...

Once in the shop, I would stay by his side while he walked around and indicated various books on display. He didn’t examine them or even pick any of them up; his eye would be caught by the title and he’d just point and say, “I’ll have that, and that, and that...” The salesman had a pad and he’d simply write down whatever title Osho asked for.

He was totally present in this. It was as if he wanted to read everything that was available. He’d choose maybe 35 books at a time and arrange to have them delivered to where he was staying as a guest. He must have had an account there, because he didn’t pay and clearly didn’t carry any money with him.” (*Dulari in Savita 2014, p. 41*)

When she was twenty years old his later secretary *Neelam* in March 1969 received a list of books Rajneesh wanted to be taken to Manali for him to read during the time he was having a meditation camp at this place in the mountains. She remembers that when reading he was turning the pages in a steady and slowly way using 30-45 minutes only to read a whole book. Once Neelam wanted to check up on his ability to remember what he had been reading, and he said: ‘Go ahead’. She opened a book on a page at random, and it turned out that Rajneesh with his photographic memory remembered what he had been speed reading at the very same page. His extensive reading over the years had made it easy for him to follow the writer’s mind and with his insight to anticipate the writer’s turn of thinking and expression. In all aspects of his reading capability we always have to keep in mind his childhood’s socialisation into the Jain culture with its old tradition for writing and reading (61). His photographic memory was not limited to books only, but also to his remembrance of people:

“When I was traveling in India for fifteen years continuously, I used to remember thousands of peoples’ names. For five years I might not visit their town and then suddenly one day I would be there and I would remember all those people. Hundreds of people – and they were surprised how I could remember their names. But that was not a problem at all. They thought it had something to do with memory. It had nothing to do with memory – I have a very lousy memory – but I had a deep interest in people.

So whenever I am talking to one person I forget the whole world. Then that person is my whole world – at least for that moment, only he exists. So if you meet me after many lives somewhere, I will remember you. That one moment of total attention, that moment of love, that one moment of focussing on you, that one moment when you become my world, is enough! You are engraved forever, enshrined forever – it is impossible to forget.” *For Madmen Only #20*

The books of Acharya Rajneesh was loading with his energy and love and this energy field of his was transmitted into the pages during his reading. This experience of loaded energy contained in the books which had passed through his hands was confirmed by *Karuna*, his Bombay librarian, and is still to be experienced by those who are walking through his library premises with its shelved corridors on their way to his *Samadhi* in the former *Chuang Tzu Auditorium* in *Lao Tzu House*, Poona. (62)

According to Rajneesh's own words it was his purchase at *Gurandi Market* of the professor's stolen library that made him start signing his own books – just in case they were to be stolen later on:

“And as he went away, I tore one page from each [with the seal/ex libris and provenance], the first empty page which means nothing, and I just signed the books. From that day I started signing my books, because it might have come in handy someday if my books were stolen – at least they had my signature and the date. And because I had taken out the first page, I would sign on two or three pages inside also, in case my books were stolen, but they never were.” *From Personality To Individuality #4*

Not only were his books loaded with energy, but he also staged an understanding and respect for the holy scriptures which were in the juridical system used in ways not too flattering for their intrinsic values:

“The first time I appeared in an Indian court, I refused to take the oath. The magistrate was shocked. He said, “Why are you refusing?”

I said, “There are many reasons. First, on what book do you want me to put my hand? The Bible? Even the contemporaries of Jesus did not believe him, and the man was put on the cross. He was considered a greater criminal than any other criminal by his whole contemporary world. And you want me to put my hand on his book?”

He said, “No, you can put your hand on Bhagavad Gita.”

I said, “Then you are going from bad to worse, because this man Krishna has stolen sixteen hundred wives from people, married women, and he himself was not a man of his word or promise. He has broken his promises, he has gone against his own word, and you want me to put my hand on his book? Then I will have to wash my hands!”

The magistrate said, “Then forget about the books. You simply say yourself that whatever you say will be true.

I said, “You don't understand even simple logic. If I am a man of lies, what is the problem for me to say that whatever I say will be true? It is still going to be a lie. Either you accept me as a man of truths, but don't ask for an oath.”

This is the world that we have created – where in the name of justice all kinds of injustices will be done, where in the name of truth all kinds of fiction will be invented, imposed, conditioned.” *Om Mani Padme Hum #15*

Rajneesh's openness for experimenting with the physical book format can be seen from his meeting with the female mystic *Bhuribal* during his first meditation camp held at *Ranakpur* in 1964:

“At the next camp her disciples waited eagerly, with great excitement. She had put a book in a chest and had it sealed. She had a lock put on it and brought the key. Her disciples lifted the chest on their heads and brought it to me. They asked me to open it. I opened it and took out a booklet, a tiny little booklet of some ten or fifteen pages; and tiny – about three inches long by two inches wide. And black pages without any white... I said, “Bhuribal, you have written well. Other people write, but they blacken the page only a little bit. You wrote so there

is no white left at all.” She had written and written and written...I said, “This is real scripture. This is the scripture of scriptures. The Sufis have a book, it is a blank book. They call it The Book of the Books. But its pages are white. Bhuribal’s book has gone beyond this. Its pages are black.” (63)

The involvement in reading was a mutual affair also for many of his listeners and it appears from following quotation of Ageh Bharti that Rajneesh was supporting and engaging himself in the reading of his followers:

“At Jabalpur, once I inquired *Osho*, ‘Acharya Shri, I came to know that during your recent discourses in Bombay; you spoke about some ancient river. Which river did you recollected?’

Osho replied, “*Herman Hesse has authored ‘Siddhartha’*. You might have read and you would know all about the river. You can enquire for the book in ‘*Sushma Sahitya Mandir*’ (a bookshop at Jabalpur, where *Osho* used to buy books). Now it might have been translated in Hindi. If it is unavailable, tell me, I shall buy from elsewhere.”

A few months rolled. *Osho* was away from home. I came to see him off at the railway station. Prof. Arvind and Kranti were there. *Osho* browsed over books on the bookstall. We stood near the luggage where AC 1st coach was expected to stop. It was not very far from the bookstall. *Osho* looked at me. I was surprised Him doing so quite often. However when He beckoned, I realized the need and hastened to meet Him.

Osho asked me, “*Could you get Herman Hess’ book or not? If not, it is available here in English, we can have it?*”

I replied, “Acharya ji, I got the book from ‘*Sushma Sahitya Mandir*’. I have read it. It’s a wonderful book.”

It showed how *Osho* took care even of subtle things of chums. The recollection of such empathy and similar incidents brought me tears down the cheek.” (*Bharti 2007, p. 106*)

Always traveling by train on second class, this mean of transportation provided at that time during the 1950’s and 1960’s a silent space for his reading. On tour he was constantly visiting bookshops in other cities where ever he stayed to meet his listeners, and on his journeys out of Jabalpur for lecturing and meditation camps he was constantly buying new books at the large bookshops of Bombay and Delhi. After a journey to Amritsar, Hoshangabad and Pipariya – where for three years he had promised to give a talk at the *Government Degree College* – Acharya Rajneesh returned to Jabalpur where on February 2nd, 1970, he was received at the railway station by professor Arvind Kumar Jain, his wife Ramaa, Kranti and Ageh Bharti. His train, the *Janata Express*, was the only connecting train, but it had third class coaches only and it had been quite a challenge to carry with him and secure the parcels of his new books.

“Our eyes went throbbing out of joy. Now the train came closer. Our eyes widened to find *Osho* where He stood at the entrance of a third class bogey with a bewitching smile. We rushed towards Him. Now the train has come to a halt.

Osho alighted from the train and responded to our greetings. He immediately responded by gazing at me, ‘Shiv, four bundles of books must be in some coach ahead. Just go and find out.’ I rushed to find the books and in the fifth coach’s corridor, four bundles of books were lying. I hired a coolie and brought the bundles near *Osho*, who was waiting. We came out of the platform. *Osho* remarked, ‘At Pipariya, due to a crowd of passengers it became very difficult to get into the train. I had no trace of my luggage. At the last moment, while the train was moving, some one shouted that the bundles of the books are in some coach ahead and ‘Bull worker’ is left behind at Pipariya only.”

So it happened that these new books worth thousands of rupees and bought by Rajneesh on his journey

survived being tampered with by fellow travellers or unloaded by the railway police to be deposited in the 'Lost Property.'" (Bharti 2007, p. 176)

Next to his extensive reading and studying Rajneesh was holding on to his talent for storytelling and the cracking of jokes, which soon became an integrated part of his discourses. This laughing habit of his was very characteristic, according to Arvind Kumar Jain: "When I was associated with Osho he generally devoted himself for study, from the beginning of the morning hours till night. But when he got leisure time he associated with his family members, with my elder sister, myself, my nieces and my child. He used to laugh with these people, saying the stories of Nasmullah and other incidences which happened to him in the outer world where he had been been for his lecturing program or at meditation camps. In life, he said, nothing is more valuable than laughing. So all that time we spent beautifully, making us laughing, laughing, laughing. His way of narration and expression was so deeply concerned with his life association that people who so listened to him was deeply involved in that atmosphere itself. And he once narrated the story of the three laughing saints in Japan, filling their pockets with crackers when going on the funeral pyre." (64)

"He was a master of dry humour, and probably no guru, let alone professional comedian, in history has made light of religions and religious leaders with as much gleeful irreverence as Osho did." (Mistelberger 2010, p. 159)

Rajneesh's own library in Jabalpur had according to some optimistic informants grown to around 15,000 books at the time he left the city to settle in Bombay in 1970, but according to Sw. Bodhicitta Rajneesh's library in Jabalpur was on app. 5,000 books only. (65)

Arvind Kumar Jain recalls an inventory for Osho's library made in 1964, although no classification system is reported to have existed for the collection during the Jabalpur period as remembered by Naik. His secretary is also stating a fairly exact and somewhat lower figure for the size of the library collection in 1970: "In the year 1964 he told us to make a list of books and make them categorized under the headings Philosophical, Psychological, Religious, then Ethics, Literature, Poems, books on Aesthetic sense and Moral Sciences and then Scriptures. So we take that work also and categorize them and place them on the shelves he was having in his residence [in Yogesh Bhawan]. So he was fond of making use of the categories of the books.

There was a registration in a big ledger containing 3-400 pages, and at that time the books were two thousand in numbers. In 1970 when he left for Bombay he has given the responsibility to me to send the books to Bombay. At that time I had kept his books in 70 cartons with numbers, each containing 50 books. Half a truckload I had sent to Bombay, in all books which were numbering 3,500 books." (66)

From his own talks we have already heard him say that second hand books and underlined library books were in general disgusting to him, but we have also seen that he was in fact purchasing second hand books and in Jabalpur taking out books from public as well as academic libraries. The number of books in his own library collection mentioned by him when he left Jabalpur for Bombay – 150,000 volumes – is clearly exaggerated as he never had a private library this size. Rather this figure might indicate the total number of books read by him during his entire lifetime. *The Last Testament (Crete)*. 02.03.1986

When lecturing in other places it may have been the responsibility of the host who had organized the invitation to pay for Osho's shopping in the local bookstores like in Madras (Chennai) in July 1969: "One day Osho went to

visit Theosophical Society of Chennai. He spent some time there and also took interest in the books of J. Krishnamurthy. Osho was very much interested in books so I went with him to a big bookstore on Mount Road of Chennai. Osho bought some books and asked me to take the money from his bag to pay for them. But I did not do that and told Nanubhai that if anybody invited Osho and if he bought any books etc. from his city then the host is expected to pay for them. Thus I made Nanubhai pay for the books.” (Laheru 2012, p. 38)

Spare copies of books in Hindi were donated to the university library when Osho left Jabalpur and some damaged books were given to his friends also, pretty much the same procedure for weeding his collection before moving out of town, and at the same time acknowledging the service he had received from the public library when twenty years ago he had moved from Gadarwara to Jabalpur. (67)

2.4 Academic Libraries in Jabalpur

From mid-19th century the urban middle classes in Jabalpur with their growing literacy demonstrated an increasing political awareness, not quite unaffected by the circumstances following the uprising in 1857. An emerging profession of lawyers founded the first libraries in Jabalpur, as did municipal committees and private agencies which also set up their libraries in the town prior to the founding of libraries made by literary associations and other organizations like *Hitkarini Sabha*, *Arya Samaj* and *Hindi Sahitya Sabha* with their emphasis on Indian identity. In *Bradshaw's Colonial Handbook or Manual for Travellers* a museum and also a library are already in 1884 mentioned in the entry on Jabalpur. (Bradshaw's 1884)

The public libraries of Madhya Pradesh were in the 1950s and 1960s inherited from the public library systems as it existed in the separate units of the former states integrated into Madya Pradesh in 1956. In the new state the public library service was to be managed by two separate departments, the urban public library service being cared for by the Directorate of Public Instruction, while the rural library service was managed by the Directorate of Panchayat and Social Welfare. The level of coordination was low and an overlapping of efforts led to wastage and delays in proper actions. Qualifications of library staff was in general on a very basic level and no one recognized the need of having a professional and trained librarian at the helm of public library service as a general standard throughout the state.

Next to the state managed public libraries, a large number of private libraries were run voluntarily by local citizens and receiving support from the state government in the form of grant-in-aid. This was also the case in Jabalpur, where the prominent public library was the State Central Library with its chief librarian and two technical assistants, a library also used by Rajneesh in the 1950s although it had only limited access for the general public, unlike the fully accessible Jabalpur District Public Library.

So apart from the university libraries Osho is said to have frequented three or four different public libraries for his reading, and among other libraries used by him to various degrees during his time in Jabalpur, most frequently in the early 1950s before the founding of the University Library, were the following:

- The *Sanskrit Sangh*, established in 1940, offered a library called *Gandhi Pustkalaya*, well-equipped with Hindi, English and Sanskrit literature.
- The *Jain Samaj* ran the *Mahavir Pustakaya* at *Jawaharganj* with reading material and meetings.

- The *Gandhi Vichar Parishad* in Wright Town mainly aimed at the propagation of Gandhian ideals and literature.
- The *Banu Samaj Club* maintained a library-cum-reading room.
- *City Bengali Club* with a small library.
- *P.S.M. Prandya Sickshan Mahavidyalaya*.

- A number of smaller libraries in Jabalpur were run by various organisations of community welfare, and most associations in Jabalpur were in those days to be found within the sphere of literature and culture.

Arvind Kumar Jain remembers from Osho's use of libraries: "During His Study upto Higher Secondary School & afterwards when he stays at Gadarwara he has studied the maximum number of Municipal District Library Books of His interest. The same happened at Jabalpur, when Rajneeshji was studying in Graduation of Arts, He studied most of the Books on Philosophy, Religion, Ethics, Political Thinkers, Sociology, Poetry, Literature Books of Town Hall's Municipal District Library. The same incidence took place in studying most of the Library Books of Hitkarni City College & D.N. Jain College (Indian College) where he studied for Graduation Degree Course." (*Jain 2007 #9*)

In the mid-20th century only slowly the need for an organized university library service was recognized, and at the time Rajneesh was studying in Jabalpur Indian academic libraries in general were inadequate and insufficient to meet the needs of the students and teachers at the college level. Lack of understanding was behind the low priority in terms of funding, and proper development only came slowly as the education at that time was centred on lectures only. The use of curriculum textbooks still prevailed and the organisation of students to work with various projects, demanding literature to be retrieved by the students themselves from the larger book stock of an academic library, was yet to come. But this way of studying beyond the limitations of the textbooks was anticipated by Rajneesh and he is again and again mentioning the vast importance the use of libraries had on his intellectual evolution:

"[In my university days as a student] I was rarely in my classes, I was mostly in the library. My professors were continually saying, "What are you doing the whole day in the library? Because so many complaints have come from the librarian that you are the first to enter the library and you have to be almost physically taken out at the end of the day. The whole day you are there – and not only in the philosophical section, you are roaming around the library in all the sections that have nothing to do with you." I said to them, "It is difficult for me to explain to you, but my effort in the future is going to be to bring everything that has some truth in it into a synthetic whole. To create a way of life that is inclusive of all, that is not based on arguments and contradictions, that is based on a deep insight into the essential core of all the contributions that have been made to human knowledge, to human wisdom." *Transmission of the Lamp #37; (Sarito 2000, p. 104)*

"And the mind is such a delicate and complicated computer. Man has made great computers but none is yet comparable to the human mind. Just a single human mind has the capacity to contain all the libraries of the world. And just a single library – the British Museum Library – has books, which if you go on arranging them like a wall, one by one, they will go three times round the earth. And that is only one big library. Moscow has the same kind of library, perhaps bigger. Harvard has the same kind of library. But a single human mind is capable of

containing all that is written in all these books, of memorizing it. In a single brain there are billions of cells, and each single cell is capable of containing millions of pieces of information. Certainly one will go mad if one is not already standing outside of the mind. If you have not reached the status of meditation, madness is sure. They [his professors at university] were not wrong, but they were not aware of my efforts toward meditation. So I was reading strange books, strange scriptures from all over the world; yet I was only a watcher, because as far as I was concerned I had come home. I had nothing to learn from all that reading; that reading was for a different purpose, and the purpose was to make my message universal, to make it free from local limitations. And I am happy that I have succeeded in it completely.” *Transmission of the Lamp #37; (Sarito 2000, p. 104)*

In several of his discourses Osho has referred to the importance of libraries for the preservation and development of the human mind, and the ancient library in Alexandria, crucial to the preservation of manuscripts from the antique Greek and Roman world and linking Europe to the cultures of the Middle East, is together with the British Library mentioned for their importance in *Sermons in Stones #1*

In the *Rajneesh Bible*, Osho is telling us that in one of the numerous discussions with his professors in class he criticized the outdated knowledge they were taught, and he insisted that the professors should be updated with new developments in their field. With the help of the librarian [Naik] he had gone through the record of borrowers [sic] and they concluded that the professor in question had never taken out any book from the university library. Confronted with this fact, the rumours among his colleagues made quite a few professors, who had never consulted the library, now start studying the new arrivals of library books, not to get caught in more embarrassing situations on this matter. (68)

As we have heard, Professor S.S. Roy recommended Rajneesh to continue the studies for his M.A. at Sagar University, praising among other things the university library which he claimed to be very rich and with a book collection containing books in all the sciences. He had even promised Rajneesh that if he happened to require any book not held by the library it would immediately be purchased at his request. Sagar University Library had in its initial phase been located and organized in former military barracks, but the library moved to a new building at the university campus in 1960 after Rajneesh had left Sagar. His addiction to library services also in Sagar is documented by Vasant Joshi:

“Rajneesh completed his B.A. in philosophy in 1955, and began working toward his M.A. at the well-known Saugar [new spelling: Sagar] University where he lived in a student dormitory for two years. Rajneesh got his master’s degree in philosophy (first division) in 1957 and was recognized as an outstanding student of the university. Those two years he enjoyed tremendously, immersing himself completely in the vast collection of the university library and also enjoying the pleasant natural setting around Saugar. Rather than attending classes, again he spent most of his time reading in the library, and even on holidays when the library was closed, he could be found reading on the library lawn or wandering alone into the nature. Deeply integrated, his behaviour still was that of rebelliousness and experimentation and it didn’t matter much to him whether his acting was conformed with the dictates of family, university or religion.” (Joshi 1982, p. 68)

“We all lived in military barracks, because the university had started so suddenly and there had been no time to make hostels or libraries. It was just an abandoned military barracks. But the place itself was beautiful, situated on a hill.” *Glimpses of a Golden Childhood (1990), p. 181*

At Sagar University the founder *Doctor Harisingh Gaur* himself was a great lover of books and his whole private library containing books he had collected in the course of time from all over the world was donated to Sagar University Library.

“And Doctor Harisingh Gaur must have been a tremendous lover of books. He donated his entire library, and he managed to get as many books as possible from every corner of the world. A single man’s effort...it is rare, he created Oxford just single-handed, alone. Oxford was created over one thousand years; thousands of people have worked. This man’s work is really a piece of art. Single-handedly, with his own money, he put himself at stake.” (*Sarito 2000, p. 87*)

At the time Rajneesh was an associate professor in the 1960s at Government College in Jabalpur, two academic libraries were at his disposal. One library was connected with the *Arts College* where he was employed, *Mahakoshal Mahavidyalaya Library*, but more frequently he preferred the newer *Rani Durgawati University Library* which had been founded in 1956. Here at the university library he was assisted sometimes several hours a day by *Ram Chandra Naik*, the university librarian who was in service from 1962 until 1996, and who also helped Osho organize his private library in Jabalpur. Sixteen reading desks are still preserved (February 2000) at the Reading Hall just as when Rajneesh had 50-100 books passing over his desk on a weekly basis, but the stacks have later been changed. Rajneesh did not occupy a fixed desk, but he was to sit down wherever a desk was available, and some books were then kept at the desk for days, if not taken home. According to library regulations, as a teacher Rajneesh could take home five books at a time, students two books only. Osho is said continuously to have suggested new titles to be bought to the library collection.

The books were organized according to the *Dewey* classification system and accessible by means of a card catalogue, so on request the books were taken from the closed stacks at that time to the reading room.

From its founding in 1956 the university library was using a fairly modern charging system – probably the *Newark* system – with issuing cards and book cards, a more updated library technology than keeping record of the charging out of books in a handwritten folio ledger as still used at *Mahakoshal Mahavidyalaya Library* in the 1950s when Rajneesh returned from Raipur and was enlisted as a lecturer in philosophy. The listing in a ledger, although an outdated method, has the advantage of recording the books taken out by an individual library borrower making it possible to follow also Osho’s reading over a period of time. The charging system with its issuing cards and book cards has later been changed. (69)

From the ledger recording the charging out of books from *Mahakoshal Mahavidyalaya Library* we can by way of example notice a page from July and August 1958, where Osho with his signature states that he has taken out titles mostly within the field of philosophy, e.g.: *Studies in Dying Cultures; An Experiment in Time; Spirit and Nature; Modern Man; In the House of Meditation; Confucius: The Man and the Mystery* and *Attack Upon Christendom* by *Soeren Kierkegaard*, the Danish existentialist philosopher. (70)

We have now seen that right from his early academic days in Jabapur when studying for his B.A. and later on in Sagar for his M.A., Osho was fiercely fighting the rigid limitations of the textbooks being offered for his studies. In this endeavour the libraries were his intellectual salvation, and his crediting of libraries and their role in his development can be found in numerous places in his lectures the following years. His chosen helpers had in his days as a lecturer and ass. Professor been the new *Rani Durgawati University Library* and his older college

library *Mahakoshal Mahavidyalaya Library*, whereas during his early academic study also the public libraries and various library collections in clubs and socio-literary associations have been supporting him in his continuous craving for reading material. His personal library collection was growing steadily as his resources improved being an ass. Professor during the 1960s and we now turn to his academic years when he was lecturing in philosophy at Jabalpur University.

2.5 Lecturer and Ass. Professor of Philosophy

The main chronology of Osho's academic career is as follows: He passed his B.A. from *Mahagoshal Mahavidyalaya* (Degree College) in 1955 and his M.A. in philosophy from Sagar University in 1957. Rajneesh was from September 21st 1957 first enlisted in a teaching position as a lecturer of philosophy at *Sanskrit Mahavidyalaya* (Sanskrit Degree College) in Raipur. From Raipur he was six months later in March 1958 transferred to the new Jabalpur University where he continues his teaching as a lecturer. One year later he is from March 1959 appointed associate professor of philosophy. For eight years Osho was now teaching at Jabalpur University until he finally resigned from his position on August 1st 1966 to devote his time entirely to his spiritual work and his followers. We have to bear in mind the very unusually fact that his B.A. as well as his M.A. both were completed *after* his enlightenment in March 1953, making up some softening of the dichotomy between academic career and spiritual enlightenment. A characteristic of his academic years, very much to the point, has been given us by Mistelberger in his *The Three Dangerous Magi*:

“Here is the ‘Acharya Rajneesh’ (as he was called then, *acharya* being the Hindi word for ‘teacher’), a small yet vital and handsome young man in his late twenties with penetrating eyes, highly eloquent, brilliant and knowledgeable, a forceful, stubborn and overbearing personality with strong anti-authoritarian tendencies, and (by his own understanding) spiritually self-realized to boot. It's easy to imagine that he must have been a holy terror and why he was kicked out of two colleges. But as usually happens, as many people who are intimidated and scared off by such a man, others are drawn to him. There are few things as powerful and magnetic in life as someone who challenges status quo and old conventions in a way that is both aggressive and eloquently well reasoned.” (*Mistelberger 2010, p. 80*)

After Rajneesh had passed his M.A. examination at Sagar University with the highest marks possible, he had with him the appointment letter for a position as lecturer at the affiliated *Sanskrit Degree College* in Raipur. This his first academic appointment was facilitated and recommended by *Dr. Shankar Dayal Sharma*, education minister of Madhya Pradesh and later president of India together with *Shri Takhtmalji Jain*, state congress president. Having now fulfilled his academic obligations he went to his home town Gadarwara to see his family and also to recall his memories from the Sakkar River and the Shiva temple where he used to meet his beloved *Shashi*.

Rajneesh writes to a friend in Gadarwara from *Sanskrit Mahavidyalaya* in Raipur, on September 23rd, 1957:

“Respected Daria Ji, I have come here the day before yesterday. I have been appointed by the State government in *Sanskrit Mahavidyalaya* (College), Raipur. I had joined the college the day before yesterday itself; the heart was very sad at the time of signing in; a feeling persisted as if the moments of freedom are coming to an end. Teaching in a college feels to be very dead; it does not impart any message of life. In the heart of my heart I know that I am not for all this, but one will have to wait for that moment and the day when one will be able to engage in that work which will truly make my “I” my “I”. That day I will become a *dwija*, the twice-born; I will be

born again. "I" will be truly born. I am incessantly praying for that day.

How is Satya? My love to all. By 5th or 6th October I am reaching home. The rest is all fine. My respects to honourable Lal Saheb and others. What are you doing; write." (71)

When asked by some friends why he had decided to become a teacher in the university Osho gave them his answer where he mentions the importance the role as a teacher may have for his future work:

"When I decided to become a teacher in the university, a few of my friends who were aware of what had happened to me asked me, "What are you going to do?"

I said, "It will be good if I can be a teacher for a few years, it will help me tremendously: it will give me the skill.

Now I have something to express. I have something to share, but the skill is needed. The best teacher is one who can help the last person hearing him, the lowest in intelligence, to understand. Of course the best ones will understand easily, but you have to keep aware of those who are not that intelligent."...

When I graduated from the university I immediately went to the education minister of Madhya Pradesh. He was also the chancellor of the University of Sagar, where I had postgraduate degrees in psychology, in religion, in philosophy.

I went directly to him. I told his secretary, I am going to meet the chancellor of my university, not the education minister, so don't come in between me and the chancellor. He knows me, he has been coming to the university every year for the convocation address. He has even addressed under my presidency the philosophical department of the University of Sagar. He knows me." *Guida Spirituale #6*

We find quite some inconsistencies in the accounts of how he got the lecturership in Raipur. Having exchanged some remarks on the missing character certificate, the chancellor finally agreed to provide Rajneesh with an appointment order in another college right on the spot, without wasting time with unnecessary mailing. This version is not in accordance with what is mentioned earlier, where professor Saxena is said to have posted Rajneesh's application on his behalf. Also the story goes that professor Saxena had produced an 'original' character certificate from a 'copy' made by Rajneesh himself, containing the following phrasing: "I certify that this man is totally ignorant, and there is no certainty about his character. He says some thing today and something totally different tomorrow. This man cannot be trusted." (*Dhirman 2012, p. 13*). And Osho's father Babu Lal remembers the days when his son got his first assignment as an university lecturer in this way:

"All our worries regarding his future disappeared completely when the Minister for Education met with him, and told him how sorry he was that for that particular year all the professorships had been announced already, and if he wanted to teach at some university he would have to wait for the next year. But my son told him that if a Minister was sincere with his praise and really wanted to, he could find him a job even the next day; and that's how he got his first assignment. But since there was nothing else available, he was assigned as a Sanskrit teacher to Raipur College, even though he was a laureate in philosophy! I have heard from many people that never before has Sanskrit been taught with such profundity and such enthrallment." (72)

"So I took the appointment order, and the next day I appeared in the college where he had appointed me. I used to live in Raipur. I lived there only for six months just through the mistake of government bureaucracy. I was to be appointed to Jabalpur but some idiot wrote Raipur instead of Jabalpur. And I saw it happen, because I was there, in the capital. I looked at the letter – Raipur? But I said, "There is no harm; for a few months let us be in Raipur. I

will be absolutely useless there because the college is a Sanskrit college and I have no qualifications for that college. So I will enjoy myself as long as I am there – there is no work for me.” (Urmila 2007, p. 141)

The college in Raipur he joined only after a lot of local opposition, and he finally realized that the college could offer no teaching opportunity for him at all in his three main subjects, philosophy, psychology or logic. Initially the principal would not allow him to join the college at all, and he was only allowed to join the staff as a result of a conversation between the principal and the state secretary on education in his Bhopal office. Rajneesh was accordingly told that in a short time he would be transferred to some other college.

“So I went there. The principal said, “But your qualifications are for a philosophy department, and we don’t have any philosophy department. This is a Sanskrit college. There is a linguistic department, but you don’t have any qualification for it.”

I said, “I know. But what to do with bureaucracy? They have given me a holiday, so don’t create trouble. They have sent me, and this is given to me directly by the education minister.”...

So for six months neither the department bothered, nor the principal bothered to do anything. And I was not at all interested in making a fuss about it: it was going perfectly well. I lived in the campus in the Sanskrit college, but for almost the whole day I remained in my quarters. Once in a while sometimes I would go to the library or just chitchat with the professors and come back again. There was nothing else for me to do.” (Urmila 2007, p. 141)

With no teaching obligations to be fulfilled in Raipur next to his ongoing reading of books his time was partly spent on anthropological studies of the various tribes living in the jungles of Bastar near Raipur, an aboriginal area he had been introduced to by the former raja *Pravir Chandra Banj Deo* a few years earlier. The customs and traditions of the tribes, in particular their ritual *ghotul* hut, caught his interest because of their easy living and multiple ways of celebrating in dancing and singing. This devotional body culture was to become an integral part of his work later on.

Finally, after six months had passed in Raipur, his transfer came and Rajneesh left in March 1958 to join the teaching staff at *Mahakoshal Mahavidyalaya* (Degree College) in Jabalpur. As his salary was low – and money had first of all to be left for the purchase of books – he rented a cheap room in the dirty streets of *Bhaldarpura*. For one and a half year he lived here in *Bhaldarpura* before moving in September 1959, following his appointment as an ass. professor, to a house in the more pleasant neighbourhood of *Gupteshwar* near Deotal in the Eastern outskirts of Jabalpur. Osho’s father Babu Lal recalls from Osho’s academic career and the enthusiastic interest in his lecturing right from his early days as an orator:

“Throughout his days at the university he appeared perfectly ordinary to us, even though he had shown to be very intelligent and brilliant...it would have been impossible not to notice it, because in those times in India orators were much in demand, and so were good public discourses; it was common to have some debates with two orators opposed to one another, with the winner chosen by open acclamation. In addition, our son was winning one debate after another, and he had achieved an immense reputation, but we could never had imagined what was going to follow later!

We had very normal ambitions for him, that he would become a good lawyer, or a teacher...but then, once he got his doctorate in philosophy he came back home and spent four months unemployed, until one day through some acquaintances he was invited to hold a series of conferences at some big university. It was there where it

became obvious that his discourses turned out to be so fascinating, so transporting, that soon the Aula Magna was no longer sufficient to contain all the students and professors who were attending those meetings. At some point it became necessary to move everybody into open air, to the university's courtyard, which was always full of people even when it was raining. By now both students and professors were bowing in front of him, as if he was a guru of some sort, and he was just twenty-five years old!" (73)

"I enjoyed my student life immensely; whether people were against me, for me, indifferent, loved me, all those experiences were beautiful. All that helped me when I myself became a teacher, because I could see the students' viewpoints simultaneously when I was presenting mine". *Transmission of the Lamp #37; (Sarito 2000, p. 94; Urmila 2007, p. 142)*

From the very start as a lecturer Rajneesh was introducing a simple and straightforward way of teaching and yet these methods were arousing many comments among his colleagues. Small things like making the students move from the back of the room to the empty rows in front of him, and telling the boys and the girls – each grouping in their own corner – to come and get mixed. He even made jokes on the students wasting their time and youth in the study of philosophy, when they should rather go out and make love to each other, and he even offered his advice to them in the noble art of writing love letters. These developments aroused the vice-chancellor's curiosity, not at least because of Rajneesh's pulling of students from other classes who all came to see for themselves these new ways of teaching and thus were overcrowding his classes with students hanging around in windows. Rajneesh couldn't care less as he never noted the students' attendance, and every month he just filled out randomly in the attendance register whether the students had been present or not: Absent, present, absent, present. All he had to remember in this game of random choice was that every student got more than seventy-five percent presence so they were allowed to enrol for examination.

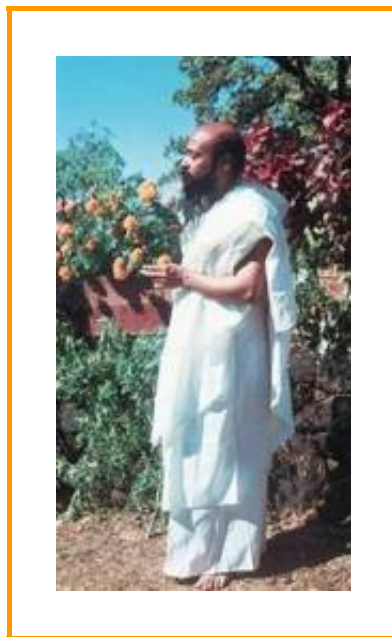
"Throughout his teaching career, Rajneesh was known as a brilliant and wonderful teacher. He inspired interest and a spirit of investigation in his students and encouraged them to search for answers on their own. He is said to have been so popular that students often left other classes to sit in on his." (*Joshi 1982, p. 77*)

"When I became a professor, this was my first thing. For the first month those who wanted to participate in my classes had to learn how to listen. It was complained against me that "this is not part of the university course, syllabus; nowhere is it mentioned that for one month we have to learn to listen."...In the beginning it was very difficult for the students to sit for one hour silently listening; the birds outside, any noise – some professor shouting, some car passing, some airplane zooming – and you just listen. Nothing has to be done – just pure listening.

Many of them left before the month was finished. If thirty started, it was almost certain that only ten would be left. But those ten have remained grateful to me; not for what was taught after that month but what they learned in that one month. What was taught was good to get the certificate but what they learned in that one month of silent listening became a new way of seeing things, of being." *The Rajneesh Bible, vol.4 #21*

We may keep in mind the educational culture of India where the repetitive style was the traditional way to earn a livelihood in the future. Students have been conditioned to obey rather than to use their potential for questioning, a matter so dear to Rajneesh himself. Their energies were directed towards upward mobility within an existing hierarchical order which is contrary to anything unconventional, challenging and innovative. The way

Rajneesh himself was constantly questioning his teachers and defying his textbooks have been even more unusually in the academic culture of the 1950s than we may now imagine. The Indian approach may be summed up by the motto: *Nakal mein akal hai* (wisdom lies in copying). And certainly, it is not an easy affair to label Rajneesh a copyist.



6. In the garden

Teachers at the university were much preoccupied with mundane matters like salary and the competition for higher posts in the academic world. They were indeed much more interested in these questions than in the students and their future. Rajneesh's used to send one student to collect his salary every months, telling the student that if needed he was allowed to keep some of it for his own private expenditure. A small school of meditation was opened after 1961 in the bungalow of one of Rajneesh's friends *Shree Deoke Nandan* in *Napier Town* where its central marbled and temple like hall provided seating for at least fifty people in meditation. Many students and professors from the university are said to have come to this place where they were introduced to meditation for the first time.

The need for highly qualified teachers in India's expanding academic world was evident, and Rajneesh's methods were not totally out of touch with the recommendations from the authorities for higher education: "The teacher, like an artist, philosopher and the man of letters should perform his duties conscientiously as an individual directed by an inner creative impulse, not dominated and fettered by an outside authority."
(*Shamsuddin, 1978, p. 40*)

Rajneesh's understanding of the educational and academic system in India in those days is expressed in his remarks following an episode in the late 1960s when the vice-chancellor of Jabalpur University had to call in the police when students had gathered at his residence to put forward some of their grievances. The police had to use *lathis* (wooden sticks) to disperse the mob and they even raided hostel rooms where some students had been beaten with steel rods. In his commenting on this incident Rajneesh accused the vice-chancellor for having called the police to settle the matter and he continued:

"And not only that, our education system is wrong, even our examination system is wrong. Only a few set of

questions are asked every time. Their answers are written in the books word by word. They need only to be learnt by heart. I think no intelligent student will learn by heart like parrots. In this way, neither there is any opportunity for the development of mind nor does one need any intelligence in cramming. And today children are more intelligent than they were before. Their contention is that if the answer is already written in the book, why bother about learning it by heart. On the day of examination, we shall copy it down from the book. The questions should be so framed that their answers cannot be directly copied from the texts.” (Bharti 2007, p. 112)

So Rajneesh’s classes were in many ways quite different from those of his colleagues. His classes became more like debating clubs, where everybody was allowed to argue and to doubt everything. All that mattered was a constant sharpening of the students’ intelligence, and because of the freedom and respect given to them the students are said to have loved his way of teaching.

As complaints were coming from every other educational department – now sucked of their students – the vice-chancellor had to interfere and he came to one of Rajneesh’s classes in philosophy to see with his own eyes what was going on. The students were sitting silently next to each other without any need of throwing notes and letters, all disturbances had been taken from the very root as no repression was to be seen whatsoever.

“But few from his own department, who were jealous of him, complained to the V.C. that he was teaching ridiculous things in the class instead of teaching the prescribed syllabus. They also complained that he made boys and girls sit together in the classroom and they were contaminating the atmosphere of the college. The V.C. made enquiries at his own level and talked to Rajneesh and rejected the complaints considering them useless...Slowly, the essence of the lecture of Acharya Rajneesh reached the staff-room. Now some of the lecturers also started coming to listen to his lectures, but few, who kept enmity with his department listened to some of his lectures standing in the veranda only.” (Bhed 2006, p. 172)

The educational agenda was a topic he was to return to again and again in his lectures all over India, especially when addressing the students at various teachers’ colleges as we will see later on. Once when attending an early seminar on the growing situation concerning lack of discipline in the schools, he told his colleagues:

“I see that somewhere the very basis is missing. A teacher is one who is respected naturally, so a teacher cannot demand respect. If the teacher demands respect, he simply shows that he is not a teacher; he has chosen the wrong profession, that is not his vocation. The very definition of a teacher is one who is naturally respected; not that you have to respect him. If you have to respect him, what type of respect is this going to be? Just look: ‘have to respect’ – the whole beauty is lost, the respect is not alive. If it has to be done, then it is not there. When it is there, nobody is conscious about it, nobody is self-conscious about it. It simply flows. Whenever a teacher is there it simply flows.” (Urmila 2007, p. 145)

Rajneesh was in the 1960s slowly becoming a spiritual teacher, *acharya*, and drawing people to come and listen to him, like in former days in India when people were used to travel miles upon miles to get in touch with a teacher or *guru* with something to be imbibed by his listeners (74). People around him started calling him *Acharya* Rajneesh, a role very familiar to the Hindu society and in particular the Jains. According to Vasant Joshi, a guru has always held a very prominent and exalted place in society as he is identified with the divine: *Acharya devo bhava*. Three different roles can be identified:

- **A family guru.** Where the guru is also a scriptural authority and head of a religious sect. He is the one who conducts rituals, and presides at auspicious occasions such as birth of a baby in the family, marriage and other celebrations.

- **A formal teacher and an educator.** He teaches and imparts education in a school environment.

- **As a self-realised being who has seen.** He is the one who has *seen* or *known* the truth. Joshi mentions that in his search for truth a guru engages seekers and disciples into a creative dialogue. In modern times these conversations are seen with Swami Ramakrishna Paramhansa, Maharshi Ramana, J. Krishnamurti and with Osho. (Joshi 2010, p. 249)

“I was known all over the country as the acharya. The acharya means a master, a teacher, and I was a teacher, and I was teaching and traveling. That was just the introductory part of my work; that was to invite people.” *The Discipline of Transcendence, vol.2 #4*

“In India a person is called an acharya, a master, only if he has written a commentary on three things: first, the one hundred and eight Upanishads; second, Shrimad Bhagavadgita, Krishna’s celestial songs; third, the most important of all, Badrayana’s Brahman Sutras. I have never spoken about him. I was called acharya for many years, and people used to ask me if i had written all the commentaries – the Gita, the Upanishads and the Brahman Sutras. I laughed and said, “I only tell jokes. I don’t write any commentaries whatsoever. My being called an acharya is a joke, don’t take it seriously.” *Books I Have Loved #5*

When teaching, Rajneesh usually divided his period in the class into three parts. If Aristotele happened to be the topic he would in the first part of the period give an account on the essence of the philosopher as described in textbooks and other sources. Then in the second part of the period he would refute all the quoted theories, and in the third part he finally invited the students to come forward with their questions.

“When I became a professor myself, I had to make a new arrangement. The arrangement was that in each forty-minute period, twenty minutes I would teach the syllabus as it was written in the books, and twenty minutes I would criticize it. My students said, “We will go mad.”

I said, “That is your problem – but I cannot leave these statements without criticism. You can choose, when your examination comes, you can choose to write whichever you want. If you want to fail, choose my part. If you want to pass, choose the first part. I am making it clear; I am not deceiving anybody – but I cannot go on deceiving you by teaching you something which I think is absolutely wrong.” (Urmila 2007, p. 144)

And then very slowly his way of lecturing was to be known to a wider audience of listeners outside the university campus in Jabalpur: “Those who enjoyed the lectures and felt as fresh air, talked high of it in the social and religious gatherings. As a result he was first invited to deliver speeches in various programmes and later to inaugurate institutions like Lion’s Club and Rotary Club etc. People began to address him ‘Acharya Rajneesh’ and the students called him ‘Acharya Shree’. Though he had been in the limelight in Jabalpur from his student hood only due to the broadcast of his lectures on the All India Radio and also due to his performance in the Inter-University Debate Competition.” (Bhed 2006, p. 172)

Sri Rekhchand Parikh, who was a wealthy businessman from Chanda (later on renamed Chandrapur), had already listened to Rajneesh when he was speaking at *Bajaj Badi* in Bombay for the first time ever in 1960. His wife, Mrs. Madan Kunwar Parikh, who had not yet given birth to a boy, was convinced that Rajneesh happened

to be her incarnated son who had been separated from her in her previous birth. She called on Rajneesh at the very same evening as he had delivered his talk at *Bajaj Badi*, and she invited him to give a talk at *Chanda* when he had finished his programme in Bombay.

Mr. Parikh himself was greatly influenced by what he had heard from Rajneesh in Bombay, and he made Rajneesh stay in Chanda for three days delivering his talks every day with an increasing number of participants, answering questions from the listeners and also teaching Mr. Parikh some practices of meditation. Mrs. Parikh was hoping Rajneesh could make her husband more interested in spiritual matters and start sharing his wealth in charity. Accordingly Rajneesh happened to find a small packet containing Rs. 10,000 in his suitcase when he left Chanda by train on a first class ticket homebound for Jabalpur. In an accompanying letter Mr. Parikh was praising Rajneesh to be the man he had been searching for and asked him to accept the small gift.

From now on Mrs. Madan Kunwar Parikh was writing letters to Rajneesh seeking his guidelines on her experiences with meditation. And so was *Mr. Lala Sunderlal*, a leading plutocrat and capitalist from Delhi who lived at Bungalow Road in *Jawaharnagar*. He used to write intimate letters to Rajneesh and often in the following years Rajneesh was invited to speak in Delhi at programmes organised by the Jain society in Delhi.

On Rajneesh's second visit to *Chanda* in 1962 *Shree Rekhchand Parikh* presented Rajneesh with some useful and costly utensils much needed for the spreading of his message: An Olympia typewriter, a cooler, a fan, a reel-to-reel tape-recorder along with many blank spools, a battery, a loudspeaker, a wall-clock, a wrist watch, a camera and a set of exquisite fountain pens, including what was to become his favourite Parker pen. All items were to be of great help for his writings and recording of what was to happen in the following years. The gift was taken by Parikh himself to Jabalpur and he told Rajneesh he was happy to be the first sponsor to offer these items in support of Osho's future work. From now on his speeches at meditation camps and elsewhere on an irregular basis began to be recorded and made available for listeners as well as for readers by the function of *Jeevan Jagriti Kendra*. (75)

Besides his numerous books Rajneesh had at his residence in *Yogesh Bhawan* a radio-gramophone and a small collection of records with classical Indian and Western music. In the evening, after he taken his meal, he used to relax for around one hour, where he enjoyed listening to music before he resumed his reading and studying. At the university he had been telling the vice-chancellor of his own understanding of music: We have two types of music, one is vertical and the other is horizontal. Indian classical music has the quality that by hearing it your consciousness rises vertically upwards like Kundalini energy, whereas hearing some heartedly pathetic singing you feel as if you are flowing in the current of a river. That is horizontal music. (See *Appendix*)

At one time in Jabalpur *Mr. Nemichand Jain* – later Swami Anand Vijay – requested Rajneesh to inaugurate a new extension to his 'cut-piece' cloth shop. A professor from a degree college at Satna was accidentally there, and having read some books by Rajneesh he now wanted to take the opportunity for a darshan. When Ageh Bharti was asked by the professor why Acharya Rajneesh was wasting his precious time with mundane affairs like this, he received no answer. Anyway, the next day Bharti went to Rajneesh's residence and expressed his displeasure by asking him why he consented for such programmes. Rajneesh replied like an innocent child, *"This is for you all to think, where to take me, where not to take me. Otherwise whenever you take me, I have to go."* (76)

In his spiritual teaching career he had been visited at the university by the first Westener in his life, *Dennis Lingwood* (Sagharakshita), founder of the Friends of the *Western Buddhist Order* (77). Rajneesh's teaching obligations as an ass. Professor were slowly being downgraded when his travels and lecturing started and soon took momentum. And the balance between teaching and traveling was much more at stake than some sources are indicating: "His thirteen years as a university professor – summer holidays and countless weekends spent wandering India, challenging, provoking – were over." (*Allanach 2010, p. 2*)

His travels extended indeed by far summer holidays and weekends, and it's no wonder that his touring All India for his lectures and meditation camps, and his long time absence from his academic obligations, caused quite some disturbance among his colleagues at the university in Jabalpur. Soon the situation reached a critical level and Acharya Rajneesh realized that his time as an ass. Professor at university was coming to an end.

"Acharyashree had been very busy in the same manner since the middle of 1964. After he had resigned from the university [in August 1966], he had stopped coming back to Jabalpur in between his programmes because he had been free from the binding of posting his attendance in the university register. He used to cover up the syllabus in the first two months and then he went to the college three four days in a months and solved the problems that the students had. Some jealous professors had complained against him in this regard, but then he requested the university to expand the syllabus of all the faculties of B.A. The complainants had to withdraw when they saw the game was overturned. Even the V.C. could not gather courage to ask him for explanation because he knew that Acharya Rajneesh used to teach the students much more than the prescribed syllabus in two months only and prepared them in such a way that they could fetch more marks than obtained by the students in the yesteryears. The V.C. was also influenced by his extraordinary argumentation skill and his glamorous personality." (*Bhed 2006, p. 238*)

At the university the heat was on among his grudging colleagues these years when his journeys made Rajneesh a constant target for his colleagues' complaints. For seven months a year he was away from the university, and during this absence his fellow lecturers and professors were nagging him for feeling himself superior to them and accordingly they complained to the vice-chancellor, quoting Rajneesh for having said explicitly that he disliked management, law, order and tradition. Take that! Osho says:

"I was moving around the country. Everybody knew because the newspapers were publishing that I was in Calcutta addressing the university, I was in Benares..and they knew that I was supposed to be there in Jabalpur. My principal once asked me for dinner, and at his home he said, "Do at least one thing: Go wherever you want, but don't let it be published in the newspapers because then it becomes a problem. People start asking us, "If he is in Madras, but we don't have any application for leave. He never informs us when he goes or when he comes back." *From Ignorance to Innocence #29*

But it seems that also other matters like the rigidness of the syllabus were behind his distancing himself from the academic world which he claimed was under increasing influence of Western values:

"I had to fight the university continuously. They were not ready to include yoga or meditation in the university courses, but they go on bragging that this is the land of Gautam Buddha and Mahavira and Bodhidharma and Patanjali and Kabir and Nanak – they go on bragging, but they don't see what they are doing. Their journalism, their education, their politics, has no trace of Kabir or Nanak, or Patanjali, or Buddha. They are under the impact

of Western masters.” (Urmila 2007, p. 145)

Among the accusations raised against Osho was the fact that for the past six years he had never attended the annual photo session of the teaching staff at the university, with photos of the staff to be included in the university’s printed journal. Ever since his student days he had been a nuisance to everyone at the university, and now as an ass. Professor he was even criticized for imposing his dictatorship on the students, allowing no one to either cough or sneeze during his lessons. And according to his opponents in the academic world, he considered himself so wise that he could criticize anything written in the books, and he proved always to be in opposition to every single matter, constantly arguing that it was all wrong and only he was right.

Ma Anand Sheela, his later secretary in Rajneeshpuram, Oregon, has in memoirs from her time with Osho a few remarks on his days in Jabalpur and his way of teaching and relating with students and colleagues: “During the first two years of His stay in Bombay, He began to give shape to His teachings. He started as a travelling philosopher after being thrown out of the University where He was teaching philosophy. He did not want to conform to the traditional rules and constrained thinking forced on Him there. He was known and respected among His students for His rebellious attitude. He was also a danger to female students. Women who attended His lectures would get infatuated with Him. Their attraction was a constant problem for the rest of the professors, who would be jealous. Moreover, they did not like that His lectures were always popular and overcrowded even though He taught a very dry subject – philosophy – and that even the students not enrolled in His class would bunk their other classes to listen to Him.” (Sheela 2012, p. 130)

Of the events around his resignation we are dealing with various versions of how it happened: “After the first meditation camp held in 1964, Rajneesh traveled far and wide conducting such camps all over India. These meditation camps and his discourses became instantly popular and he began to stir the nation. Now he felt the time had come for him to free himself from the university job, and in August 1966, having just returned from a tour, he was asked by the principal to resign, the reason stated to be his dress style. For years Rajneesh had been wearing a traditional *lungi* (a long piece of cloth wrapped below the waist) and *chadar* (a long piece of cloth wrapped around the body above the waist) when performing his teaching, and now pressed by the principal Rajneesh immediately submitted his letter of resignation, which he always carried with him.” (Joshi 1982, p. 82)

According to his brother Nikalank, Rajneesh was in fact never asked to resign by the principal, although he was as usually ready to respond also to this situation. His wearing a lunghi was quite common in those days, although not that common in an academic setting, and he would usually be teaching while sitting cross legged on a table dressed in his lunghi. He is repeatedly said to have worn the traditional Indian dress beautifully, but as a lunghi had no pockets he could not possibly have been carrying his resignation with him, as claimed by others. (78) In Osho’s own words:

“I loved the lunghi because it is very simple, the simplest; no need of a seamstress, no need of any tailoring, nothing; just any piece of cloth can be turned into a lunghi very easily. But I was not in south India, I was in central India where the lunghi is used only by vagabonds, loafers, unsocial elements. It is a symbol that the person is uncaring about society, that he does not bother what you think about him. When I started going to the university in a lunghi, when I entered the university everything stopped for a moment; students came out of their classes, professors came out of their classes. As I passed along the corridor everybody was standing, and I

Finally the vice-chancellor in 1966 promised to call on Rajneesh and discuss the matter with him. Summoned to his office Rajneesh is said to have taken his seat without being even permitted, and when confronted with the complaints of his colleagues he called the arguments nothing but outlets from asses and donkeys. The conversation was overheard by many of his fellow teachers, who were listening outside the room and behind the curtain, and the vice-chancellor now told Rajneesh that he was insulting not only his colleagues but also his own position as vice-chancellor and that he had to suffer the consequences. According to Gyan Bhed Osho responded in this way:

“Saying so Rajneesh pulled the writing pad on the V.C.’s table and wrote the resignation letter only in three lines and signed it. He handed over that letter to the V.C....Rajneesh got up and said laughing, “I was really mad when I joined the service. Today my mind has been set right for the first time. I have been thinking for many months that I am only wasting my time in teaching only thirty students, whereas I can satisfy thousands and lakhs of people in that much of time. I can show them the way to light. You please don’t think that you are responsible for my resignation. I was to resign. This conversation only became the means for that.” (*Bhed 2006, p. 228*)

“I did not leave it because the work was wrong. I left it because the work was too small. I can do a vast amount of work, so I had to leave. This means I did not leave it because it was not right. With the same amount of energy a vast amount of work can be done, so to use all that energy for ten to fifteen students did not seem appropriate... The question was that in philosophy classes there are sometimes two students, sometimes three, so if I were to spend two years with three students, that would have been a criminal waste. Knowing this, I left. I did not leave because it was wrong. Working at the university was not wrong.” *Work is Love Made Visible (2011) #8*

“The day I left university service, the first thing I did was to burn all my certificates and diplomas, and the whole nonsense that I had carried all along, neatly piled. I enjoyed the burning of it so much that my whole family gathered around, thinking that finally I had gone completely mad...

I said, “My whole life I have been trying to burn these certificates, but I could not because they were always needed. Now there is no need: I can be as uneducated as when I was born.”

They said, “You are foolish, utterly mad. You have burned the most precious certificates. You threw the gold medal down the well, now you have burned even the last remnant showing that once you were the first in the whole university.” *Glimpses of a Golden Childhood (1990), p. 300*

That Osho should actually have destroyed his academic certificates and diplomas in the fire is denied by his secretary in Jabalpur Arvind Kumar, who has been guarding these documents since he inherited them from the estate of Kranti following her death in 2006: “Secondly, I have prepared a RARE ALBUM Of OSHO, containing 181 Black & White Photographs (1965-1969) with Meritorius Bachelor’s & Master’s Degree, Character Certificates & Documents of Public Service Commission concerning about Government Service of Lecturer’s Job of OSHO.” (79)

The complete record of preserved academic certificates a.o. is as under:

1. Certificate of Intermediate Exam. 1953.
2. Debate Certificates. Two sheets. 1955.

3. Degree of Bachelor of Art... 1955.
4. M.A. Final Philosophy Marks sheet. 1957.
5. Degree of Master of Art... 1957.
6. Character Certificates of Prominent Personalities. 6 sheets.
7. Certificate of Honorary Membership of Jain Wisdom & Culture... Kanpur 1962.
8. Service Documents of Lecturer's Job. 3 sheets.
9. Honour & Devotion Expression. One Memo from Lion's Club Rajkot (West).

Osho says:

"The day I resigned my post of professor in a university I burned all my certificates. A friend [Arvind Kumar Jain] used to live with me; he said, "What are you doing? If you have resigned...I don't agree that you have done the right thing, but burning your certificates is absolutely unnecessary. You may need them some day; keep them. And if you cannot keep them, I will keep them; you just give them to me."

I said, "I am finished with all this stupidity. I want to burn all the bridges. And I will never need them because I never look back and I never go back. I am finished with it. It was all nonsense and I have been in it enough." But I had not compromised with any vested interest; that's why I had to resign: because I was not teaching what I was supposed to teach. In fact I was doing just the opposite. So many complaints against me reached the Vice-Chancellor that finally he gathered courage to call me. He never used to call me because to call me was an encounter! Finally he called me and he said, "Just look – all these complaints are here."

I said, "There is no need to bother about the complaints – here is my resignation." He said, "What are you saying? I am not saying that you should resign!"

I said, "You are not saying it, but I am resigning because I can only do the things that I want to do. If any imposition on me is there, if any kind of pressure is put on me, I am not going to be here even for a single moment. This is my resignation and I will never enter this building again." (*Urmila 2007, p. 150*)

And although some colleagues and even the Minister of Education in Madhya Pradesh are said to have persuaded him to stay he remained determined to finish his academic career that very moment. Something more fulfilling was to come.

"He could not believe it! I left his office; he came running after me. When I was getting into my car he said, "Wait! What is the hurry? Ponder over it!"

I said, "I never ponder over anything. I was doing the right thing. And if there are complaints – and of course I know there are complaints – there must be, because I am not teaching what your stupid syllabus binds me to teach, I am teaching something else."

It was very difficult to get out of it because all my friends came to persuade me, the professors came to persuade me, all my relatives tried to persuade me: "What are you doing?" Even the Education Minister phoned me: "Don't do such a thing. I know that your ways are a little strange, but we will tolerate. You continue. Don't take any note of the complaints. Complaints have been coming to me too, but I am not taking any notice of them. We don't want to loose you."

I said, "That is not the point. Once I have finished with something I am finished with it. Now no pressure can bring me back." (*Urmila 2007, p. 150*)

Leaving the office of the vice-chancellor Rajneesh went straight to the *Gulmohar* tree which had been an ongoing focus point to him throughout his time at university. He parked his car under the tree and admired its vermilion blossoming, and even talked to the tree, embracing it with his arms. On a visit to the university one month later, it turned out that the tree out of its natural cycle had lost its leaves and had died. His affiliation with living trees was evident, and he remembered the days when he went to school in Gadarwara and used to sit under a mango tree on his way, a tree he saw had been cut down on one of his later visits to Gadarwara.

In a letter dated 5.8.1966 Rajneesh writes to a friend and mentions his sense of freedom now he had left his teaching position at the university:

“I was out of station. Have returned only day before yesterday. I have become free of the University, hence now travels are my only life...” (80)

And this new gained freedom was to be devoted to an even more intense traveling during his five last years in Jabalpur, conveniently located in the Indian heartland for his reaching out to all corners of India. As concluded by Wallis:

“In 1966, he gave up his university post and under the title of Acharya (Teacher) Shree Rajneesh, devoted himself to delivering public lectures; to personal contact with enquirers and an emerging group of Indian disciples; and to the organization of regular meditation camps utilising an eclectic range of meditational techniques, later to issue in his own technique of “dynamic meditation”. At these camps he would also deliver daily discourses on themes from various sacred literature and in response to questions.” (Wallis in: *Aveling 1999*,

2.6 Religious Conferences

Rajneesh made himself known within various religious functions in Jabalpur right from his first years as a student of philosophy, and the religious gatherings he attended were in the beginning those within the Jain and the Hindu faiths. And certainly not the small Roman Catholic Church which was to be found next to the Wesleyan and American Methodist Churches in Jabalpur, where in earlier times also the Church of England *Zanana Mission* had been active with its six private schools. Rather he continued in the vein of his childhood upbringing and attended the *Jayanti* (annual function) held in Jabalpur on December 19th for the Jain saint *Taran Taran*. When Osho started participating regularly from 1960 in these celebrations, the function on his suggestion eventually widened its scope to include all religions, and to reflect that had its name changed to the syncretistic *Sarva Dharma Sammelan* (SDS: All Religions' Conference). Next to this function Osho also delivered a singular and notorious famous talk at *The Second World Hindu Religion Conference* in 1969. These strictly orthodox Hindu conferences were held in various places on a national level. A common feature throughout Osho's talks at any religious conference was his controversial approach to the subject-matter causing quite some irregularity in his appearing on stage and occasionally he saw his future engagements being cancelled.

“I was lecturing in different universities in India – and India has almost one hundred universities. The students were the ones who got the point most. I was teaching in religious conferences. The people who gathered to listen got the point, but the organizers, the religious leaders, became my enemies.

So any conference, any gathering of religious people I have visited once, I was not invited there again. Just in

one visit I had disturbed their people so much, stirred so many doubts and questions in their minds. Because this is one of my basic standpoints: the way to truth is not belief, but doubt; not faith, but inquiry..." *The Last Testament, vol.1 #13*

Other Jain religious festivals were attended by Osho and from early 1960s he was traveling also to Bombay to reach these audiences. According to Ageh Bharti in the beginning his discourses were arranged by *Deriya Ji* and supported through donations from a rich jeweller *Tara Chand Kothari*, but Laheru gives us this context for his speaking in Bombay: "Since 1961-62 some institutions in Mumbai arranged Osho's discourses. Especially the section of people who listened to Osho was Jains. During their religious festivals, Mahavir Jayanti and Paryushan, Osho was invited from Jabalpur for discourse series organized initially by Bharat Jain Mahamandal and then by Mumbai Jain Yuvak Sangha...According to Shri Harshadbhai he had listened to Osho for the first time at Birla Matushree Hall in Mumbai on the occasion of Mahavir Jayanti. Osho was a guest at Shri Rishabhdashi Ranka's house at that time." (*Laheru 2012, p. 10*)

Taran Jayanti & Sarva Dharma Sammelan

In Jabalpur the conferences *Taran Jayanti* had been celebrated from 1939 onwards as annual functions on December 19th. According to Arvind Kumar Jain Osho participated in these conferences for the whole period he was staying in Jabalpur from 1951 onwards in the days where he evolved as a thinker and religious figure. As early as in 1953 Rajneesh is said to have made a speech at the eve of saint *Taran's* celebration, but as his words were not appreciated by some of the orthodox Jains the strong reactions to his performance at that time caused a yearlong break in his attending the listeners in this annual congregation of Jains. The Jabalpur conferences were arranged by Jains and we have seen that Osho's family in Gadarwara was followers of the *Digambari* branch of Jains which held the Jain mystic *Taran Swami* in high esteem. As Rajneesh's appearances at these annual functions were his virgin performances as a speaker to greater audiences it is not without reason that his cousin Arvind Kumar Jain has called a chapter in his memoirs on Osho for the 'Base of World-Wide Fame – Sant Taran Taran Jyanti Function'. (*Jain 2007*)

We have to accept a fairly high level of uncertainty when trying to investigate Osho's participation in these early religious conferences. According to Nikalank Osho was away from Jabalpur doing his M.A. at Sagar from 1953 to 1955, then one year at Raipur and it is not too clear what happened 1957 to 1959. So he might not have attended *Taran Jayanti* in those years at all. But from 1960 until 1969, when he was to leave for Bombay, he was regularly addressing this function of Jains, and his first public speech for Jains after his first attempt in 1953 was to be arranged by *Sri Ghasiram Samaiya* in 1960 on the occasion of the *Taran Jayanti*, now changed into *Sarva Dharma Sammelan* (All Religions' Conference, or: Meeting of All Faiths) with the participation of prominent speakers coming from all over India. We will in some of the quotations to follow see these two names for conferences being mixed up. In her time-line of Osho's work Anando has included these comments on his early participation in religious conferences:

"Begins to visit Mumbai from Jabalpur, invited to speak at the Jain religious festivals, Mahavir Jayanti and Paryushan, at Birla Matushree Hall organized initially by Bharat Jain Mahamandal and then by Mumbai Jain Yuvak Sanga." (81)

During one of his many travels Rajneesh once happened to meet the former *raja* of Bastar, *Pravir Chandra Banj*

Deo, when they were both traveling in the same compartment on a train on tour to participate in *Sarva Dharma Sammelan* (82):

“And we were going to be the guests at the same palace of the Gwalior maharani, the queen of Gwalior. We were both to participate in an annual conference she used to call a World Conference of All Religions...I was invited by some misunderstanding. The maharani must have read some of my books and thought that I was a religious person.

On the first day of the meeting she became so worried, because at least fifty thousand people were there in the palace grounds...It is a beautiful palace, and it has a huge ground where fifty thousand people can sit every year. But when I spoke, she was completely shattered. She could not sleep. At twelve o'clock in the night she knocked on my door. I had left her at ten o'clock after the meeting. I could not think who would be knocking on my door, so I opened the door, and it was the queen herself. She said, “I cannot sleep. You have shattered my whole mind. And now I cannot allow you to speak tomorrow.” The conference was going to continue for seven days, I spoke only one time...So I said, “If I am not going to speak, then I don't have to stay here. You have asked me for seven lectures, and just one lecture and you are finished. Let me do my job. Those fifty thousand people will ask for me.”

She said, “I know it, because you were the only one they seemed to be interested in, and there was absolute silence in the crowd. The priests go on speaking, who cares? They are telling the same thing again and again, year after year, the same dogmas. For the first time, the queen said to me, “I understood what it means to have pin drop silence. So they will be asking, but it is difficult, because all the other participants are absolutely against you.”” *I Celebrate Myself, God is No Where, Life is Now Here #6*

After the conference Rajneesh went with the former *raja* to *Bastar*, a secluded Indian territory South East of Jabalpur up to the Eastern Ghats. The territory was not part of British India and the Indian aborigines were still to be found in the dense jungles. The *Gond*, *Munia Doria* and *Maria* sub tribes all caught his interest and Rajneesh was discussing their way of living and celebrating and their free way of dancing in particular. His observations may have included the tribal educational institution of the Gond's, their tribal *ghotul* hut which is a zone for the youths of the village where they can practice social and sexual interaction. This was most likely the first time Osho met the phenomenon of *sacred dance* in a devotional context later to be supplemented during his stay in Raipur in 1957. Throughout his entire work emphasis was continuously put on the disappearing of the dancer into the dance and on dancing your way to God, an expression also used as the title of one of his later darshan diaries *Dance Your Way to God* (1978).

When years later he was speaking at the *Taran Jayanti* in 1960, Rajneesh took as his starting point the very words of the saint, and he was in his speech stressing the need for meditation rather than the formal ritual practices of the Jain religion. Not unexpectedly this provoked some orthodox Jains in the gathering to oppose him while some young and educated listeners were much more in line with his understanding. When the symposium came to an end some touched his feet with reverence and also took appointment at his residence to get a touch of his meditative approach. This public sermon happened to provide him with invitations to speak at a few new places in the following months (*Bhed* 2006, p. 178). Gyan Bhed also presents an account that Rajneesh, for the first time since 1953, in 1960 was invited to the *Sarva Dharma Sammelan* organized by *Acharya Tulsi* at *Rajsamand [Rajnagar]* in Rajasthan, where about 50.000 people had gathered for the event with *Sri Morarji Desai*, at that time Minister of Finance, as the guest of honour. The start of the conference was

blurred by a heated and serious discussion on who were to sit on what level according to his rank and status, a discussion Rajneesh is said to have solved to the satisfaction of all participants. He later spoke on *What is Religion*, and drew attention from various sides of the audience with his opposition to the conditioned orthodox and traditional ways also Jain followers were behaving in their daily religious practices. (*Bhed 2006, p. 179*) (83)

At one of its meetings in Jabalpur in the early 1960s *Sarva Dharma Sammelan* had chosen Acharya Rajneesh to preside over the conference, a function he now occasionally performed. As remembered by Ageh Bharti:

“‘All Religions’ Conference’ was held at Jabalpur. The representatives of important faiths assembled and elected Osho as its chairperson. Many religious leaders presumed themselves to be radical thinkers, but practically they’re not. They repeated in discourses what the conventional reformers spoke. Nobody had realized the self. In addition, several politicians too address such gathering using Osho’s exact words. I have noticed that even renowned orators hesitate to claim as an orator on the dais from where Osho was to speak. They were rather puzzled. They have shivered in disguise. So, out of fear, the shrewd speakers expressed Osho’s thoughts to avoid themselves being attacked. Nobody can become great by repeating someone’s thought waves. He would remain so. The real has limitless, while the unreal, the tangible is always limited to what one has heard or read from books about the ‘real’.

In the aforesaid ‘All Religions Conference’, one religion’s representative recalled, “Religion is one, Truth is one”. Osho confined his address to the topic. He has said it so many times. Osho is limitless. He unveiled new dimensions by opening new doors.

So in His presidential speech, Osho interpreted, ‘Truly speaking since we accept that there are not many religions; two, three, four or five. Similarly, we will have to stop saying ‘one’ religion. Because, ‘one’ carries no meaning, if there are not two, three or four. There is religion or there is no religion. Even to say, ‘religion is one’ is not right; because behind that ‘one’ religion, deep down the same thought goes on that ‘His’ is the ‘one’ religion. For example, if Jaina hears this, he understands that ‘one’ is Jaina religion and when Hindu hears that there is only ‘one’ religion, he understands that that religion is what is written in the ‘Vedas’. Similarly when a Muslim listens, he also accepts it to be absolutely right. He also nods his head but he too feels that ‘one’ religion is ‘Islam’. As long as we do not assert that ‘religion is’, neither is it one nor two nor three and that religion is neither Hindu nor Muslim nor Christian nor Jaina nor Buddhist. As long as one is a Hindu, Muslim, Christian, or Jaina, one cannot be religious. It would be more appropriate to say that one is religious or one is not religious.” (*Bharti 2007, p. 108*)

According to Gyan Bhed it was not unexpected that Osho would challenge also Hindu dignitaries as it happened later on at the *Sarva Dharma Sammelan* in *Faridabad* in the 1960s. *Jagatguru Shankaracharya of Uttar Dham* was among the organisers, and as one of his secretaries happened to be inclined towards Rajneesh she saw her way to invite Rajneesh to join the meeting and be listed as a speaker. The meeting had hardly begun before we hear that some arguments were raised concerning the various levels on which the dignitaries were to be placed on the ground or on the platform. During the exchange of arguments on this subtle matter rooted in the traditional Indian caste system and its concept of inferiority and superiority Rajneesh is quoted for having said:

“Presently there are four *peeths* (seats) in the country. The Shankaracharya of every *peeth* calls himself the *Jagat Guru*. I challenge Shankaracharya Ji Maharaj for the debate. I am ready to accept a five member panel from among you as the judges, but the condition is that if he is defeated in the debate, he will have to abandon

his title of *Jagat Guru*.” (84)

The secretary who had invited Rajneesh for the meeting was accordingly criticized by *Shankaracharya*, and she warned Rajneesh that some hooligans were ready to attack him if he intended to speak from the stage. Somehow Rajneesh managed to grab the microphone at an interval between two speakers, and his action and quest for speaking were supported by the raised hands from the assembly of people, claimed to be fifty thousand strong. Hearing him talk on *sat* (truth) and Godliness the people began to shout and damn *Shankaracharya* when they were told about the initial episode and discussion on the levels for the seating of the dignitaries. Soon after the disciples of *Shankaracharya* in their response started burning crackers and shouting slogans and in the chaos that followed the whole meeting had to be dispersed.

In the section on Gadarwara we have met Osho's family background deeply rooted in Jainism, and we should not be surprised that he felt at ease using *Taran Swami's* mystical path of religious approach in his first sermons to an audience. But also the more orthodox Jain attitude to learning and the value of books was cherished by him, as illustrated in this text from a statue of *Sarasvati* in The British Museum. These values were to stay with him throughout his entire lifetime: “The goddess of learning, *Sarasvati*, is particularly honoured by the Jains; their monasteries have traditionally maintained substantial libraries where scriptures detailing the life of Mahavira as well as large collections of secular works are preserved...The Jains have a pantheon of sixteen goddesses of learning, the most important of which is *Sarasvati* or *Shruta Devi*, the ‘goddess of sacred learning.’ The importance of learning in Jainism helps explain why *Sarasvati* is shown holding a book...Her most important attribute is the text itself.” (85)

On the variety of scriptures within the *Digambara* tradition, at least partly known to Osho, Dundas has presented us with this outline: “Everything points to the existence of an original and ancient shared Jain textual tradition which gradually diverged: Although the Digambaras do not have a formal canon of their own they have nonetheless evolved a quasi-canonical grouping of texts into four literary categories called ‘exposition’ (anuyoga), a term associated with the legendary teacher *Rakshita* who supposedly divided up the scriptures for fear that they would be forgotten ... The ‘first’ (prathama) exposition contains Digambara versions of the Universal History; the ‘calculation’ (karana) exposition contains works on cosmology; the ‘behaviour’ (carana) exposition includes texts about proper behaviour for monks and lay people and the ‘entity’ (dravya) exposition contains a wide variety of writings dealing with metaphysics in the broadest sense.” (*Dundas 1992, p. 70*)

As we will see later on, controversies like the ones described above, were to follow right until Osho's last lecture in Jabalpur at *Taran Taran Jayanti* on December 19th, 1969, before he left for Bombay the following year and made an end to the hassling of the crowds. Still, this move did not make him completely invisible on the religio-political arena, as we will see.

Second World Hindu Religion Conference

Years later Osho's appearance at the *Second World Hindu Religion Conference* was to arouse strong feelings from his orthodox opponents quite similar to what had happened when he was participating in *Sarva Dharma Sammelan* in 1960. Or to be more precise: His skills in lecturing and his courage developed during the 1960s and made him an even more eloquent speaker who was not likely to accept any compromising from what he himself considered the truth and the way in which it was to be transmitted to large crowds of people. No matter

what opposition he might have to confront in his attempt to reveal his message.

The Second World Hindu Religion Conference was held at Patna from March 29-31, 1969, and to attend the conference Rajneesh was going by Bombay-Howrah Mail leaving Jabalpur at 2 p.m. for the 15 hour long journey. Acharya Rajneesh was accompanied by his cousin-cum-secretary Arvind Jain, his cousin Kranti, Chouksey and Shiv Pratap Singh, who were all seated in some other coach.

“Osho was accompanied by three friends – Kranti, S.N. Chouksey, an Osho lover with a tape recorder and myself [Ageh Bharti] with copies of ‘Yukrand’ magazine.” (*Bharti 2007, p. 138*)

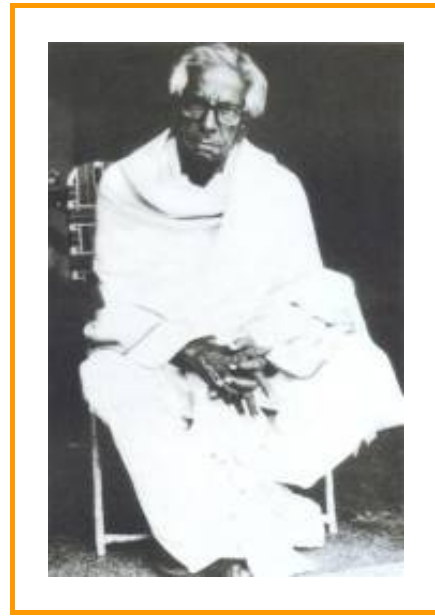
Rajneesh was always carrying with him his address diary with its phone numbers on friends and other contacts nationwide, but now in Patna no one could be reached due to faulty telephone lines (86). In Patna he was to stay with his friend Ram Chandra Prasad, the Head of the Department of English at Patna University who was to publish the very first presentation in Hindi of Rajneesh and his philosophy that very same year: *Samanwaya, Vishleshan aur Samsiddi (1969)*. Driving to his house Rajneesh paid a short visit to Mathura Prasad Mishra (later Swami Anand Maitreya). Rajneesh, Kranti, Chouksey and Pratap Singh stayed in the big house of Chandra Prasad with its small but beautiful lawn suitable for their evening stroll. Maitreya is later remembered with reverence by Osho:

“Swami Maitreya, in his past, was a politician, and he had much promise. He had been a colleague of Pandit Jawaharlal Nehru, Jaiprakash Narayan, and Ramdhari Singh Dinakar. For many years he was a Member of Parliament. Somehow he got hooked with me, and all his dreams of becoming a great politician, a great political force, disappeared.” *Yoga: The Alpha and the Omega, vol.9 #10. (87)*

The next morning Rajneesh first had to go and see a medical doctor, and in the evening Dr. Prasad took Rajneesh to the venue of the conference, the *Gandhi Maidan* in Patna where also *Dr. Karan Singh* (Cabinet Minister of the Indian Parliament) was attending the conference. *Seth Govind Das* (author, former freedom fighter and now member of *Lok Sabha*, the Indian Parliament) was just making his speech. He was soon followed by *Shankacharya* of Puri, *Ji Maharaj*, who was holding his royal umbrella and from his golden dais was expounding the perennial truths of the Vedas and the rationale behind the caste system founded in the holy scriptures. Every tenth minute in his ninety minute speech he was repeatedly interrupted by the singing of devotional songs – *Jai Ram, Jai Ram, Jai Jai Ram* – and without doubt the *shankacharya* was regarding with dismay the appearance of the name Acharya Rajneesh figuring on top of the list of speakers. After his speech the organizers of the conference were silently scorned for accepting Acharya Rajneesh on the list of speakers, as the *shankaracharya* had repeatedly instructed them that he himself was not to be called at any meeting if Acharya Rajneesh was to appear among the other speakers. (88)



7. The maulshree tree in Bhanvar Tal Garden. Photo 2000.



8. Professor S.S. Roy, Sagar University.

Finally, when invited to the raised podium to speak, Acharya Rajneesh started his fierce firing against the *shankaracharya* and the orthodox Hindu organizers of the conference with these words:

“That is not a true religion which teaches man to hate man, telling that life is unsubstantial and sorrowful, which teaches discrimination between man and man and untouchability, even if it considers that there is a soul within a man, which considers women and shudras [untouchables] liable to reprimand taking them rustic and animal like and which supports the self-immolation system making the life of widow a hell...

On the one hand this anti-life and anti-world philosophy sheltered escapism and on the other the priests kept on convincing people ‘Whatever is happening is the result of our deeds in the previous births. Whatever is to happen, must happen. Accept your plight quietly, if you want to correct your next birth.’ Their vested interest was that the poor subjects should not revolt against their kings. The kings, in return, gave them beautiful women, wealth and respect...

Please don’t get startled. You all must have heard the story when Aadi Shankaracharya was returning after having a dip in the Ganges in Benaras in the winters. He was coming up the steps in the morning twilight when suddenly he dashed against a *Shudra*. He became angry and said, “You stupid! Can’t you see? Why didn’t you get aside when you saw I was coming after taking the holy bath?” That Shudra had heard his commentary of the philosophy, so he said “Lord, this world is an illusion, I too am an illusion and hence your dashing against me is also an illusion. Why do you get angry then? Your getting angry for an illusion is also an illusion...

What sort of religion or dignity was it? Melted glass was put into the ears of a Shudra for the offence of reading the Vedas. Was this the Ram-Raya which Shankaracharya Ji Maharaj wants to bring?” (*Bhed 2006, p. 271*)

After Rajneesh had spoken for 10 minutes only, a man from the podium already wanted to oppose Rajneesh, and after 25 minutes the whispering on the podium had become quite loud. These words aimed at the *Ram-Raya* of *shankaracharya* were the last to be heard in Rajneesh’s 45-minutes speech, and immediately Shankaracharya got up, started to beat his chest and said:

“I am the knower of all the religious scriptures, what will Rajneesh speak? One, who opposes the Vedas and other religious scriptures, is not a Hindu. I will read the first ‘*shloka*’ (verse) of the ‘*Manusmriti*’ (the oldest scripture of Hindu religion) and He will have to reply to it, and he will not be allowed to go from Patna until He

replies”.

Osho woke up, took the mike, and said, ‘*Whatever you want to say, I will answer. But whatever time is allowed to you, that much time must be allowed to me also.*’ Then Osho took His seat. All the gathering that had stood up, sat down again. On the podium, also everyone sat down.” (Bharti 2007, p. 147)

According to Gyan Bhed, who himself was not present at the conference, unlike Ageh Bharti who did participate, the followers of *Shankaracharya* continued their uproar and snatched the microphone, when Rajneesh had seized the microphone to ask on the whereabouts of his opponent. The organizers of the conference showed no intention of calming down the scene and to continue yesterday’s debate. With two sections of hooligans constantly shouting – ‘*Rama*’ in favour of Shankaracharya, as well as ‘*Zindabad*’ in favour of Acharya Rajneesh – the organizers finally had no other option than to close down the whole conference scene. Again Rajneesh was to head for the protection of his car, now driven by Lali Bhai, but before he left the stage he once more time encouraged his listeners to come to the *Sinha Library Ground* where he would give a talk on the following day. So the schedule of *The Second World Hindu Religion Conference* was slowly falling apart day by day and not until the 1st of April, the first day after the conference had officially ended, Acharya Rajneesh could finally speak to the large assembled crowd at *Gandhi Maidan*.

When speaking against Jainism as well as Hinduism Rajneesh was explicit in his strategy of using other religious faiths as a mean and jumping board to reach out to people, as we can see from following quotation from Osho:

“When I started speaking in religious conferences, he [Osho's father] asked me, “What is happening? Have you changed?” I said, “Not a bit. I have just changed my strategy; otherwise it is difficult to speak in the World Hindu Conference. They won’t allow an atheist on their stage; an amoralist, a godless person they won’t allow. But they invited me – and in the name of religion I have said everything against religion.”

The shankaracharya, the head of the Hindu religion, was presiding over the conference. The king of Nepal – Nepal is the only Hindu kingdom in the world – inaugurated the conference. The shankaracharya was in great difficulty because what I was saying was absolutely sabotaging the whole conference, but the way I was presenting it, people were getting impressed. He became so angry that he stood up and tried to snatch away the microphone – this old man. While he was trying to snatch it away, I said, “Just one minute, and I will be finished.” So just for one minute he stopped – and in one minute I managed!

I asked the people – there must have been at least one hundred thousand people – I asked them, “What do you want? He is the president, he can stop me if he wants, and certainly I will stop. But you are the people who have come here to listen. If you want to listen to me, then you all raise your hands – and to make it clear raise both your hands.” Two hundred thousand hands ... I looked at the old fellow and said, “Now you sit down. You are no longer president: two hundred thousand hands have cancelled you completely. Whom do you represent? You were president – these people had made you president, now these people have cancelled you. Now I will speak as long as I want to speak.” *From Personality to Individuality #14; (Sarito 2000, p. 106)*

Ageh Bharti tells us that Dr. Prasad and other followers were worried about Rajneesh’s health and his new evening appointment with the medical doctor at 9 p.m.. Rajneesh had agreed to this and from the mike he told the audience that he would leave his tape-recorder for *Shankaracharya*’s speech to be recorded, in order that Rajneesh could answer him on the following day. Thus challenging the religious authority again and again, it

didn't take long before a crowd of supporters of *Shankaracharya* began to shout in excitement and they started moving towards the stage. At this point Rajneesh was taken to his car, after Dr. Prasad and others had formed a circle around Rajneesh to defend him. Most of the participants in the conference were now leaving, and from his car, before it slowly pulled out with Dr. Prasad at the steering wheel, Rajneesh promised them to be back at the same time the following day. A queue of people had gathered towards the main gate of the maidan, and some were shouting slogans for Rajneesh raising their hands: '*Acharya Rajneesh Zindabaad!*' (Long live Rajneesh).

These events at the conference in Patna, excluding the threat from the crowd on Osho, were to be reported widely in national newspapers and magazines as described by Gyan Bhed: "In the conference, *Osho* was fiery and took previous speakers to task on every single point in favour of obsolete tradition, religion, and religious heads. All English and vernacular newspapers reported prominently about *Osho* on their front pages. Later, I saw many India level news magazines too like '*Link*', '*Patriot*' and '*Muktadhara*' etc that were published from New Delhi which reported at length with great praise for *Osho* in endearing terms.

One magazine reported, 'A young rebel, Acharya Rajneesh, from Jabalpur, became great inconvenience and trouble to the traditional minded Shankaracharya'.

Another magazine reported, 'His thoughts were like quinine pills to poor Shankaracharya (The Pope of Hindus).' However, it was a great surprise to me that none reported about the predicament when *Osho* got down from the aisle and reached the car through the frenzied mob. The reporters failed to report about the sheer negligence of the police. I am sure, had it been some political leader in place of *Osho*, dozens of police officials could have been suspended.

Not only did newspapers and magazines abstain from publishing the uncouthly behaviour of the mob but also *Osho* lovers from Patna chose to remain silent about an incident where His life was under threat. *Osho* was in great danger there till he sat in his car. Even Kranti and S.N. Chouksey did not tell anyone about the incident. This prompted me to write about the second World Hindu Religion conference. (S.W.H.R.C.)." (*Bharti 2007, p. 137*)

On the following day Rajneesh was not scheduled to speak again, nor was the *Shankaracharya*, but Dr. Prasad had arranged for Rajneesh to speak on *Sinha Library Ground* in the morning as well as in the evening from 6.30 to 7.30 p.m. All day Rajneesh had Dr. Prasad calling the organizers of the conference to find out if *Shankaracharya* would be ready for a discussion as settled on the previous day but all in vein. At the end of the evening talk Chouksey and Shiv Pratap remained behind and managed the tape-recorder and the enlisting of new subscribers to the magazines. Rajneesh instead went to *Gandhi Maidan* and when his followers later arrived at the venue they found Rajneesh seated on the stage as on the previous day, while Shastriji of Varanasi was delivering his understanding of the holy scriptures based on his extensive reading. Chouksey started recording the proceedings at the conference, but as Rajneesh was not included in the programme he was not invited to speak.

"That day in the evening a large crowd gathered in the Sinha Library ground to listen to Acharyashree. The audience was about one and a half time of that gathered in the Gandhi Maidan. This meeting continued the next day also both in the morning and the evening. Acharyashree won the hearts of the people of Patna with his revolutionary speech. People also took much interest in the meditation practices taught by Acharyashree. The new and old editions of both '*Jyoti Shikha*' and '*Yukrant*' were sold like hot cakes on the stands. People also bought the books written by Acharyashree with great interest." (*Bhed 2006, p.278*). (89)

In the words of Ageh Bharti: “Then, next day [March 31st] i.e. the last day of the conference got winded up. First day, after *Osho’s* talk it ended at about 9 pm. Second day, when *Osho* left, it ended. Third day, it did not even start. Really, from several points of view, it became a great historic event! Third day, attempts were made by us that *Osho* should address the public but Gandhi Maidan was booked by S.W.H.R.C. for three days. The organizers could permit us to hold our meeting. They refused when contacted. *Osho* spoke during the morning and evening sessions on the ground of Sinha Library. In the afternoon, He addressed the students of Khalsa College, Patna. Well, on the fourth day, Gandhi Maidan could be booked where *Osho* addressed the public. It was the biggest gathering that *Osho* addressed during that Patna journey.” (*Bharti 2007, p. 153*)

“In Patna *Osho* was with other religious teachers in 1969 attending a conference where he annoyed the other participants. So he had to leave the conference and he continued lecturing to his followers for three days in a library in Patna instead, *Sinha Library.*” (90)

Next to his participation in the *Second World Hindu Religion Conference* held in Patna in 1969 it seems that Rajneesh also attended a Hindu conference in Ahmedabad, Gujarat:

“Once I happened to stay in Allahabad. I was attending a Hindu world conference. Somebody by mistake had invited me thinking I was a Hindu. They found out, but it was too late. By that time I had disturbed everything that they were planning: how to convert the whole world into Hinduism.” *From Personality to Individuality #2*

It happened that after this conference a law suit was filed against Rajneesh in Gujarat High Court claiming that his unorthodox thinking had hurt the religious feelings of Hindus, and the news on the case had appeared in a Jabalpur daily paper, which had printed the report of Rajneesh’s blasphemy on its front page. During a public gathering in the *Shaheed Smarak Bhavan* auditorium in Jabalpur Rajneesh addressed the gathering and answered an ardent follower who inquired how he felt on the court’s case against him. Rajneesh answered: “I want to remind you about my return from Ahmedabad. Around 20.000 people in the gathering listened to my address. None of the audience was on his feet in anticipation of answer to his question. Whosoever wanted to answer, he could have done amicably. He should call for meetings, write articles in the newspapers, and speak against me. I am ready to discuss directly. Recently, the Shankaracharya of Puri had challenged that he wanted to discuss with me. I had accepted the challenge, but the next day he did not turn up at the conference. Now such situations are difficult to handle. I went there for two days hoping that if he came, direct discussion could be possible but the organisers had told that he would not come and that they would not let me speak there.” (*Bharti 2007, p. 116*)

“I would have loved not to be associated in any way with the word religion. The whole history of religion simply stinks. It is ugly, and it shows the degradation of man, his inhumanity, and all that is evil. And this is not about any one single religion, it is the same story repeated by all the religions of the world: man exploiting man in the name of God. I still feel uneasy being associated with the word religion. But there are a few problems: in life sometimes one has to choose things that one hates.

In my youth I was known in the university as an atheist, irreligious, against all moral systems. That was my stand, and that is still my stand. I have not changed even an inch; my position is exactly the same. But being known as an atheist, irreligious, amoral, became a problem. It was difficult to communicate with people, almost impossible to bridge any kind of relationship with people. In my communing with people, those words – atheist, irreligious,

amoral – functioned like impenetrable walls. I would have remained so – for me there was no problem – but I saw that it was impossible to spread my experience, to share...

And I was continually arguing on street corners, in the university, in the pan wallah's shop – anywhere that I could get hold of somebody. I would hammer religion and try to clean people completely of all this nonsense. But the total result was that I became like an island; nobody even wanted to talk with me, because even to say hello to me was dangerous: where would it lead? Finally I had to change my strategy..." *From Personality to Individuality #14; (Sarito 2000, p. 106)*

And the strategy of reaching out by talking of religious figures already well-known to his listeners proved beneficial.

"It took a few years for me to change my image in people's eyes. But people listen only to words, they don't understand meanings. People understand only what you say, they don't understand what is conveyed unsaid. So I used their own weapons against them! I commented on religious books and gave a meaning that was totally mine...

So this was the only way. When I started speaking on Jesus, Christian colleges and Christian theological institutes started inviting me to speak... That was the situation: I was prohibited from entering my own city's central temple, and they had the support of the police so that I should not be allowed in. So whenever there was a Hindu monk speaking inside, a policeman was on guard outside to prevent me coming in... But now the same temple started inviting me. Again the police was there – to prevent overcrowding! One officer who was still there said to me, "You are something! We were standing here to keep you out, now we are standing here because too much crowding is dangerous – the temple is old." It had balconies and at least five thousand people could sit inside. But when I used to speak there, nearabout fifteen thousand people would turn up. So people would go onto the balconies, which were normally never used. One day it became so serious that it was possible the balconies might fall down – so many people on the balconies, and it was such an old temple. Then naturally they had to arrange it so the next day only a certain number of people were to be allowed in." *From Personality to Individuality #14; (Sarito 2000, p. 106)*

The vocabulary may be the same and familiar to his listeners, but his own message may still be well hidden between the lines.

"And I found the way; it was very simple. I simply thought, "Use their words, use their language, use their scriptures. And if you are using somebody else's gun, that does not mean you cannot put your own cartridges in it. Let the gun be anybody's, the cartridges are mine! Because the real work is going to happen through the cartridges, not the gun. So what's the harm?"

And it was easy, very easy, because I could use Hindu words and play the same game; I could use Mohammedan words and play the same game; I could use Christian words and play the same game. Not only were these people coming to me, but Jaina monks, nuns, Hindu monks, Buddhist monks, Christian missionaries, priests – all kinds of people started coming to me... They started coming to me and asking me questions. I just had to be alert in the beginning to use their vocabulary, and just between the lines, between the words, to go on putting the real stuff in which I was interested." *From Personality to Individuality #14; (Sarito 2000, p. 106)*

Among his earliest followers the majority were Jains soon to be followed by Gandhians, both groups having their

specific ideology which could not evade being challenged:

“Because I was born into a certain Jaina religious group, they were the first people to surround me. When people started looking at me, asking me questions, feelings that sometimes had happened in me, the first ones were bound to be Jainas because they were my relatives, they were my neighbours. It was obvious they would be the first. Naturally their questions were concerned with Jainism, with Mahavira...

The second group that followed, which was certainly the closest group to the Jainas...Mahatma Gandhi had adopted a Jain doctrine of nonviolence, so all the Jainas became Gandhians, and all the Gandhians came close to the Jainas. At least on one point they were in agreement. So when Jainas were becoming alert that I am a dangerous man, Gandhians followed. Their great leaders – Vinoba Bhave wanted to meet me; Shankarrao Deo attended a meditation camp; Dada Dharmadhikari attended many meditation camps; Acharya Bhagwat attended many meditation camps. And because these were the thinkers of Gandhism, all over India Gandhians started becoming interested in me. Again I was surrounded by a certain group with a fixed ideology. The day I criticized Mahatma Gandhi...I was simply stating the facts, not even criticizing him. Somebody had asked, “What do you think about Mahatma Gandhi and his philosophy of nonviolence?”..I said that Mahatma Gandhi was simply a cunning politician.” *Hari-Om-Tat-Sat #18. (91)*

According to Osho’s own words his unorthodox approach and criticism of the Jain faith in the end had the result that he was expelled from the Jain community:

“There was a time I was surrounded by Jainas. Unfortunately I was born in a Jaina family, so naturally my first audience was of Jainas. They were immensely happy because I was saying things they had never thought about. I was interpreting their scriptures in a totally new way...Because of my interpretations they had a tremendous hope in me, that perhaps I may spread their religion to the whole world, take the message to the whole world. But they were unaware – they were my first audience – they were not aware what kind of man I am; I cannot support anything which my heart is not ready to support. So a few things I have supported in Jainism – people were very happy. But the moment I started telling about things which I cannot support, they were shocked. I have walked on their fingers. Just a small thing – which is so rational – and the Jaina community...their supreme command decided to expel me.” *The Great Pilgrimage: From Here to Here #16*

Next to the Jains and the Gandhians Acharya Rajneesh also reached out to the Sikhs and commented on their ten masters:

“I had talked about one small book, Japuji, and the Sikhs were immensely happy because no non-Sikh had ever bothered. And the meaning I gave to their small booklet they had never thought of. But when I said, after two years, in a meeting in their Golden Temple that, “I consider only Nanak to be enlightened; the remaining nine masters are just ordinary teachers,” they were ready to kill me. I said, “You can kill me, but you will be killing your eleventh master!” *The Path of the Mystic #27*

Before moving to Bombay in 1970 Acharya Rajneesh spoke on December 19th 1969 for the last time in Jabalpur on the *Jayanti* celebration of the great Jain saint *Taran Taran*. Finishing a meditation camp in the afternoon of December 12th, 1969, Rajneesh had left *Junagarh* by plane for Bombay where he stayed for some time invited by some of his friends:

“Before going to Junagarh and while returning, *Osho* stayed in Bombay on some friends’ request. Great music director Kalyanji, Anandji, their parents, the renowned playback singers in Indian films Mahendra Kapoor, Ms. Kamal Barot, Ms Kalyani Mitra, the renowned poet Indivar and about dozen of orchestral crew had a fervent request to *Osho* that they would like to give an orchestra programme at Gadarwara and Jabalpur in *Osho’s* honour. *Osho* agreed that when He returns from Junagarh, they may join Him by the same train from Bombay to Gadarwara, stay there the whole day, give their program at night and start next day for Jabalpur.” (*Bharti 2007, p. 163*)

They all left Bombay by the Bombay-Howrah Mail and finally the train reached Gadarwara where a warm welcome at the station was given before they headed for the house of Rajneesh’s family, about five kilometres from the railway station with flowers being spread in front of them right until they reached his house. In the evening the orchestra programme was arranged on the huge maidan in Gadarwara civil area, with all artists sitting on the stage in a straight line with their instruments and Rajneesh on a chair on the right side. It was said that never before and never since had such a big programme taken place in the small town of Gadarwara.

The following day they went by train to Jabalpur where on December 19, 1969, the birthday anniversary of *Taran Taran* was to be celebrated. Rajneesh had been invited as the chief guest long time ago and the programme was arranged in the biggest stadium of Jabalpur. They decided that Kalyanji’s orchestra would play a concert in the honour of Rajneesh which caused some natural initial confusion among the followers of *Taran Taran* about who was actually the main figure at the anniversary celebration, Rajneesh or *Taran Taran*?

On the day for the celebration people started coming very early for the event and the flow of people went on increasing. Soon the public was overflowing the whole place and tried to get inside the stadium which was already full. The presence of the well-known film artists had attracted thousands of also so-called intellectuals who, according to Ageh Bharti, never came to listen to Rajneesh (*Bharti 2007, p. 168*). Soon the crowd went uncontrolled with everyone wanting to come up front, and as a result the singers and musicians were unable to sing or recite anything and finally they had to leave the stage. Now even the stage began to shake and soon threatened to fall down. Still sitting on the *dais* Acharya Rajneesh was now taken from the stage and through a veranda he entered the big hall behind where already the musicians and women had gathered. The power supply now failed and the organizers asked Rajneesh and the film artists to return through the rear door of the hall that opened towards the road. They left by their cars, but not without having their cars stoned by the angry crowd and Rajneesh’s driver was slightly wounded. But all in all they got away safely from the mess and among people it was evident that the powerful mixture of *Taran Taran*, Acharya Rajneesh and the renowned film artists was too heavy a cocktail for the crowd to go unfettered.

Controversy was almost like a brand for Rajneesh when he attended these religious conferences with their well-defined orthodox crowds of devoted listeners, but also his intensive lecturing with its search for truth to an audience of more diversified and secular groups of people on his numerous travels, was constantly causing enmity and harassment from the authorities as well as from individual listeners.

2.7 Teaching and Traveling

Throughout his years of traveling, Rajneesh spoke to vast audiences consisting of up to fifty thousand people and also to small groups huddled in smoke filled rooms. He begins to address these gatherings in the open-air

maidans of India's major cities, and four times a year during the sixties he conducts intense ten-days meditation camps in secluded locations. During this phase of his work he was known as Acharya Rajneesh, and according to Urmila we see his affinity for speaking to an audience founded way back in his childhood years, and from Osho's words we sense the pure joy this communication has meant to him:

“Osho was talking on meditation and contemplation from his very early youth, 13-14 years onwards, to small groups of friends and listeners. After 10th grade, 18-19 years, Osho went to college in Jabalpur where he continued to address his audiences.” (92)

“For thirty-five years I have been continually speaking for no purpose. With this much speaking I could have become a president, a prime minister; there was no problem in it. With so much speaking I could have done anything. What have I gained?

But I was not out for gain in the first place – I enjoyed. This was my painting, this was my song, this was my poetry. Just those moments when I am speaking and I feel the communion happening, those moments when I see your eyes flare up, when I see that you have understood the point...they give me such tremendous joy that I cannot think anything can be added to it.” *From Ignorance to Innocence #23; (Sarito 2000, p. 117)*

The intensive journeys Acharya Rajneesh had to undertake to reach his growing number of listeners all over the subcontinent was to a high degree facilitated by the central location of Jabalpur in the heartland of Central India, and the railway lines running through Jabalpur were very favourable to his needs. We'll have to remember that in the 1940s long-distance trains were still making a halt in order that 1st and 2nd class passengers could eat at station restaurants, and a block of ice in a container was in those days used to cool the heat down in the 1st class compartments on the train. During the 1950s when Osho went ahead with his traveling, meals started being served on order in the compartments and train travel was generally greatly improved. In his early days he used to travel on 2nd class, but as his funds during the 1960s made it possible, he now changed to 1st class AC. Often his journeys had Bombay as destination leaving Jabalpur at 5.15 p.m. for the 18 hours journey.

The connection by East Indian Railway *UP* from Calcutta via Allahabad to Jabalpur had been effective since 1867, an important year in the commercial history of the province, as from now on trade concentrated on the railways with all important roads leading from the producing tracts towards the new railway stations. Jabalpur became a terminus and junction for the Great Indian Peninsula *DOWN* from Bombay (616 miles/986 km. Fare in 1884: 33 Rupee, 8 Anna). It was the earliest railway line undertaken in India, but not connected with Jabalpur until 1870, when in the presence of the Duke of Edinburgh and the Viceroy, the Earl of Mayo, for the inauguration celebration, from now on Jabalpur with its sprit new railway station became the place to change for the onward journey to Calcutta (793 miles via Allahabad). The bridge over the Narmada River near Jabalpur – from which the young Rajneesh was to jump so eagerly – was one of the largest works in the construction of the line, and placed at the junction of the two important railway systems of India Jabalpur was described as “it is by position, the Alexandria of the East and West of India”. (93)

Osho's first public speech was held already in 1953 at the eve of saint *Taran Taran's* Anniversary as we have heard, and in these early days when he was studying for his B.A. in Jabalpur he had already started his satsangs where eight to ten friends gathered around him. Later when he returned from Sagar to a position as lecturer in Jabalpur, the number of friends had gone up to twenty, including the principal *Adhaultiya, Jagmohan*

and *Roshanlal Bhikham Chand Jain*. This small group met on Tuesdays in the foul environment of *Bhaldarpura* with its dirty and smelly drains and plenty of mosquitoes in the air. Not being affected by the surrounding scene Rajneesh was sitting in his chair in front of his small house, dressed in his pure white *lungi-kurta* and addressing the few listeners around him, among them also *Sri Devaki Nandan*, who became so influenced by Rajneesh's speeches that he invited him to live as his guest in his large bungalow in Napier Town, one of the elite areas of Jabalpur. Similar to Wright Town Napier Town was a well-planned newer part of Jabalpur established in 1941 and Rajneesh was to stay in his bungalow from 1961 to 1968. In his house, *Yogesh Bhawan*, there was a large marbled hall where easily eighty to ninety people could sit together on the floor attending sermons and meditations, among them also the very first Western listeners: "Osho was in Jabalpur staying in Yogesh Bhawan, sharing a friend's bungalow with a nice garden. Adjacent to the drawing room you had a big hall full of racks, all around the walls. In the middle a wooden divan, *dagat*, on which he used to sit and read and meet people. Also meditations were carried out here. Bedroom was upstairs." (94)

"When Osho lived at Jabalpur, even then, sometimes one or two friends were seen from the western countries but in Mumbai their number went up." (*Bharti 2007, p. 276*)

The year before this facility was made available for his speaking Rajneesh had from 1960 on every Tuesday (*Osho Ek Phakkar Messiah* is mentioning Sunday for his later weekly meditation classes in *Yogesh Bhavan*) started lecturing in *Arya Samaj Mandir* situated near the pond *Sri Nath Talaiya* in Jabalpur. He had at that time already made his name known among the citizens of Jabalpur as he was writing a regular newspaper column titled *Atmachintan* – self contemplation. The readers of his columns in *Nav-Bharat* had gathered at small Tuesday-symposiums in the *Arya Samaj Mandir* and at this time the programmes for his lectures were to be found in the local newspapers at a regular basis informing also new listeners of the symposium schedule. One morning in 1960 *Shree Ghase Ram Samaiya*, head of the Jain Society in Jabalpur and owner of a leading cloth shop in Jabalpur *Peepal Wala*, had knocked on Rajneesh's door and told him that he used to read his columns in the newspaper *Nav-Bharat*. His son happened to be a student in Rajneesh's philosophy class and he had brought home the news that some of the professors in college used to turn up for Rajneesh's lectures sitting on the back benches and listening with keen interest. *Samiya* requested Rajneesh to address the Jain Society in Jabalpur at the eve of *Varni Jayanti* function to be arranged at the fountain of *Jawahargunj* at 9 a.m. Rajneesh agreed and after listening to the well-known speeches of the honoured Jain munies he gave his understanding of a truthful living and accordingly he was invited by *Rotary* (See photo) and *Lion's clubs* in Jabalpur as well as by office bearers of Jain societies from the neighbouring towns.

Ajeet Kumar Jain, first editor of *Yukrant*, has in an interview told his memories from these early meditation classes. "In 1961 I was a student and my age was only 19 years. I had heard his first sermon in Jain's *Paryushen* at *Hanuman Tal*. Still I remember that in his lecture Acharya Rajneesh said: "The people who go to temples, how much do they know about themselves? One who knows himself only he will know the real truth. Truth has to be sought inside only. If temples are not used as meditation centres, then one day also in India there shall be the same situation as in Soviet Russia."

His lecture was against the old traditions, scriptures and superstitions. He was hitting on the old pattern of society. He was awakening the masses. It impressed me too much and after some time I wrote him a letter and he immediately replied to it. He wrote a letter on 6th of May 1963 whose translation is as under:

“Oh Supreme being!

I have received your loving letter. You are passing through the pains of birth. You want peace, that is good. By reading Vivekanand, Gandhi Ji and Jain philosophy, you have yourself created anxiety and unrest in your mind. This knowledge is borrowed and of no use. When you are living at Jabalpur, why have you not met with me?”

I met Acharya Shree on 13th of August 1963 at his Napier Town residence. Without asking me anything he said, “Are you Ajeet Kumar, who wrote me the letter? I have been waiting for you.” Then he asked to my whereabouts and told me, “We arrange meditation class each Tuesday. Do come!” When I went there on Tuesday there were 25 to 30 persons. Acharya Shree talked for half an hour. Then he had answered the questions, which were asked him by the people. After that there had been the meditation and by doing it I felt much relaxation and peace.

When all people had left the hall, I folded the matting, bowed down to him and returned to my hostel. Next day when I met him again he asked “What is your problem?” I said, “You talk about soul, god and truth. But when I go inside I see only young and beautiful girls. In my dreams also there are only girls and sex. And this is not my problem only, it is the problem of all my friends also.” Then he talked about suppression and catharsis and gave the sutras of From Sex to Superconsciousness.

On next Tuesday when I went with my 15 to 20 youths to him, after the discourse and meditation he had separately and in details taught us on the subject of sex. All of my friends determined that we have to make special efforts to spread his non violent movement which is very beneficial to all. I used to report the minutes of Tuesday proceedings in local newspapers, and I had also maintained a register where every person who had attained the meeting was requested to write his name and full address and to intimate the message of meditation classes to others also, who are interested in meditation class. With these efforts on the next Tuesday the number of meditators had increased and doubled in numbers.

With our continuous efforts of two or three months the gathering had increased up to 500 people. Then like in Bombay, Jeevan Jagriti Kendra had come into existence. Friends of Jeevan Jagriti Kendra in Bombay had presented us with a loud speaker. Then with the permission of Acharya Shree, his discourses were arranged in *Shaheed Smarak Hall*. The rent of the hall is Rs. 30/- which was collected by taking donations. Press reporters were also invited in that meeting. Then every month a series of his lectures on different topics at *Shaheed Smarak* had started. The gathering had also increased from 500 to 2000 and later on his fragrance had spread and various social and educational institutions such as Lions, Rotary, Sindhi Samaj, colleges and other universities had also starting inviting him to lecture. Some of the topics of his lectures were: *The Contribution of Women in the Civilization, Love and Marriage, Religion and Science, Youth and Sex Education and Karl Marx and Gandhi etc.* (95)

So slowly more people had started coming for his evening lectures at his house in Napier Town where the attendance gradually increased to more than twenty and later on to fifty or sixty people. Many of the listeners were his former friends from the earlier *Arya Samaj* symposiums who now started attending his Sunday lectures at 8 p.m. in *Yogesh Bhavan*, Napier Town, on a regular basis. But soon the number of participants increased beyond the capacity of the hall, and the symposiums had to be shifted to the auditorium of *Shaheed Smarak Bhavan* (The Martyrs' Memorial Hall) at *Gol Bazar* where up to 1000 listeners could attend his lectures. And in the beginning of the 1960s Rajneesh was called to address audiences by *Lions Rotary* clubs, *Sindhi Samaj* and other social and educational institutions in Jabalpur. (96)

In 1960 an invitation took him to Bombay where he was to lecture continuously the next years before he finally settled in the metropolis in 1970. Acharya Rajneesh had in Jabalpur made a speech at a Jain fair held in *Pisanhari Madhaiya*, when afterwards *Chiranjilal Badjatya* who was the General Manager of *Jamuna Lal Bajaj* happened to be very influenced by what he had just heard in Rajneesh's speech, and he went to see Rajneesh when he was just about to leave the fair by car for his residence. They both sat down on a blanket and *Chiranjilal* praised Rajneesh for his truthful way of addressing fundamental questions for common people, and he persistently asked him to come to Bombay and speak on the occasion of *Mahavir Jayanti*. Mentioning that he knew nobody in Bombay, *Chiranjilal* assured Rajneesh that he didn't have to worry and that everything would be taken care of, including all arrangements, contacts and railway tickets. Before they parted Rajneesh had agreed to come to Bombay to speak and *Chiranjilal* promised to meet him at the railway station on his arrival in Bombay. (97)

"The first time I spoke in Bombay was on Mahavira's birthday. At least twenty thousand Jainas were present...I had come for the first time to this city. The man who invited me was a very rare man, rare in the sense that there was not a single important person in India who was not respectful towards that old man. And the reason was that that old man...his name was Chiranjilal Badjate and he was the manager for Jamnalal Bajaj. Jamnalal Bajaj had invited Mahatma Gandhi from Sabarmati, Gujarat to his own place in Wardha, and had made a beautiful ashram for him there...He was the man who invited me to Bombay. I had spoken at a Jaina conference, and as I came down from the stage – it was a cold night, he was covering himself with a blanket – he threw the blanket on the ground, took hold of me and asked me to sit down, just to sit down for five minutes with him...He said, "I am inviting you to Bombay for a conference, and you cannot say no." Tears were in his eyes; he said, "In my whole life I have heard all the great orators of this country, but I have never felt such deep harmony as I have felt with you, although what you were saying was against my conditioning. I am Mahatma Gandhi's follower. I am the manager for Jamnalal, and I have lived my whole life according to Mahatma Gandhi's principles – and you were speaking against them. But still somehow I felt you are right and I have been wrong." *The Rajneesh Upanishad* #13

At the fixed date Rajneesh arrived at the venue in Bombay and found that 25-30.000 listeners had gathered for the event. The first speaker was the famous Jain saint *Chitra Bhanu Ji* who stood up and made a speech full of tales of the many miracles happening in Mahavir's childhood. As some of the devotees present started clapping when the speech was finished, Rajneesh stood up and strongly questioned the miracles laid out by *Chitra Bhanu*. In the words of Gyan Bhed: "Mahavir had explored truth and therefore truth is considered religion in Jainism. The saint who preaches untruth can never be religious. I have come to you to speak the truth. Though truth is unpleasant to the ears and it causes enmity, but an explorer of truth never cares for it. Your Chitrabhanu Ji Maharaj is a liar and cheat. He wants to cheat you and tempt your egotism. This is not the path of truth. He says that Mahavir did not sweat and his sweet smell spread all around up to miles. These are poetic languages. The fragrance of his personality was felt all over the country and it is still so, but it does not mean that he did not sweat. Sweating is a natural system to expel poison from within the body. If it stops, the flow of life will stop." (*Bhed 2006, p. 182*)

Rajneesh continued his speech and gave a few of his unorthodox clues to the nature of fear and consciousness: "I want to give you tips of fearlessness. Don't fear life. Accept it as a challenge. Don't run away from life. Just wake up. Mahavir had been talking of this fearlessness only. But people like Chitrabhanu don't want you to wake

up because then they can't drive you like sheep. They want you always to fear from sin, hell and life whereas I want to tell you that unconsciousness is the biggest sin and the worst hell. This life is a boon of nature and not a curse. Enlightenment is the nature of life and it is meaningful only if it continues. Once you understand the meaning of life, you won't need to fear death and then death will become the doorway to the next life for you. The deeper you understand it, the sooner you will be free from the fear of death. The only aim of life is to attain the optimum of consciousness...Perhaps Muni Maharaj shall argue that it was written in his scriptures. But I tell you such scriptures were written by munies like Chitra Bhanu Ji. He wants to spread superstition and to extract the belief of the Jain society. The real scripture is Mahavir Vani who remained in silence. The enlightened Sidhas had experienced and understood that silence through telegraphic communication and in this way the real scripture came into existence...Mahavir had been seeking the truth. He was a true seeker. For this very reason in Jain religion, the true religion is truth only. And a muni who speaks false cannot be a religious man. I have come to tell nothing but the truth. Truth is very bitter and it creates enmity. But the true seekers never care about the result." (*Bhed 2006, p. 182*). (98)

As some influential industrialists and plutocrats of Bombay had missed their opportunity of listening to Rajneesh at this first speech on *Mahavir Jayanti*, some of them because they naturally had to attend to their daily business, *Badjatya* soon arranged for one more meeting on the third day of Rajneesh's stay in Bombay, now in an air conditioned hall of the *Juhu Hotel* at *Juhu Beach* in the northern outskirts of Bombay, a place that Rajneesh was to return to again and again in the following years. It was to *Juhu* that Gandhi had been taken after his – last – release from jail in May 1944 due to his grave physical condition, and following the death of his beloved *Kasturba* who had died in prison earlier that year.

For this occasion in 1960 with Acharya Rajneesh speaking, dignitaries from Bombay and Gujarat were invited, along with some important figures of the Jain sect who had come to attend the *Mahavir Jayanti* celebration from places like Poona, Ahmedabad, Baroda, Junagarh and other provinces. This time *Sri Badjatya* had invited *Sri Jamuna Lal Bajaj* from *Wardha*, the presence of whom is said to have caused quite an increase in the number of people attending the meeting and accordingly the hall was packed when Rajneesh started his one and a half hour long speech on 'Exploring Truth' with the words:

"Dear Pious Souls! (*Pujya Atman*). The question 'What is truth' is very like as a fish asking 'where is the ocean'. A fish is born in the ocean and spends all its life wandering here and there in the ocean itself. Probably this is why it is away from the knowledge of ocean. It is more difficult to know a thing which is very close to you than to know a thing which is away from you. This is the greatest problem with us. There must be some distance, some gap to explore, but there is no gap between truth and us. We can't explore what we are." (*Bhed 2006, p. 183*)

Chiranjilal Badjatya was himself present at the meeting sitting in an armchair by the side of the stage although he was not quite well, and he had missed also the first entire speech by Rajneesh due to his bad health. The audience in the hall was clapping their hands vibrantly when Rajneesh had finished his speech, and *Archarya Rajneesh ki Jai* was shouted from the listeners. In what was soon to become a common pattern, the next morning 30-40 people from the Jain societies in various cities in Maharashtra and Gujarat had come to see Rajneesh and invite him to some adoration speech series to be held at their places.

Seth Govind Das, the senior Hindi author, had one time in 1964 or 1965 invited Rajneesh to his residence *Gokul*

Das Palace as he turned out to be rather impressed by their previous meetings and the meditation practices he had learned from Rajneesh. The reason behind their meeting this time was the grief and hopelessness felt by a mentally disturbed *Govind Das* upon the suicide of his beloved son *Jagmohan Das*, the deputy minister in the *Dwarka Prasad Cabinet* in Madhya Pradesh. His death was a deep shock to *Govind Das*, himself being a M.P. elected in Jabalpur. He consulted *Shankaracharya* and several Jain saints and they all advised him to perform rituals and recite the *Geeta* every day.

It was not until one of his friends *Mr. Baredia* introduced him to Rajneesh, whom he had already seen at the residence of the Indian Prime Minister *Sri Lal Bahadur Shastri*, that some breakthrough happened to the grief *Govind Das* was carrying deep inside himself. At their meeting he was crying deeply beating his chest, when Rajneesh after a while made him calm down and told him a story related to his present condition:

“Gautam Buddha was once walking in a village garden along with some ‘*Bhikshus*’. Suddenly a woman along with some villagers came to him with the dead body of her only son and said, “You are a God. Please bring my son back to life. My husband has died a year ago. How will I be able to bear the agony of my son’s death now? Buddha said – “I will bring your son back to life, but there is a condition. Bring me a few grain of mustard from a house where no death has ever occurred.” That mad grief stroked woman went from door to door asking for it. Everywhere she got the same reply. “What to talk of few grains, you can take a bucket of mustered, but the problem is that there have been death of either uncle, aunt, grandfather or brother in the family. Thus she moved the whole village and as soon as she realised the essentiality of death, she fell in Buddha’s feet and converted into a ‘*Bhikshunee*’. She forgot the agony of her son’s death.” (*Bhed 2006, p. 206*)

From Rajneesh *Govind Das* received the advice to meditate and to be an unattached witness to whatever was happening around him, and at his home in *Gokul Das Palace* programmes were from now on organised for Rajneesh’s meditations and lecturing. A ten days series was named *Jeevan Mratya* (Life & Death) later to be published in a booklet, and the gist of the series was written by Seth Govind Das in an article *Ek Tarun Jain Chintak Se Mulakat* (An unique Meeting with a young Jain Thinker) and published in the leading Hindi weekly magazine *Dharm Yug*. From now on he used to stay in for Rajneesh’s weekly lectures and meditations. With him he brought his stenographer who used to take down the entire question-and-answer session in shorthand later to be published in an article also in *Dharm Yug* but now in Seth Govind Das’ own name. When the devotees of Rajneesh informed him on this matter, Rajneesh said, “**He is spreading my ideas and teachings and doing my work. It is meaningless to think whether it is published in his name or in any other name.**” The spreading of his message is all that matters, be it in his way or in any other way. (99)

Further Seth Govind Das introduced Rajneesh to other M.P.’s in the state including *Mangaldas Pakwasaji*, the governor of Madhya Pradesh, who also picked up some meditation practices himself and even introduced a scheme to teach meditation to the inmate prisoners. Rajneesh was later allowed by *Mangaldas Pakvasa* to visit the central state prison of Madhya Pradesh located in Jabalpur and containing 3000 rather diehard prisoners. He used to go there on Sundays, and Rajneesh soon realized that most prisoners were longing to get out of prison and practice whatever they had learned while being detained behind the walls. In one of his addresses to the prisoners Rajneesh is telling them his own understanding of freedom:

“**Brethren! Do not be under the delusion that you alone are in fetters; those outside this prison, who are**

apparently free, are also in chains, though their shackles are of a different kind. Their desires are their chains; their ignorance is their imprisonment. Man's bondage is of man's own making. Man himself labours at making the walls and bars for his prison. Though what I say may surprise you, the truth is that most of us spend our lives creating prison-houses for ourselves...

I appeal to you: if you fall in love, let it be with God! And if you must be in bonds, let the bonds be of the limitless firmament! And if you must be in a prison-house let nothing less than the cosmos be your jail! And if you must confine yourself to any limits, let these be the frontiers of freedom! And if you must seek manacles, then seek the ties of love, because love means freedom absolute!" *From Darkness to Light #4; (100)*

Debate and controversy

The lecturing of Acharya Rajneesh was in no way without harassment from the authorities and individual listeners in his audiences, and his constant hammering on vested interests and traditional religious practices was over and over again leading to intimidations and controversies, not to mention violent reactions from the gathered crowds and even life threatening situations.

"There was a time for thirty years when I was traveling alone around India, not even a single person with me, facing hostile crowds of thousands of people. But I have never felt insecure for the simple reason that if I am saying the truth, how long can you remain hostile?" *The Last Testament, vol.2 #7*

"For three weeks out of a month I was sitting on trains. One morning I would be in Bombay, the next morning I would be in Calcutta, the next day in Amritsar, and the following day in Ludhiana or Delhi. The whole country was the field for my operations. Everywhere, therefore, wherever I went, controversies naturally grew in abundance, because if you do something actively a reaction is bound to be there. Action and reaction are born simultaneously." *Dimensions Beyond the Known #6*

"The European parliament has a resolution now to ban me collectively, rather than separately, so all European countries who are members of the parliament automatically become closed.

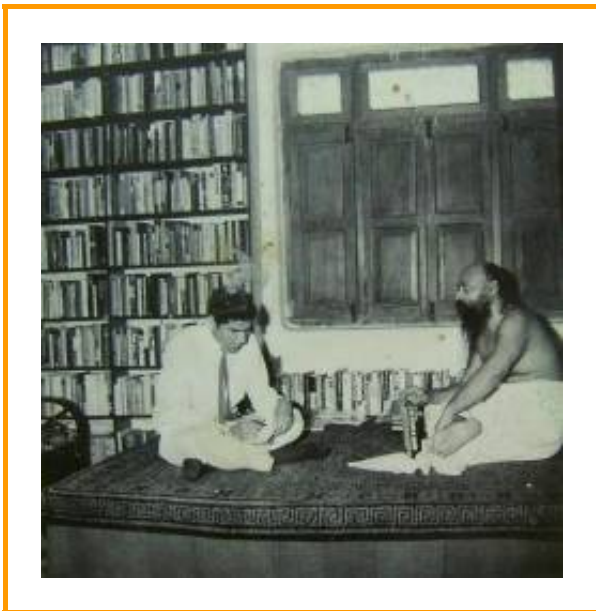
The same situation was happening in India. At the stations my train would be delayed for two hours because there were people who did not want me to get down at their city, and were forcing the train to take me back. I would be speaking in an Indian city, and the electricity would be cut off. And this was happening so often, again and again, that it could not be just accidental. The fifty thousand people would be sitting in darkness for half an hour, one hour, and the electricity wouldn't come on. And finally I would have to inform them, "Now it is pointless – you please go home. I will stay a little longer in the city so you will not miss any lecture of the series." And as the people were leaving, as I was leaving, the electricity would come on." *Beyond Psychology (Talks in Uruguay) #23*

"Once it happened in Baroda. I was talking to a big crowd. Somebody sitting just in the front row became so disturbed by what I was saying, he went out of control; he lost his senses. He threw one of his shoes at me. At that moment I remembered that I used to play volleyball when I was a student, so I caught hold of his shoe in the air and asked him for the other one. He was at a loss! If you want to present something to me..." He waited. I said, "Why are you waiting? Throw the other one too, because this way neither will I be able to use the shoe nor will you be able to use it. And I am not going to return it, because evil should be returned for evil! So you please give the other one too."

He was so shocked because he could not believe it. First, what he had done he could not believe – he was a

very good man, a scholar, a well-known Sanskrit scholar, a pundit. He was not expected to behave like that, but it had happened – people are so unconscious...I was not angry, I enjoyed the scene. In fact, it was something so beautiful that many people who had fallen asleep were suddenly awakened! I was thinking on the way that it is a good idea, that I should plant a few of my people so that once in a while they can throw a shoe and all the sleepers will wake up. At least for a few moments they will remain alert, because something is happening! I am thankful to you.” For years he went on writing to me, “Please forgive me! Unless you forgive me I will go on writing.” *The Dhammapada: The Way of the Buddha, vol. 11 #9; (Sarito 2000, p. 105)*

Gyan Bhed is rendering the same episode with the throwing of a shoe against Acharya Rajneesh and he continues in his account from this meeting in Baroda: “When the audience became silent Acharyashree again said, “The truth that I am unveiling can anger people even to throw a bomb on me or to shoot me down because it is the same society where Socrates and Meera were poisoned, Jesus was hanged on the cross and Sarmad’s and Mansoor’s heads were chopped off. It is not a new thing, but if you feel that we have become more civilized, the proper way is that whoever has any disagreement to me, statement should come up to the stage and talk to me logically. I am even ready for an open debate. I only say that we should think over whatever is written in the holy books. These holy books are only the collection of the preaching of those who have experienced truth and have seen the self (soul). Those who have collected them have recorded them according to their own wits. Even the preaching of Buddha and Mahavir had been recorded after a long time on the basis of remembrance only. I am only dusting the holy books after experiencing the truth. If you want to attain truth, you yourself have to explore. The paths explored by others are not at all useful for you as the water drunk by me can never quench your thirst. There is no highway to truth. You have to determine you own path as the birds do when they fly in the open sky...” (*Bhed 2006, p. 266*)



9. With Ajeet Kumar in library-cum-sitting room.



10. Sushma Sahitya Mandir Hindi bookshop at Jadeharganj Market.

Acharya Rajneesh was occasionally invited to enter into open debate with well-known scholars, priests and pundits where his scathing tongue and logical points had their impact on the other participants in the debate. Vedant Joshi mentions an early illustration of this when Rajneesh gave a speech at the annual Teachers’ Day at *D.N. Jain High School* in Jabalpur where his disrespectful remarks on *S. Radhakrishnan*, the former president of India, were shocking the audience:

“It happened once that I was speaking in a conference with Chandan Muni, a Jaina monk who was very much respected among the Jainas. He spoke first, and he talked about the self, the realization of self, and the blissfulness of self. I was sitting by his side, watching the man. All those words were empty; there was no support from his experience. I could see in his eyes, there was no depth... And it happened within two years. He was in contact with me – letters, learning meditation, doing meditation – and after two years he dropped out of the Jaina community. He was so well respected, and the Jaina community is very rich...and he dropped out. He came to meet me. I could not believe it. When he came to my house and said, “I am Chandan Muni,” I said, “You have changed so much!” He said, “To be free of a prison, to be free of borrowed knowledge has been such a great relief that I have again become young” – and he was seventy years old. He said, “Now I am ready to do whatever you want. I have risked everything; I was rich, I renounced that to become a Jaina monk. Now I have renounced Jainism, the monkhood, just to be nobody so that I can have a total freedom to experiment.” *Socrates Poisoned Again After 25 Centuries (Talks in Greece) #27; (Sarito 2000, p. 114)*

Debating was to Rajneesh a constant game and a way for him to burn the *Rajas* (passion). From his very childhood and up to the time when he took the M.A. degree he had been living in darkness just being a witness. He could attain Buddhahood like Lao Tse and Meher Baba only by practising darkness (*Tamas*). His *Rajas* started when he took up teaching and addressed crores of people in meetings and assemblies when touring the whole of India. (*Bhed 2006, p. 217*)

“During the period of inactivity I practically did not speak at all – or, I spoke but little. If questioned repeatedly, I would reply briefly. During the period of activity, I went on speaking even if uncalled for and uninvited. I went myself to people just to speak, and my language was full of fire. Now people come to me and ask why I am not now speaking in this same fiery language that used to stop one’s very heartbeats even.

In those days, there was fire in my language. This fire was not mine. It came out of the rajas guna. That was only one method for burning out the fire of the rajas guna. It must burn in full ferocity so that it can turn to ashes quickly. The milder the fire, the longer it takes to burn out. It was, therefore, a process of total burning out for the purpose of a speedier reduction to ashes. Now that fire is quenched.” *Dimensions Beyond the Known #6*

Hardship of Traveling

In Osho’s own words a colourful description can be found of the hassles and tortures to his health during his intensive travels on trains and what not in his reaching out to new audiences throughout the subcontinent to share what he had found.

“Just think of me – wandering in India for years, and in return getting stones, shoes, and knives thrown at me. And you don’t know Indian railways, waiting rooms; you don’t know the way Indians live. It is unhygienic, ugly, but they are accustomed to it. I had suffered for those thirty years as much – perhaps more – than Jesus suffered on the cross. To be on the cross is a question only of a few hours. To be assassinated is even quicker. But to be a wandering master in India is no joke.

I was the healthiest person you could find. Before I started these journeys, knowing perfectly well my health was going to be destroyed...I had to eat all kinds of food, and in India the food pattern changes just within a few miles. I had to live with dirt, uncleanliness, and I had to be ready for all these rewards – stones, shoes, knives being thrown at me. And India is a vast country, almost a continent – I was always on the train.

There are places which take forty-eight hours to reach by the train. And aeroplanes reach only to a few capital cities. If you want to reach the people you have to go in a train. And if you want to enter the very central parts of the country, you have to use even worse trains. Of course, I went on and on destroying my health, knowing perfectly well what I was doing.

But what I had found I wanted at any cost – at the cost of my life – to share with a few people, to make them afire. My body may die in the effort, but I have made a few other bodies lighted with the same flame, and they will go on spreading the fire around the earth.” *From the False to the Truth (Talks in America) #24; (Sarito 2000, p. 102)*

“Traveling all over the country, while I was preparing for my people, I was studying all kinds of people – neurotic, psychotic, all kinds of people spiritual, material.” *The Secret #10*

We may be surprised to hear how addicted Rajneesh had become to the noise of trains and shouting people, and that tape recordings of this whole mess helped him to fall asleep at night.

“When I used to travel in India for many years continually, I was almost always on the train, on the plane, in the car, just traveling, moving. The train was the only place for me to rest. Once I got out of the train there was no possibility of rest – five, six meetings per day, colleges, universities, conferences, friends, journalists, press conferences. It was impossible. The only place for me to rest was the railway train. After twenty years continually traveling I could not sleep because the whole noise of the train and its wheels and the people coming and going and railway stations and hawkers and people shouting and all that – was missing. You will be surprised to know that I had to record it on a tape recorder, so when I go to bed they will put on the tape recorder and just listening to it I will go into a perfect sleep. Then they will remove the tape recorder. Otherwise it was difficult, I will toss and turn. Twenty years is a long time, and it became such a habit.” (*Urmila 2007, p. 146*)

Many stories are told on Rajneesh’s experiences over the years on his travels by train. As punctuality is not a too common feature for the arrival of trains, he once gave his compliments to some driver as the train had arrived exactly on time. Only to be told by the driver that the train was exactly 24 hours late. It was yesterday’s train! The delays of the trains were declared in instalments of few hours, which would keep people more calm and quiet, not knowing that these continuous announcements would eventually sum up to say forty-eight hours. When told this tactic Rajneesh once responded to a stationmaster:

“I said, “I can understand your great compassion; otherwise there would be many heart attacks, heart failures...if you start declaring it exactly right.” I have seen trains coming sixty hours late and I have been sitting on the platform for sixty hours, but it was always “two hours more...two hours more.” It can happen only in this country, which has learned to live patiently – nobody bothers. People accept it as if it is determined by fate; you cannot do anything about it.” (*Urmila 2007, p. 147*)

When changing trains on their journey from Jabalpur to Patna in March 1969 Ageh Bharti told Rajneesh that the coolie who had brought the luggage from some other platform would get hurt as he was not being paid yet.

“Osho replied with a smile in His most usual manner, ‘*His number is 389. I keep traveling frequently, he will come across some day, and I will pay him.*’ It was very amazing to recollect Osho did not miss to note the coolie’s number even in that busy platform.” (*Bharti 2007, p. 140*)

Concerning his traveling gear it looks like Rajneesh had made another choice preferring, when he was touring, a suitcase to the ordinary holdall for his bedding gear in which a pillow, *razai*, blankets and cotton bed sheets could be stored.

“He took out His bedsheet from the suitcase and made out His bed. I helped Him in doing so. (He used to carry two big size suitcases. One of which was for His bedding which included bedsheets, ‘chaddars’ to cover the body and two pillows). Then He laid down on His right side with His right hand in between the two pillows, right leg straight with left one over the right slightly bent.” (*Bharti 2007, p. 141*)

“While travelling, Osho used to carry a big suitcase in which he used to keep his clothes and two pillows. With this, he also used to carry a thermos, filled with sweet-lime juice, and instead of water, he liked to drink soda. He also used to carry a Samsonite briefcase in his hand...Osho liked Germany made ‘4711 Ice Eau De Cologne’ very much. It was rarely available in India. I enquired about it in Chennai and was very happy to find it there. I bought whatever 8-10 bottles of ‘4711 Ice Eau De Cologne’ and gave to Osho. He was very happy and kept all the bottles carefully in the bag.” (*Laheru 2012, p. 33 & 39*)

“Laxmi recalls Osho’s sensitivity. He always carried two pillows, linen and a blanket during journeys. Osho used oil in his hair and it rubbed on the linen, especially pillow covers were oily. However as cotton wool is recycled, Laxmi decided to redo Osho’s pillows. The used cotton wool in the pillows was indeed soft, it had absorbed oil. However Laxmi decided to retain old cotton. Six new pillows stuffed with new cotton wool were ordered. That night Osho’s bed had new pillows. Next morning Osho told her that the pillows were good, however the cotton was fresh and the old cotton pillows may be disposed off. This sensitivity amazed Laxmi.” (*Laxmi 2002*)

Laxmi had begun to accompany Osho for the lecture tours outside Bombay also, and she noticed that the accommodation provided for Osho was often inadequate. The rich were miserly and mostly accommodation was not up to the mark. Laxmi started guiding his hosts on his health and sensitivity to smells, and she gave instruction for his diet and things to be avoided due to his diabetes including tempting sweets.

Laheerubhai remembers: “When Osho travelled in the car, he liked to sit in silence on the backseat of the car, but in the beginning days 2-3 friends used to sit with him. Osho used to get tired after the meetings and after that talking with people in the car was taking too much strain. Therefore, I had to stop people from sitting with him in the car. So those people used to be angry with me.” (*Laheru 2012, p. 25*)

“I am in the train, four persons board the train. They are sitting in the room; they are talking. So many people talked with me in the train that when I reach where I am supposed to talk, I had a sore throat due to these people. One has to talk louder in train. And they got facility that they are talking for eight to ten hours. Howsoever I asked them to leave me, excuse me! But they are lovers, they say, we do not want to leave you.”
Tao Upanishad. Part 5, #52

Ageh Bharti’s memories from another journey to Ludhiana give us an impression of the hardship to be endured: “He allowed me a lot of His proximity. I got the golden opportunity to accompany Him on several of His itinerary. Now about Ludhiana Journey, Osho and I left Jabalpur by Bombay-Howrah mail train in the afternoon of August 1, 1969. We have to board another train at Allahabad. Jabalpur to Allahabad is only six hours journey, but our train ran behind the schedule.

We reached Allahabad at night but missed the connecting train – ‘Upper India’. *Osho* had reserved berth in the A.C. first coach of that train. Now, we had to wait for another train, the ‘Toofan Express’. This means five hours wait. We went to the upper class waiting room of station on the first floor. *Osho* took seat on one chair and stretched His legs on the other. Another chair lied [lay] vacant just opposite Him. I do not like the Idea of sitting on a chair just opposite and so close to Him. However, when He asked me to do so, there was no way left...

At about 4.30 a.m., I went upstairs to the waiting room again. There the attendant told me that He (*Osho*) called for a coolie and has left for the platform only few minutes before. I got stunned. ‘My God, *Osho* has to take care not only of His own luggage but also mine.’ I ran fast down the steps towards the platform...

‘Toofan Express’ chugged out. *Osho* was in a first class coach, because there was no A.C. coach in the train. I occupied a two-tier compartment. I had a berth to sleep but I was unable to sleep. The thought kept me constantly haunting that *Osho* could not get proper rest the whole night in the waiting room and how He had to keep awake the whole day. (In India, in the first class compartments, berths are meant for sitting between 6.00 a.m. and 9.00 p.m.) Only to verify this, I went to see *Osho* at several stations and really, I found Him sitting. It hurt me to see how troublesome and difficult those journeys are for *Osho*...

We reached Ludhiana railwaystation at 4.45 a.m. *Osho* received a grand welcome at the platform by a large number of friends. Some paid their obeisance at His feet; some gave a casual hug for a while. Friends presented garlands and bouquet in a long series. Meanwhile, a tall handsome man after meeting *Osho*, came to me, took my hand and kissed. I learnt later that he was Mr. Kapil. (He [Mr. Kapil Mohan Chandok] became the host of *Osho* during the successive visits to Ludhiana.)” (*Bharti 2007, p. 54*)

“*Osho* had His unique way of bading friends. When the train moved, He used to stand at the coach gate for a while, and return to the berth after nodding His head with a smile.” (*Bharti 2007, p. 139*)

Going by plane was not an option, but now and then he was using other means of transportation than trains: “I used to go to take meditation camps in Udaipur. It was a long journey from the place I used to live, Jabalpur. Thirty-six hours, because there was no plane at that time. In Jabalpur, there was an airport, but it was a military airport, and they were not allowed to open it for the public. Now it is opened.” *God is Dead, Now Zen is the only Living Truth #2*

“It happened I was traveling from Bombay to Calcutta. It was a long journey, but I enjoyed trains rather than airplanes because that was the only time I could rest. From Bombay to Calcutta it takes forty-eight hours by train, the fastest train. So I was hoping to just relax and enjoy for forty-eight hours, because once I entered Calcutta there would be at least five meetings a day, and there was not going to be any rest.” *From Death to Deathlessness #27*

It may be added, that when visiting Calcutta Acharya Rajneesh used to stay in the house of *Indu Jain*, who was married to one of India’s wealthiest industrialists, and she had a room in her house ready for him. She had been a devotee of Rajneesh since long and was an avid reader of his books. (*Allanach 2010, p. 243*)

“Have you ever ridden on a camel? Then you will know. I have suffered much, because in India in the desert of Rajasthan, the camel is the only way to go from one place to another. Sitting on a camel for a few hours, one starts believing that hell is real.” *From the False to the Truth #15*

“There is only one picture, which they go on publishing all over the world, in which I am riding on a Kashmiri

horse. It is just a picture; I was not really riding. But because the photographer wanted me to be photographed on a horse, and I loved the man – the photographer, I mean – I could not say no to him. He had brought the horse and all his equipment, so I said okay. I just sat on the horse, and you can even see from the picture that my smile was not true. It is the smile when a photographer says, “Smile please!” *Glimpses of a Golden Childhood #10*

Repeatedly he went back home to Jabalpur to find a space for himself, to recover in between his traveling and to be alone for a while. Jabalpur was his mountain for recovering, and when the multitude started coming there, he had to leave that place also. Not only physical hardship, but also mental burdens had to be managed, and over time these travels became less and less meaningful as the lectures had to be repetitive for all newcomers arriving for their first time, as in those days he was not addressing the same group of listeners. So his meeting ever new crowds of people, where he had to start from the very beginning with his message, now began to burden him and he started longing for a place to settle more permanently where he could address an audience of reappearing listeners on still higher levels of consciousness. In his own words:

“I kept on traveling throughout the country. As much as I traveled in those ten to fifteen years, no one would travel even in two or three lives. As much as I spoke during those ten to fifteen years would ordinarily require ten to fifteen lives. From morning until night I was on the move, traveling everywhere.

It was impossible to get even a single moment alone. I had to go back again and again to my place where I used to live in Jabalpur and kept myself absolutely alone. Jabalpur was very unfortunate. I would go around the country and everywhere I would meet people – but not in Jabalpur. That was my mountain. And when I would come to Bombay, or to Delhi, or to Poona, people would ask me why I unnecessarily traveled so much back to Jabalpur again and again. Fifteen, twenty days...and I would have to go back to Jabalpur for three or four days, and then I would start again...It was unnecessary. I could have gone from Poona to Bombay, from Bombay to Delhi, from Delhi to Amritsar, from Amritsar to Srinagar. Why should I first go to Jabalpur and then again after a few days?

Jabalpur was my mountain. There I kept myself absolutely alone. When it became impossible to be alone even there and the multitude started coming there, then I had to leave that place.” (*Urmila 2007, p. 146*)

“If I see people silently sitting, attentive, drinking in every single word, focused, meditative, I can say far higher things; far more complicated things can be explained to them.

But if no friends are sitting in front of me, I always have to begin from ABC. Then the plane can never take off; then the plane has to function like a bus. You can use a plane like a bus – but it can take off only when it gains speed; a certain situation is needed for it to gain speed.

I used to talk to millions of people in India; then I had to stop. I was talking to thousands – in a single meeting, fifty thousand people. I traveled around that country for fifteen years, from one corner to another corner. I simply became tired of the whole thing, because each day I would have to start from ABC. It was always ABC, ABC, ABC, and it became absolutely clear that I would never be able to reach XYZ. I had to stop traveling.” *The Book of Wisdom #6; (Sarito 2000, p. 116)*

“The patience of a Master must be phenomenal. How must it be to speak to people day after day and to know that they do not understand? To see on their faces that they are daydreaming and can only understand one percent of what is said; and yet to keep trying to tell them. Osho has been speaking for thirty years. He used to

give five discourses a day.” (Shunyo 1991, p. 34)

“Six weeks later [in the late 60s] Osho returned to Mumbai for three days. Overjoyed Laxmi ran around offering tea and snacks to visitors. During this period Osho spoke extempore. His discourses were fired with radicalism, combat and powerful. His oration were lucid, full of poetry and spontaneous and the command on Hindi language unparallel and remarkable. He spoke on love, sex to super consciousness, education, woman [and] the social structure of the society.” (Laxmi 2002)

“Osho has already resigned from the university as a professor. He is travelling around India conducting meditation camps and giving public discourses on open grounds to fifteen to twenty people at a time. He is very fiery. He is roaring fearlessly like a lion, uprooting everything traditional in India. Bombay has become His main centre of work, though He is still staying in Jabalpur. On many occasions He is travelling by train from Jabalpur to Bombay and staying there as a guest in some friend’s home till He gets connecting flights for His destination. He is travelling the same way while going back to Jabalpur. Bombay friends are fortunate to meet Him very often.” (Jyoti 1994 #7)

Household

While Osho was staying in Jabalpur it was soon arranged that his cousin Kranti, her brother Arvind Kumar and also *Ajeet Kumar* all were to work as his personal assistants. *Kranti* was his housekeeper and caretaker, while his cousin and secretary *Arvind Kumar Jain* - an later university professor in accounting – was occupied with keeping a diary and the entering and noting of all Oshos’s programmes. Next to his fixing of dates for future schedules and engagements he was also taking part in typing and editing, and he was in charge of the daily flow of visitors. Arvind Jain remembers:

“After 1966, when he resigned from his professorship, we had little amount of expenses, but without worrying about the financial aspects of his life, he has left for the wellbeing of humanity. He approached to public lectures in all different places of the country, say the metropolitan cities Bombay, Calcutta, Delhi, Chennai also, and some great cities like Poona, Jaipur and Indore. In Jabalpur he used to deliver monthly talks under the Life Awakening Society [Jeevan Jagriti Kendra]. That society arranged lectures every month. So after 1967 I was mostly busy with his public meeting affairs, with publication work and with all of the associated work relating to publication and public moments.” (101)

In the beginning Arvind Jain was also driving for Acharya Rajneesh when he visited bookshops in Jabalpur, but soon Osho had learned how to drive his own black Herald car which had been presented to him by *Mrs. Madan Kunwar Parikh*:

“When I came to learn driving - ...the man who was teaching me driving was called Majid, he was a Mohammedan. He was one of the best drivers in the city, and he loved me very much. In fact he chose my first car.” *God is Dead. Now Zen is the only living Truth #1*

Homespun *khadi* (*swadesi*: of one’s own country) had by Gandhi been turned into a political weapon, and Rajneesh himself in his early college years preferred *khadi* material for his clothing as he liked its pleasant and cool touch. On a daily basis he was wearing a white *lungi* with a buttonless long *kurta* combined with a long white

coverlet which he used for many purposes, including refreshing himself from sweating in the heat of the day. It can be added, that he exercised salt-and-water treatment following also on this point Gandhi, his first and last role model, who had said on his khadi campaign, in the 'conviction that with every thread that I draw, I am spinning the destiny of India.' (*Brendon 2008, p. 376*). So in those days he was still wearing his snow-white *lungi* with the upper part draped in a similar shawl, and it was only after his speeches on Gandhi in 1969 he changed his daily style of dressing and stopped wearing *khadi* clothes.

Rajneesh was in this phase of his work in *Yogesh Bhavan* taking his periods of rest during the day and in the late afternoon, before seeing visitors at 8 p.m. in the big hall of the house. The hall itself was, according to some visitors, stacked with books along its walls, but this arrangement has been denied by other visitors. In the evenings he was usually reading or attending to appointments, sometimes in his study room. And after his dinner he rested while listening to his LP records with classical Indian as well as Western music.

A growing number of people were paying him daily visits to ask for his help with their personal and existential problems. Many were said to be cured of their mental problems, maybe also supported in this respect by the beautiful garden setting surrounding the house. When opening the outer gate to *Yogesh Bhavan* you entered a small garden with its plants and creepers with fragrant flowers, and its fragrance from a variety of flowers used to have quite an impact on the visitors when they were passing through the front gate with its impressive and well-designed name plate (See photo) and through the rose garden to Acharya Rajneesh's residence.

Many flowers were growing in his garden like in a wild forest, but most prominent were the roses growing wild without being trimmed by a gardener, and next to the gate a board was placed: 'Flower plucking for offering on idols is prohibited.' His understanding was that flowers were to remain living in the garden and not spend on dead idols, or on himself by visitors who wanted to show their respect to him. Even snakes were to be found in the garden due to the fragrance of the roses *Rat ki Rani* (Night Queen) and *Chameli*. Another fragrant flower, *Nargis*, which he knew from the making of garlands in Calcutta, was also among the flowers in his garden. *From Personality to Individuality #22; The New Dawn #7*

Power of Speech

Numerous accounts are to be found of the impact Osho's words, gestures and his whole appearance had on his listeners and their being. And certainly his rhetorical skills as an orator will have to be stressed, as not only the contents of the words but his subtle way of conveying his message is adding another dimension to the transmission of eternal truths. Osho was without any doubt drawing on the rich Indian oral narrative tradition of how to catch and keep the attentiveness of the listeners.

"His voice and oratorical skills were equally persuasive. In India, the oral tradition is still kept alive by highly accomplished village storytellers, who weave into the traditional myths stories of their grandmothers and political events. Osho may well have been nourished by this tradition and certainly polished his gift during his academic career and later travels". (*Puttnick 1997, p. 35*)

Still a student in the early 1950s Rajneesh had already started his public speaking, and his way of speaking, including as an integral part the vital gaps suddenly happening in the middle of a sentence, had already found its mode:

“One of my vice-chancellors, even though I was only a student in the university, made it a point that he should be informed whenever I was going to speak. No matter what, he would cancel all appointments and he would come and listen to me. And I asked him, “You are a great historian...” He was a professor in history in the University of Oxford, before he became the vice-chancellor in India.

He said, “I love your gaps. Those gaps show that you are absolutely unprepared, you are not an orator. You wait for God, and if he is waiting...then what can you do? You have to wait in silence. When he speaks, you speak, when he is silent, you are silent.

The gaps are more important than the words because the words can be distorted by the mind but not the gaps. And if you can understand the gaps, then you have understood the silent message, the silent presence of the divine.” *The Rebellious Spirit #2*

Osho’s way of speaking and his usage of Hindi have been commented upon by himself over and over again in multiple lectures and his stylistic considerations are put forward openly.

“I cannot force you to be silent, but I can create a device in which spontaneously you are bound to be silent. I am speaking and in the middle of a sentence, when you were expecting another word to follow, nothing follows but a silent gap. And your mind was looking to listen, and waiting for something to follow, and does not want to miss it – naturally it becomes silent. What can the poor mind do? If it was well known at what points I would be silent, if it was declared to you that on such and such points I will be silent, then you could manage to think – you would not be silent. Then you know: “This is the point where he is going to be silent, now I can have a little chitchat with myself.” But because it comes absolutely suddenly...I myself don’t know why at certain points I stop.

Anything like this, in any orator in the world, will be condemned. Because an orator stopping again and again means he is not well prepared, he has not done the homework. It means that his memory is not reliable, that sometimes he cannot find what word to use. But because it is not oratory, I am not concerned about the people who will be condemning me – I am concerned with you.”...So my speaking is not oratory; it is not a doctrine that I am preaching to you. It is simply an arbitrary device to give you a taste of what silence is, and to make you confident that it is not a talent – that it does not belong to any specially qualified people, that it does not belong to long austerities, that it does not belong to those who call themselves virtuous. It belongs to all, without any conditions, you just have to become aware of it. That’s my whole purpose in speaking to you.” *The Invitation #14; (Sarito 2000, p. 121)*

It is pointed out by Osho that listening to his words is nothing but a device to make his followers ready for the silence and the void which is the ultimate goal for his transmission.

“So my speaking, my talking should not be categorized with any other kind of oratory. It is a device for meditation, to bring the confidence in you that has been taken away by religions. Instead of confidence they have given you guilt, which pulls you down and keeps you sad. Once you become confident that great things are available to you, you will not feel inferior, you will not feel guilty – you will feel blessed. You will feel that existence has prepared you to be one of the peaks of consciousness.

It will take a little time to gain confidence – that’s why I have been speaking, morning and evening, for almost thirty years continuously. Perhaps two or three times in these thirty years, I have stopped because I was not feeling well; otherwise I have continued to speak. But because I cannot go on speaking the whole day to keep you in meditative moments, I want you to become responsible. Accepting that you are capable of being silent will

help you when you are meditating alone. Knowing your capacity...and one comes to know one's capacity only when one experiences it. There is no other way." *The Invitation #14; (Sarito 2000, p. 121)*

Rajneesh's flowing Hindi was in the *Bagheli* dialect of Eastern Hindi, which is the vernacular of the Jabalpur area. It is said to be spoken by the hero *Ramachandra* and is the dialect in which nearly all epic poetry was written. More essential to our narrative is the fact that the Jain founder *Mahavira* used an early form of the language when he was conveying his teachings to his disciples, and in this way the early Eastern Hindi, the local *Prakit*, became the sacred language of the Jains. Eastern Hindi has a great literature and this was the language Osho was mastering with all its poetry and clearness when he himself started lecturing in the footsteps of Mahavir. And he was very well aware of the phonetic qualities in also the *Sanskrit* language. Osho says:

"Hence the Sanskrit language is phonetic, not linguistic – the emphasis is more on the sound than on the word. And so for thousands of years it was felt that these valuable scriptures should not be written down, because it was natural that no sooner were they written down, then the emphasis on sound would be lost...The scripture had to be passed on to others directly by word of mouth, so scriptures were known as *shrutis*, meaning that which is learned by listening. What was passed down in the form of written books was never accepted as scripture." *Hidden Mysteries #1*

The telling of a few jokes to freshen up the serious minds of his listeners was another feature introduced in his lecturing, and this art of cracking jokes was later in Poona demanding some whole department with witty sannyasins to satisfy Osho's daily need for new jokes to bestow on his listeners. A collection of jokes used by Osho was later published as *Take It Really Seriously. (Vimal 1998)*

"I have been searching for jokes which have their origin in India. I have not found a single one. Serious people... always talking about God and heaven and hell and reincarnation and the philosophy of karma. The joke does not fit in anywhere.

When I started talking – and I was talking about meditation – I might tell you a joke. Once in a while some Jaina monk or a Buddhist monk or a Hindu preacher would come to me and say, "You were talking so beautifully about meditation, but why did you bring in that joke? It destroyed everything. People started laughing. They were getting serious. You destroyed all your effort. You did something for half an hour to make them serious, and then you told a joke and you destroyed the whole thing. Why in the world should you tell a joke? Buddha never told a joke. Krishna never told a joke."

I would say, "I am neither Buddha nor Krishna, and I am not interested in seriousness"

In fact, because they were becoming serious, I had to bring in that joke. I don't want anybody to become serious. I want everybody to be playful. And the life has to become more and more closer to laughter than to seriousness." *The Path of the Mystic #40*

"In India I had continuously to tell people, "Please stop taking notes because you are destroying the whole atmosphere. I am not a professor and this is not a class, and when I am speaking and you are taking notes, you can't hear me. You are concentrated on taking notes; you will miss many significant things." Listening to me, sitting relaxed, suddenly a deep relaxation happens inside, and something that you have forgotten..." *Beyond Psychology (Talks in Uruguay), p. 216*

Chinmaya, his later secretary in Bombay, has in an interview recalled how he met Osho in Jabalpur 1965 where

after having read some articles and books he procured Osho's address and made his way to where he lived:

“Chinmaya: Finally I was in front of his bungalow and read the nameplate ‘Acharya (teacher) Rajneesh’, and I relaxed.

Slowly I opened the gate and entered into the beautiful rose garden which he himself used to maintain and has mentioned many times. I entered the main building and just gave a sharp knock on the door and heard the sound, ‘Please come in’. I pushed the door open and just in front of me Osho was sitting.

I was attracted immediately because he was so healthy and shiny and beautiful...and so young! He was writing on a pad – perhaps some article for a magazine. Immediately he put his pen aside and welcomed me. He asked what my occupation was and what I practiced in religion and he listened very carefully to my description of what I was practicing. I told him that I had read a few of his articles and books and that I had many questions that I would like to ask him because I was a yogi student and he was so much against techniques. He was against even concentration, all physiological techniques, breath techniques, meditation techniques, visualization techniques, feeling and sound techniques. He slowly explained how the techniques are harmful, how they spoil the subtle brain nerves, how they are violent, how they manipulate the human brain and how risky that is. So he talked for about one and a half hours and then he said, ‘Enough for today?’ I said, ‘No! I still have half my questions unanswered!’ He said to come again next morning.

Maneesha: Can you describe a little more about him as a person?

Chinmaya: He used to always sit on a mattress bed and visitors would sit with him on the same mattress. He used to always have a bare chest and wear a white lungi.

I found him tremendously magnetic and just radiating energy, bubbling over with energy. It was as if you were near a cyclone of energy. He was so robust and healthy and strong that you completely forgot who you were, where you were...and the past just disappeared because he took your attention completely at every level. He was so refreshing, so rejuvenating to be near, that all problems, all the past, was completely forgotten. For the first time you felt that you could solve everything in life and I felt for the first time that here was a man who could reply to all my thousands of questions...

Later on I became aware that he was working on the minds of people for the first ten, twelve years of public contact after enlightenment and post graduation. He had in his mind how he would go step-by-step dealing with the consciousness of Indian citizens who were in contact with him.

At that time he was using negation and debate, challenging people in their ideas and beliefs, challenging the intelligentsia of the nation – and hitting hard. He used to disturb them terribly – just as if he wanted to wash out the rubbish from their minds so that he could put in his new vision and ideas...

His life was entirely different from Krishnamurtis. For many years – at least twenty years – Osho used to live in guru fashion – long-hair, lunghis and a big cover sheet over his chest and wooden sandals. He looked like a spiritual man. By all means – the outer appearance and the inner personality – he was the perfect spiritual man, whereas Krishnamurti looked very much like a layman.” *The Buddha Disease 10.01.1977. (102)*

“Today Osho is speaking to college students at Baroda University. Thousands of students have gathered to listen to Him. The hall is over-full with all the doors opened. Lots of people are standing all around the walls and outside to listen to Him. I walk behind Him to the podium with my little cassette recorder. As we reach the podium, my ears are deafened with noise of clapping and whistling. There is much excitement in the atmosphere. He is going to speak on youth and sex. He greets everyone with folded hands, sits down in the lotus posture and closes His eyes. I try to tighten my little microphone wire with the rod of the mike placed before Him. Students start throwing paper arrows towards me. I feel very awkward. Somehow, I ignore it and make myself comfortable sitting near Him with my recorder in front of me.

I start gazing at Him. In a couple of minutes, He opens His eyes and straight away looks at a door. Friends from Bombay, not finding any seat in the hall are standing there. He passes a message for them to be allowed to come and sit behind him on the podium. I am simply surprised to see His concern about such little things. He looks at me and smiles, I press the recording button and hear His sweet voice addressing the audience. “Mere priya Atman” which means “My Beloved Self.” There is pindrop silence, only His voice is echoing in the hall, quenching the thirst of those who are ready to receive Him in their hearts.” (*Jyoti 1994 #28*)

“Osho first made an appearance in my life in 1967. My brother had brought home a magazine which had an article written by him in it, and what I read there filled me with awe: *How can a man write like this?* I wondered. I was deeply touched and badly wanted to know whether this man was still in his body...perhaps I could meet him?

Just a short while later, there was an ad in the paper saying Osho would be giving a talk in a conference hall in Bombay, and as I was working for the railways in Bombay itself, off I went to see him in person.

He was wearing a long white lungi tied at the waist, with a second white piece of cloth, a *chadar*, thrown around his shoulders, and he was sitting cross-legged on a cushion on a platform draped with bright fabric, which he had accessed by climbing up onto a chair.

The first thing that impressed me was how Osho had namasted his audience as he came onto the podium. This was a real breakthrough. Up till then all the religious teachers I had come across would extend a special blessing *mudra* with the right hand up, and I had always felt this gave the impression they considered themselves superior. A namaste, on the other hand, means *I greet the god in you*, which meant the divine in each of the people who had come to see him – and that really appealed to me.

He then went on to call his audience “*mere priye atman*” – Sanskrit for *my beloved ones*, which was also surprising. This was the first time I had heard such an address. But it was while listening to him speak that I fully recognized this man as an incarnation of god, a truly realized being. There was a beautiful simplicity about his speech – and I was struck in particular by one thing he said: that man is miserable because he is asleep.” (*Teertha in Sarito 2014, p. 49*)

We may finish by referring his own advice from January 1969 to the listeners on how to deal with what they are witnessing:

“I have to inform you of three small points: The first point is that when I come and go, no one should touch my feet. I am nobody’s guru, and I do not believe that anyone is anyone’s guru or disciple. Hence, no one should

touch my feet. I am also not a saint or mahatma. To attempt to be a saint or a mahatma seems extremely childish to me. So there is absolutely no need to treat me with reverence, admiration or veneration. It is more than enough respect for me that you listen attentively to what I say. You do not even have to accept it. Just think about it and experiment. If it is right, it will stay; and if it is not, it will drop..." *Trisha Gayi Ek Bund #1*

On the Road

To anyone who may ponder on his scheduling, the quantity of Osho's engagements for lecturing and the intensity with which he was touring all India year after year in the 1960s, is nothing but astonishing as we will see. Osho's meditation camps in his Jabalpur phase are all presented in the following chapter 2.11.

1963

In letters from Rajneesh his early tours and meditation camps are mentioned and also the implication for his health:

"Moving around for the whole of May [1963] affected my health so all programmes for June: Bombay, Calcutta, Jaipur were cancelled..." *A Cup of Tea. Letters from 1963 #8*

"All your letters arrived in good time but as I have been busy I could not reply sooner. I have been out most of the time and I have just returned after speaking in Jaipur, Burhanpur, Hoshangabad, Chanda and other places." *A Cup of Tea. Letters from 1963 #12*

"I have just returned from Rajnagar in Rajasthan. I was invited to a religious function there organized by Acharya Shree Tulsi. I put four hundred monks and nuns through an experiment in meditation. The results were extraordinary." *A Cup of Tea. Letters from 1963 #13*

1964:

"...on September 8th 1964 where Rajneesh arrived to Bombay invited by Shri Yans Prasad Jain. On the following day, September 9th, Rajneesh gave a sermon in the *Tarabai Hall* on 'New faces of enlightenment' followed by an evening sermon on the premises of *Amolak Amichand High School* with some 10.000 attendants, concluding the sermon with the words:

"I am grateful to you all for you listened to me with so much of love and peace. I am feeling that during my speech you forgot that you are earthen lamps. Definitely you experienced that there is a light within you and you are light giving lamps." (*Bhed 2006, p. 198*)

The topic for a following sermon on September 10th 1964 in the *Alankar Theatre, Bombay*, was 'A Constructive Vision of Practicing Religion'. From Bombay Rajneesh went on to Poona, a place he had visited once before and where some youth followers had been much influenced by his speeches. Here in Poona he stayed at what was to become his usually resting place here, in the house of the *Baphana* family, and with the mistress *Sohan Baphana* who had learned meditation practices from him on his first visit to Poona. The secretary of the Jain Mandir, *Pungalia Ji*, had missed Rajneesh on his first visit and this time he was indeed looking forward to ask him a few questions on which he received a direct answer from Rajneesh:

"Remember it! Time is running away with its pace. How long will you postpone your inner journey? You are

already in the third stage of life. Our greatest agony is that either we live in the past or in the future, whereas the best practice is to live in the present. Execute the sacred thought immediately, that has come to your mind and please don't postpone it on the tomorrow, when you have come into my company and you are anxious to explore truth please turn your anxiousness into the aspiration of life." (*Bhed 2006, p. 199*)

From his letters we can see that Poona was one of Osho's repetitive and favourite places to visit for lecturing years before he made the decision to set up his ashram in Koregaon Park ten years later in March 1974: "Give my regards to all there. You are not coming to Poona – I shall miss you." *A Cup of Tea. Letters from 1966 #42*

1965:

After the meditation camp at Ajol starting February 2nd 1965 Rajneesh made his way to Delhi via Ahmedabad and Baroda where he was to make speeches at both places. At Delhi an All-India assembly of saints numbering 20,000 people had gathered to protest against the use of vulgar and sexist posters, books and films degrading society with their obscenity. At the end of the gathering Rajneesh made his speech pointing out also the spiritual context of vulgarity in the sacred *Shastras* and *Puranas* of the Hindus and he went on without paying much attention to the tender feelings of his listeners:

"Is the context of the '*Cheer-havan*' not vulgar? Aren't the cohabiting idols in the Jagannathpuri Temple vulgar? Isn't the worship of the penis penetrated into the vagina in all the Shiv temples vulgar? I know many 'ashrams' where vulgar activities are conducted. None of you have come forward to stop these vulgarities." (*Bhed 2006, p. 202*)

Immediately after his speech Rajneesh left the stage as he could easily feel the protests rising in the audience of saints, and the organizers of the assembly deeply regretted that they had called for Rajneesh to attend the gathering, as his challenging of their values proved to be much too offensive to the audience.

Having finish the meditation camp in Mahabaleshwar February 12th to 14th 1965 Rajneesh returned to Jabalpur and shortly after went to Poona to speak for another assembly of saints. From there he went on to Ahmedabad where *Jeevan Jagriti Kendra* and *Jayantibhai* had arranged a busy schedule of programmes in Gurajat. Then followed a flow of meetings in Ahmedabad, Baroda and Aazol and a few more places before Osho gave a speech in *Surandranagar* on July 25th 1965 on 'Essence of Love'. Here he is quoted for having said:

"The lotus of love blossoms only in the mud of mental disposition. One can go across the mental disposition knowingly only by stepping into it knowingly. One's love can be transformed only by making it expectationless, free of jealousy and free from the feeling of ownership and then one can reach the bottom of the soul. This is the only way to reach '*Ram*' (God) through '*Kaam*' (passion)...

First you learn to love yourself. Only he is able to love others who can love himself. He sees the same eternity in each and every particle which is within himself, and expectation, either good or bad, becomes the obstacle matter if it is the expectation to attain salvation or Almighty. The mind can stay at the centre only if the consciousness becomes motionless from all its movements. Then only one can experience '*Sat*' '*Chit*' and '*Anand*'" (*Bhed 2006, p. 213*) (103)

Truth, godliness and beauty – *Satyam*, *Shivam Sundaram* – were the key topics in his speeches those days and they were identified and elaborated on by using new terms and phrases in his speaking. The sermons were

often in their phrasing different from previous ones, depending on his understanding of the capacity of his listeners, and for the greater part they were spontaneous and unprepared, like a transmission of words from a limitless external source. But still among his manuscripts from the mid-60s a number of prepared drafts for some of his speeches are to be found. See *Appendix*.

Also in Jabalpur he seems in 1965 to have delivered lectures at various places, e.g.: Lecture on Birth Control at *Family Planning Centre*, lecture on Psychotherapy at *College of Education Guidance & Psychology College* and a lecture called A New Dimension for Future Generation at *Navin Vidys Bhavan Higher Secondary School*.

1966

From August 1966 when he left his position as ass. Professor of philosophy his time was now entirely devoted to touring the whole country and addressing audiences, sometimes up to four times a day. With this intense travel schedule his friends at *Jeevan Jagriti Kendra* always tried to make his journeys as comfortable as possible, so his seat reservations were preferably in air-conditioned compartments or first class. (104)

Osho was in the habit of writing letters to his friends or reading the books he was carrying with him when going by train. Only during the night he was sleeping, with his own pillows he always kept with him for his sleep on the trains. Often his sleep had to be interrupted when the train reached a station in some big city where his followers had gathered to bestow him with flowers or presenting him with fruits or prepared food. They had learned his travel schedule from the programmes now being printed in the magazine *Jyotishikha* and some devotees might even be seen massaging his feet or body along his journey.

With his fellow travelers in the compartment he used to keep himself in silence, and he was not indulging himself in their petty conversation or answering their many questions on his family and whereabouts. This asking a whole series of intrusive questions is a common Indian way of establishing the right equation between themselves, hence their social space can be defined according to their respective status. But he had a way of his own to avoid any intrusion in his silence:

“I was traveling for twenty years continuously; once in a while there was another passenger in the coupe. The first thing the person will start asking, “What is your name, where are you coming from, where are you going, what is your business?” I was surprised: why should one bother about these things? So I started...before the person will ask. I will enter, I will say, “This is my name and this is my father’s name and this is my father’s father’s name, and this is my business, and this is where I am coming from and this is where I am going...” And the man will feel a little afraid.

He will say, “But why you are telling me?” I will say, “Because you will ask sooner or later. Let it be finished. Have you any more questions? – because after this I am going to remain silent. For twenty-four hours we will be together, so I have said everything that you wanted to know.”

And then I will be silent, just watching the man. And it would be such a beautiful experience! He will be fidgety, tossing and turning, opening the suitcase – for no reason. He would know, I would know, that there is no reason. Then closing it, then trying to read a book – which he is not reading, just looking. Then putting it away, then calling the servant, then going to the bathroom, then coming up...

Just something is disturbing him: a very strange man has entered. You had not asked his name, and he tells all the names of his fathers and grandfathers and what they did and how many brothers they have and how many

The Inward Journey in Osho's Guidance by Ma Anand Urmila is presenting us with an early insight in the way Acharya Rajneesh was working with his close followers in Jabalpur. *Mr. D.D. Mehra* of the renowned publishing company *Rupa & Company* in Calcutta had introduced her to the acharya, when he presented her with some of Osho's very early publications. After some mailing between them, Urmila was invited to meet Rajneesh, either in his college or at his residence. Soon after, on January 23rd 1966, she was waiting for Rajneesh at *Mahakoshal College* in the staff-room, where he was expected to arrive in the morning:

"...a big wooden screen was kept next to the entrance. There was a big gap in the lower portion of the screen through which only the feet of the person entering the room could be seen. I kept on looking and finally I saw a figure clad in white emerging out of the screen.

As the figure came nearer I was surprised to see a well-build young man of medium height. His complexion was fair and lips rosy. His large black eyes were extraordinary lustrous. I had expected to meet an ancient looking sage but here was a young man with a flowing black beard. I got up from the chair and went forward to greet him with folded hands." (*Urmila 2005, p. 14*)



11. Virgin booklets from Jabalpur 1960-63. From left: 1. Hindi Deepavali celebration leaflet in memory of Bhagwan Ram. 2. Jain Parampara ke Kabir: Sant Taran Taran (Life & Philosophy of Saint Taran). 3. Dyan Kya Hai (What is meditation). 4. Sant Taran Taran. Jivan Aur Darshan (Life & Philosophy of Saint Taran). 5. Path ke Pradip (Lamps on the Path) published on the occasion of Saint Taran Taran Birth Celebration.

They sat down at a table near the window, and she was now putting forward to him all the questions that had been piling up during her spiritual search. After talking for quite some time in the staff-room, he offered to take her home in his black Herald car, and they agreed to meet again at his residence at *Yogesh Bhavan* a few days later when he had returned to Jabalpur after some scheduled travels. Accordingly Urmila visited Rajneesh in *Yogesh Bhavan* and she remembers the impression his way of speaking had on her:

"I met a young man, who was Osho's cousin [Arvind Kumar], outside the house... Osho was sitting with some young men in his simple drawing room... I sat down and listened to his talk in general. He was expressing his views about life in general, literature and art. I was surprised to notice that his ideas about these subjects were so liberal and so new that even I, who was supposed to be very broad-minded, was shocked to hear them. He was criticizing all the prevalent ideas about these subjects. I wondered whether it was due to his original thinking or due to his being too egoistic. His views did not agree with the traditional thinking." (*Urmila 2005, p. 20*)

Another contemporary account of listening to Rajneesh has been given by *Ma Dham Jyoti* when she first heard

Rajneesh in 1968:

“I am twenty-six years old. It is Sunday, 21st January 1968 and today Osho will be speaking at 4.00 p.m. in *Sunmukhananda Hall* in Bombay. One of my friends, knowing my quest for truth, advises me to go and listen to Him. I have already heard so many so-called saints and mahatmas that I am disillusioned by this religious game going on in India. But somehow, Osho, who is known as Acharya Rajneesh, attracts me. I decide to go to His discourse.

At 4.00 p.m. I find my way to the second floor balcony of Sunmukhananda Hall, which is overcrowded. Lots of people are standing on the sides near the walls and there is quite an excitement in the air. It is very noisy. This is one of the biggest auditoriums in Bombay, with the capacity to hold about five thousand people. I find a seat, make myself comfortable, and try to relax.

Within minutes a man with a beard, wearing a white lungi and shawl appears on the podium, namastes the audience with folded hands and sits down in the lotus posture. I am sitting quite far away from the podium and can hardly see His face, but my heart is throbbing with excitement in anticipation of listening to this unknown man.

In a few moments I hear His sweet but strong voice addressing the audience as “*Mere Priya Atman*” – my beloved souls. Suddenly there is pin drop silence in the auditorium. I experience His voice taking me into a deep relaxation and I am listening to Him in utter silence. My mind has stopped: only His voice is echoing inside me. I am in a total ‘aha!’ and wonder: He is answering all the questions which have been bothering me for years. The discourse is over, my heart is dancing with joy, and I tell my friend, “He is the Master I am looking for. I have found Him.” I come out and buy a few books and a magazine called *Jyoti Shikha*. As I open it, I see that the headline on the page reads “Acharya Rajneesh’s 36 Birthday Celebration”. I can’t believe it – I am sure it is a printing mistake and it should be ‘63’. I ask the girl at the counter; she laughs and says that ‘36’ is right. I still can’t believe that I have heard the discourse of a man who is only thirty-six years old. From His speech He sounds like an ancient rishi of the times of the Upanishads. I start reading His books and find myself totally unburdened of my borrowed knowledge. His words leave me in utter emptiness.” (*Ma Dharm Jyoti in: Bhagawati 2010, p. 232*)

“I was 26 years old [in 1966], already six years into an arranged marriage and living in Bombay with my husband and daughter, when my sister invited me to a discourse given by Osho. I sat in the hall in the third row, and at one point, I looked up onto the stage, where he was sitting cross-legged on a dais in his white shawl and lungi, and I saw nothing but light. He was covered in it.

I didn’t know what was going on. Seeing this glowing brilliance all over; seeing someone bathed in light...it was astonishing. I had never experienced anything like that before – I never even knew such a thing could exist. And it was so strange and so beautiful, I didn’t trust myself. I thought I was hallucinating.

After his lecture, he came down the aisle and he pointed to where I was sitting, stopped nearby and reached out and handed me a flower – he had only one or two in his hand...flowers that someone had given him. He gave me the flower and asked me to come and see him at the house where he was staying as a guest.

I visited him there that same afternoon and we had a simple, chatty sort of conversation. And that chat was the start of my journey.” (*Dulari in Savita 2014, p. 41*)

1967

At his residence in *Yogesh Bhawan, Napier Town*, Osho continued to speak in the evenings of every Sunday to

a growing number of seekers, and when the hall proved too small discourses were then moved to *Shaheed Smarak Bhavan* as previously mentioned. But his speaking engagements extended all over the city of Jabalpur and according to Ageh Bharti from February 1967 onwards a number of localities were used for various groups of his listeners: *Jabalpur University, Jabalpur Agriculture University, Jabalpur Engineering College, Theological College, Caravaz Radio Station, Sindu Bhavan, Town Hall, D.B. Club, Degree College of Psychology, Anjuman Higher Secondary School, Datt Bhajan Mandir, Kings Garden, Jabalpur Stadium, NCC Head Quarters Office, Palace of Raja Gokuldas, Sanatan Mandir, Divisional Railway Manager's Office, Railway's Divisional Medical Officer's residence and Col. R.G. Singh's residence.*

Laherubhai remembers when he for the first time listened to Osho on March 21, 1967 in Bombay: "His dress, a white Khadi (hand-woven cotton) Dhoti, a Khadi Shawl on the shoulder, and a Kahdi hanker chief in the hand, his impressive face, his physical beauty, his long arms, his compassionate and magnetic eyes and his style of sitting, were very much influencing and attracting me...The subject of the discourse was 'Is God Dead? (*Kya Ishwar Mar Gaya Hai*). It was in Hindi. It was on the second day of the discourse series, and its sub-title in the book was 'Only the one who dissolves will gain (*Jo Mitega Wabi Payega*)'...There must have been about five thousand people present in that gathering. It was complete silence when he started his discourse. It felt like an uninterrupted current of some divine sweet music was flowing...At that time Osho was a guest at the bungalow of Shri Dhanpatibhai, also known as Kakubhai, at Vachha Gandhi Road, Vachha Villa, Mumbai." (*Laheru 2012, p. 8*)

On March 20th he speaks in Bombay at *Cross Maidan Dobi Talao* for 5000 listeners on the subject: Is God Dead? (*Kya Ishwar Mar Gaya Hai?*) And later on in Jabalpur for three days *Sadhna Shevir* at Jawaharlal Nehru Krashe Vishwavidyalaya.

In the afternoon of July 1st 1967 Rajneesh gave a lecture on education and personality at *S.N.D.T. Women's College* in *Matunga*, Bombay, and before he finished his speaking, he responded in his usual way to questions raised by the listeners. In his one hour long lecture among other things he told his listeners,

"Search of personality is the real education. But these days we leave the university after losing our personality. Every individual is born to become something and he has his own unique talent. He does not have to become like anybody else. He has to become just like him according to his own nature – the nature he is born with. The day it occurs, he experiences blessedness and gratitude in his life. But one who loses himself on imitating others, lives a painful life because his own seed which was eager to develop into a tree is blunted for ever." (*Bhed 2006, p. 234*)

The travel schedule where Ageh Bharti has been on the road with Acharya Rajneesh on journeys for lecturing other than meditation camps (See *2.11 Meditation Camps*) gives us some impression of the extent of his touring around:

- Patna (Bihar) March 29 to 31, 1969
- Ludhiana (Punjab) August 3 to 5, 1969
- Ludhiana (Punjab) March 21 to 24, 1970
- Ludhiana (Punjab) August 20 to 23, 1970
- Bombay, several times

- Gadarwara (M.P.) December 1969
- New Delhi August 1969
- New Delhi March 1970
- New Delhi August 1970
- Nargol (Gujarat) 1968
- Ahmedabad (Gujarat) 1970. (*Bharti 2007, p. 271*). (105)

On his travels to Gujarat Acharya Rajneesh found many followers among the wealthy Jain tradesmen of the state. Gujarat is lush and rich and prosperous; the land well-irrigated and productive; the people healthy and smiling and well-fed in dire contrast with neighbouring states like Maharashtra and Rajasthan, as described by Krishna Prem in his *Osho, India and Me*. (*Allanach 2010*)

His programme for a few weeks in July and August 1967 gives us an impression of how tight an itinerary he had to fulfil in his constant reaching out to new listeners, now he had left his teaching obligations and academic career behind him:

From July 10th to 12th 1967 his programmes were in *Nandurwar* where his lectures were held at various schools. On the 12th he addressed a large meeting in *Jalgaon* saying in just a few words what was to become a central issue in his entire work as a mystic:

“Where is God? In the temples, mosques, churches or in the Sikh gurudwaras? No! No!! God is there, where we never search for Him. He is within ourselves. Therefore, he, who searches for Him there definitely gets Him.” (*Bhed 2006, p. 235*)

After Jalgaon Rajneesh spoke in the morning of July 13th 1967 again on education at the *Teachers Training College* in *Azol*. It is evident that his academic career at the university had sharpened his awareness to the implications of a nationwide inadequate educational standard:

“Now-a-days, the direction of education is perplexed in itself and therefore man has lost the direction of his life. The present education system is incomplete and partial. It only imparts the crammed knowledge and only enlarges the range of knowledge. So every individual, except the Buddha, is completely illiterate. His heart and his innerself remain illiterate and he does not even cast a glimpse over his soul. And I can't call it education which does not point towards the inner self.” (*Bhed 2006, p. 235*)

His addressing teachers and lecturing on education was an ongoing happening as his understanding was this would be the most useful way to reach out to future generations, and among the many colleges he visited with talks on this topic were *Podder College* and *Birla Krida Kendra*, both in Bombay. Nine of Osho's talks on education were later to be compiled in *Revolution in Education* (1997).

From *Azol* Rajneesh in July 1967 returned to Jabalpur where a lot of letters were waiting for him to be answered, and he also wrote new letters addressed to people who might be of any help to him in his future work.

In the beginning of August 1967 he arrived at *Gwalior* by Punjab Mail, and on August 2nd he started a three day assembly invited by *Gyan Mandir, Laskar*. Again he was hammering on the falseness of the established religions

and their temples, and once again he was pointing to the way inward:

“God is nowhere in the exterior, but in the interior of every individual. One’s soul is God. Body is the temple and soul or consciousness is its God. It is useless to wander outside. End up the egotism born out of unconsciousness. Become a witness leaving the feelings of performership. God is within you and not away from you.” (*Bhed 2006, p. 236*)

On August 3rd and 4th he was in *Madhav Ashram* in *Gwalior* and here he ended his lecture and the answering of questions with the following words on truth and meditation:

“God is *Sat Chit Anand*. Attaining truth (sat) is only attaining God. Truth is unknown. To know the unknown, it is necessary to leave the known. Unknown can enter there where there is no known. Thoughts are known therefore, truth is available in thoughtlessness. Convert your thought (mind) into thoughtlessness and the only method for this is meditation. Only meditation can bring thoughtlessness and then one can feel the soul (self). Knowing the soul is only knowing God.” (*Bhed 2006, p. 237*)

His stay in Gwalior was as mentioned by invitation from the *Gyan Mandir*, and as other invitations were piling up he graciously accepted to visit all the places brought forward to him whenever he got the time. In the afternoon of the 4th he addressed the female students and women of the city at *Women’s College, Murar*, and here Rajneesh was talking on women and their role in society, and he is among other things quoted for having said:

“I want a perfect balance between East and West. Women must get opportunities to develop themselves. She must get opportunities to develop themselves. She must accept challenges in all the spheres of life. She can gain social liberty only through economic liberty. But the woman should not try to become equal to men as in the West. She should develop the nature gifted virtues of love and kindness.” (*Bhed 2006, p. 238*)

His essential talks dealing with organizational issues at the camp in Lonavala late December 1967 are referred to at several appropriate places in this essay, but here one part will illustrate the constant pressure from people all wanting to be close to him:

“Recently in Varanasi, I came back at around ten in the night after having spoken, and there were eight to ten people gathered in the house waiting. I had been speaking from the morning, had returned at ten in the night and I was going to go straight to bed – but there were eight or ten people sitting in the room. They had no idea and they cannot be blamed. They just wanted to ask me a few things. They had come to see me out of great love. They began talking about their things. They were still asking things at half past twelve at night. Now my host, the owner of the house, became restless and started pacing up and down. He started gesturing to me again and again seeking my permission, asking whether he should get rid of them now. But these people were so absorbed in their discussions, and the discussions were useful, meaningful. These were the problems of their lives. How could they be expected to be bothered whether I should now go to bed? At last, they had to be told at one o’clock in the morning. And when they were told, they became sad. They said, “We have been waiting for your arrival for the last six months. And tomorrow morning you will be gone. Is it not possible that, for our sake, you don’t sleep for just one night? I said, “It can be done. But how long can things go on like this? I can forego sleeping tonight, and I can forego sleeping tomorrow night, but how long can this go on?”” *Work is Love Made Visible (2011) #6*

1968

The following year in a program organised in *Baroda* on September 8th 1968 some questions were asked on Rajneesh's role in politics, and he answered that he never intended to take part in politics in any way. But he wanted a change in the field of religion only and to set up *Ashrams* or Meditation centres in each village and each city where regular meditation would be practised. He also spoke on Rousseau's ideas of equality and on the distribution of wealth and communism in Marx's *The Capital*, ideas that were appreciated by many professors and thinkers attending the lecture.

From *Baroda* he went to *Ahmedabad*, *Jaipur* and *Udaipur*, and when returning to his beloved Jabalpur again he addressed the youths of the country through the *Yuwak Kranti Dal* before he left for *Patna* and *Calcutta* already in the morning on the following day in another nothing but breathtaking travel schedule. He was addressing people in schools, colleges, clubs and social institutions, and in among the listeners to his speeches he slowly planted the seeds of self-revolution *Atma-Kranti*, answering their questions and removing their doubts and illusions in his attempt to wake up their consciousness. During the break in his interrupted series on love and sex which had started in late August in Bombay and was not to be continued until late September, he speaks in Jabalpur on *Rebellion with Wisdom*, a lecture delivered on 23rd of August.

Two lectures on death *Mein Mrutyu Sikhata Hoon* (I Teach Death) were delivered in Bombay on 4th and 5th of November, and the monthly series in Jabalpur arranged by *Jeevan Jagruti Kendra* continued at *Shaheed Smarak Bhavan* with *My Thoughts About God* and *A critical Analysis of Gandhiji During Gandhi Centenary Year*. Other lectures in this series were *The Future of India*, *Revolution in Education*, *India and the Young Generation* and *What is Death?* At N.C.C. camp for students in Jabalpur Osho gave a lecture *In Search of Anand*.

Ageh Bharti remembers the names of several listeners to his discourses, some of them VIP's from Jabalpur: *Dr. Seth Govind Das* (senior member of *The Indian Parliament* and famous author), *Parmanand Bhai Patel* (Education Minister for *Madhya Pradesh* and a leading industrialist), *P.C. Shukla* (Divisional Medical Officer), *Dr. A.K. Bijlani* (Railway Divisional Medical Officer), *S.C. Gupta* (Railway Divisional Mechanical Engineer), *A. Sharif* (Divisional Rail Manager), *R.L. Sethi* (Railway Divisional Commercial Superintendent), *Dr. Balani*, *Dr. Urmila Singh*, *Col. R.G. Singh* (Indian Army), *Prof. Gurunani* (Degree College of Psychology), *Vyohar Rajendra Singh* (Author, freedom fighter and great Gandhian leader of the country).

Attendants from outside Jabalpur to Archary Rajneesh's speeches included the following persons according to Ageh Bharti: *Dr. Shiv Sharma* (Personal physician of *Dr. Zakir Hussain*, president of India), *Mahendra Kumar Manav* (Author and Minister for *Madhya Pradesh*), *Kalyanji* (Musician of international repute), *Anandji* (Musician of international repute), *Indivar* (Great poet in films), *Kalyani Mittra* (Playback singer), *Mahendra Kapoor* (Playback singer). (Bharti 2007, pp. 269-70)

"On October 2, 1968, Osho was invited for inauguration of an institution named 'Lizzat Papad' at Mulund, Mumbai. So I took him to Mulund. There were so many people and there was no special arrangement for him. Osho and I sat in the chair like other guests in hot atmosphere. The speakers on stage gave some speeches, after that some garlands, and the inauguration was over. Then some friends came and took Osho on the stage. After the ritual of 'Introduction' of Osho by the organizers, he gave a discourse on the subject "*The Search for Truth*" [*Satya ki khoy*] in Hindi in his unique style and spellbound the guests." (Laheru 2012, p. 23)

1969

An event starting on February 13th 1969 for three days with speeches by Rajneesh had been organized in Gujarat, and in his first talk he started with the following words:

“My dear friends! The sun has just risen. I was viewing the sun when suddenly I saw two birds flying in the open sky where there is no path marked, no boundary wall, no limits and no footprints. Seeing them flying in the limitless sky I thought, ‘Doesn’t the human mind desire to fly like the birds? Doesn’t the human soul long for rising above all the limitations and breaking all the bindings? Doesn’t it long for going into the open sky where there are no walls, no limitations and where no footprint emerge?’

The name of that open sky is God, but people here get trapped in various bindings just after taking birth. Even if one is born independently, there have been very few people who can live and die independently. There is none whose soul wants to be dependant, but man starts to become dependent gradually.

The factors like -ism, community, religious books, principles, and the family are those bindings which are not visible, but they make the soul dependent. And if this dependence is struck on or some spiritual teacher tries to free him from the bindings, he protects his dependence and considers the spiritual teacher an enemy. An independent soul is required for a revolution in life. A soul trapped in a capsule, in words and in theories can not go through any revolution in life. Such people are unfortunate because they are barred from knowing what is hidden in life. They are deprived of the knowledge of the mystery, the delight, the music and the nature.” (*Bhed 2006, p. 264*)

In the evening he gave a speech on ‘*Freedom from the crowd, the society and the others*’, and on the 14th he was speaking on ‘*Freedom from Suppression*’ hammering once again on the holy books with their stories of angry and egoistic saints before he continued his tough journey.

“Acharyashree returned to Bombay from Gujrat. He gave an important speech on the topic ‘Students & Sex’ in the auditorium of the *Bombay University* on the 16th of February, 1969. He reached Junagarh on the 24th February after giving sermons in Nagpur, Nasik and Rajkot. There he started a meditation camp with the name ‘Exploring Truth’ from the next day. Guiding the meditators on the path of truth in this camp he returned to Jabalpur via Ahmedabad where many letters from his friends were waiting for him.” (*Bhed 2006, p. 267*)

In March a lecture was arranged at 4 p.m. at the DB Club in Jabalpur. The meeting is to be presided over by Brigadier R.S. Jaitley and is organized by Officer Shri B.L. Nag of the Gun Carriage Factory who later became Swami Advait Bharti. The listeners are all eagerly waiting for Rajneesh to arrive, but he seems to be very late. Anyway at 3.59 sharp Rajneesh is arriving driving the car himself. When asked he told that Alok, the car driver, suddenly had caught a fever. Then Rajneesh decided to drive the car himself to the Club. On stage he asked Shri Jaitley about the topic on which he was to deliver his speech. Jaitley said, “Life today is so busy. How is it possible to seek God?”, later to be published in a Hindi booklet under the same title. (*Bharti 2012, p. 257*)

Another talk by Rajneesh was made at the *Government Engineering College* in Jabalpur on the occasion of the 500th anniversary of *Guru Nanak* in the evening on December 22, 1969. Although in favour of *Guru Nanak Devji* the lecture is said to have been fiery and controversial and aimed against his followers who were challenged in their belief system, causing some Sikh students to use abusive language when Acharya Rajneesh left after the lecture. For technical reasons the recording of the lecture failed, and Ageh Bharti was encouraged by Rajneesh

to reconstruct the entire lecture from his memory. What he could recollect was later printed in *Yukrand* magazine, but any help from Rajneesh in this respect was smilingly denied with the words: “When do I remember what I spoke?” (*Bharti 2007, p. 172*)

Speaking at *The Theological College* in Jabalpur in 1968 or 1969 the director of *Ethiopia Radio Station* at Jabalpur centre, *Mr. Bhaskar Rao* was present in the audience and he asked Rajneesh on the subject of God’s omnipresence, on the riverbanks as well as in the ocean. In his response Rajneesh said:

“When your eyes are closed, there is darkness, but if we open our eyes, there is light. The light does exist when eyes are closed but it is not visible. Similarly, God is everywhere but it is not a reality unless one has drowned deep. When one drowns, he realizes that it is everywhere. It is in the ocean as well as at the bank. Only ‘It’ is.’ After realization, even if one is drowned in the ocean, he is at the bank and vice-versa. There remains no difference between the bank and the ocean. Therefore, the real question is not about the existence of light. The real question is whether the eyes are open or closed. But the eyes open only on drowning in the ocean and ‘Samadhi’ is that ocean, the ‘Void’ is that ocean. Thought is the bank. Leaving the bank of thought is to dive into the ocean of ‘Samadhi’. And then one realizes that ‘It’ was even before, ‘It’ is even now. However, it is realized only when eyes are open.” (*Bharti 2007, p. 107*)

Not only was Osho speaking at the Christian *Leonard Theological College* in Jabalpur but according to his own words he was even befriended with the principal and some of his associates:

“One great Christian theologian used to come to India often. His name was Stanley Jones. Generally he was the guest of the principal of a Christian college. The principal was my friend; that’s how I came to be acquainted with Stanley Jones. He had written many beautiful books, very beautiful. He was a man of tremendous scholarship.”
The Rajneesh Upanishad #27

One evening some friends had come to *Yogesh Bhavan* where they were questioning Rajneesh: ‘During your discourse in Indore city, you told that there is no next life. Is there really no re-birth?’ Osho replied,

‘People misunderstand me many a time. There is rebirth certainly. I do not oppose this. When I say there is no next life, my intention is not to make the next life a basis for any of your actions.’

‘For example, some one may think that one should follow the maxim – eat, drink and be merry – in this life and search for God in the next, or that one should do good deeds in this life so that one’s next life is good.’

‘My emphasis is that present is all that is. Present is the only reality. The past is gone. Future has not yet come. What is present is the only truth. When I say there is rebirth then your habit of postponement gains strength. If man’s habit of postponement is broken, he can accomplish a lot. So, when I say there is no rebirth, my meaning is only this. Do not postpone things in the name of rebirth or next life.’ (*Bharti 2007, p. 31*)

Dr. Rabindranath Tagore, the Nobel Prize laureate who had been admired by Rajneesh since childhood for his religious hymn *Gijantali* (Song Offerings), was among those who met Rajneesh in Jabalpur, and after the meeting he made the following interpretation of their sharing: ‘I am able to love God, because he gives me freedom to deny him.’ I feel very fortunate that I never found any point about which I could disagree. When I was near Him, I was not; my thought process ceases. Who can then disagree or agree? Just His presence made me meditative.’

(Bharti 2007, p. 33)

On another occasion when Ageh Bharti was seeing Rajneesh, some other visitors were also present, among them professor *Gurunani* from a college of Psychology who wanted Rajneesh to address the student community and the academia on *My Vision on Psychiatry*. They were also commenting on the meeting a few days ago at *Shaheed Smarak Auditorium* in Jabalpur which had gone well and attracted a large gathering. After they had left, Ageh Bharti stayed behind and told Rajneesh about his experiences while meditating. Earlier he had connected with peace and bliss during his meditations, but recently just death had come up. To this Rajneesh suggested nothing but acceptance:

'Whatever is happening, accept it. Even if death comes, it has to be accepted. What can we do? We can't stop the rising of the moon or the stars. We can't stop our breathing. We can't do a single thing. We have no control over anything. So even if death comes, what can you do? In fact, there is only one manly and courageous thing that one can do and that is – a total acceptance.

Whatever happens, accept it. Don't try to escape from it. In fact, there is no way to escape and the fear is there, only because we try to escape. As one accepts, one becomes fearless. In fact, fear has no existence. Fear is a shadow of non-acceptance. For fifteen days, you practise acceptance and see what happens.' (Bharti 2007, p. 34). (106)

When his work at the Department of Railways permitted – in those days he worked as a locomotive driver – Ageh Bharti used to accompany Acharya Rajneesh when touring for his lectures in different parts of the country. And those times when he could not go with him, Rajneesh was usually seen off by him when leaving Jabalpur by train from the railway station and Ageh Bharti also used to welcome him on his return. From Acharya Rajneesh's maiden visit to Ludhiana in 1969 where he had another tight program to fulfil his impact on the listeners is recorded in details by Ageh Bharti:

"It was 7.30 a.m. *Osho* began his first Address. *Osho* was known for His punctuality at congregations. It was a big hall. As already stated, this was *Osho's* first visit to Ludhiana but the hall got overcrowded and fell short to accommodate the congregation. After the lecture, *Osho* suggested the organisers that the evening meeting followed by others should be held on the open ground, just opposite the hall.

In the afternoon of August 3 and 4, friends and lovers were blessed with the opportunity to see *Osho* in person. In the evening, *Osho* delivered His lecture at 8.30 p.m. on the open ground known as *Direshi Ground*. Around 40.000 people have gathered to listen to the radical thinker. Hearing Him, people appeared as if they were in a spell. They were deeply fascinated.

Next morning, He addressed the public on the same ground for an hour. It was a huge gathering indeed! All eyes were glued with euphoria, joy and love for Him.

Later at 10 a.m., He addressed the students of *Arya College*. The whole area around the college turned into a big parking bay of cars, motorbikes, and scooters. The auditorium of the college was massive, but it was packed to capacity. Hundreds of students stood outside to listen. I never saw anybody to have heard with such rapt attention. The massive gathering appeared to have been transported to a different world.

The evening meeting took place on the same ground. In spite of the huge gathering, there was absolute silence – a moving phenomenon to witness. It was felt as if the whole existence has come to a standstill. *Osho's* discourses touched the hearts of the audience so deeply that many people went deeply anguished with tears of

love and joy.

In the evening, *Osho* arrived and occupied His seat, I addressed the public about the *Yukrand* magazine to raise funds through advertisements and annual subscriptions. It was felt as if *Osho's* great blessings were being showered on me in the process.

August 5, 1969. Time: Morning Hrs. *Osho* addressed another gathering on the *Direshi Ground*. He delivered another talk with punch and fun in the Agriculture University campus...

At 3 p.m., the intelligentsia of the city like professors, judges, and advocates were invited for a meeting wherein they posed questions to *Osho*. Around 100 people assembled there. After listening to *Osho*, all of them were outshining with the aura on their faces.

The evening talk of August 5 was the last talk in Ludhiana...

Time: 10.30 p.m. We were at the railwaystation. Hundreds of lovers and admirers bade goodbye to *Osho*. Many friends from neighbouring cities like Jalandhar, Amritsar and Chandigarh who stayed for those three days in hotels and guesthouses were seen at the station. Friends presented garlands to *Osho*. The train chugged out slowly..." (*Bharti 2007, p. 57*)

On his way from Ahmedabad to Jabalpur *Osho* answers questions in *Laheru's* residence in Bombay on esoteric subjects and later he talks in the music room of *Kalyani's*, the famous musician and member of Jeevan Jagruti Kendra in Bombay, on the subjects '*Individual Freedom*' and '*We and Our Expectations*'.

Osho was lecturing in Chennai (Madras) with an interpreter into Tamil as remembered by *Laherubhai*: "Thus, from July 20, 1969 to July 22, 1969, a friend called *Nanubhai Bhatt* had arranged *Osho's* discourses at Chennai in South India and invited him there. *Osho* accepted the invitation. *Osho* and I reached Chennai by flight. *Nanubhai Bhatt* had come to receive *Osho* at Chennai airport and there they were introduced to each other... *Osho's* discourses were held at three different places in Chennai. *Osho* would talk in Hindi and one person would translate it into Tamil simultaneously. Large number of people attended. These discourses could not be recorded." (*Laheru 2012, p. 38*)

Still preserved on audiotape is a symposium talk including questions and answers for artists coming from Bombay to his residence now at *Kamla Nehru Nagar* in Jabalpur (See *Appendix*). Among the topics dealt with in this session are the spiritual journey of *Osho*, the responsibility of parents towards children and marriage & society.

The former freedom fighter *Seth Govind Das* had by now become an M.P. and it seems he had introduced quite a few ministers and politicians to *Rajneesh*. In general their concern was not meditation at all, but more likely they were looking for some leader figure, and also they wanted to come forward with their own personal and professional problems. For some time *Rajneesh* had been considering how to get rid of this kind of followers and when returning to Jabalpur after a journey to Srinagar and Kashmir, he got an opportunity to address this matter. Members of the *Congress Committee* invited him to speak on the 5th of October 1969 on the occasion of *Gandhi's* centennial birth celebration, and he gladly accepted the invitation as he saw a possibility to do some necessary weeding among his followers.

On the day for the celebration in Jabalpur *The Martyrs Memorial Building* at *Gol Bazar* (*Shaheed Smarak Bhawan*) was fully packed, and also outside the building nearly two thousand people were standing to attend the

centennial celebration, not the least due to the announcement that Rajneesh would speak on Gandhi at the end of the celebration. Congress leaders and a deputy minister in the Madhya Pradesh government had come with other politicians to attend the function, and Rajneesh's invitation had been promoted by *Seth Govind Das* and the regional deputy minister who were both his followers, but some other politicians had the feeling that he was going to criticise Gandhi. We have here to keep in mind the respect for Gandhi shown by Rajneesh earlier and make a clear distinction when Acharya Rajneesh was criticising Gandhi and his ideology and when it was Gandhi's followers and their cunning minds he was hammering.

Having listened to the various speeches on Gandhi – Father of the nation, freedom fighter, idol of truth, promoter of *ahimsa* – Rajneesh was welcomed with loud handclapping from the audience when at last he stood up to speak and he started with these provoking words, not on Gandhi but on Gandhism:

“So far as Gandhi's character is concerned, I admire his simplicity, truthfulness, honesty, lovingness and courage. I give him very much respect, but on this occasion we need to think over Gandhism. But a Gandhian is nervous to think that all the blank patches of its 20 years old history will be unveiled if people start thinking over it. He adopted Khadi following Gandhism and spins thread on the spinning wheel (*chakra*) applauding Gandhiji. He invokes Gandhiji in all the matters, but his own character is faulty and hypocritical. He has exploited people befooling them in the name of Gandhism. He has made the nation poor filling his own treasure...

Gandhiism honoured poverty by dignifying it as '*Daridra Narayan*' (the poor as God). As a result people were satisfied in themselves considering poverty as an honour. They never tried to make money. The concept of 'Plain living and high thinking' stopped the development of the country...The Gandhians are submerged upto the brim in corruption fulfilling their suppressed temptations with the demise of Gandhiji. All the ideals have gone away. Therefore it is very necessary today to think over Gandhism. It has damaged the nation a lot and now we have to be cautious so that it can not do so any more.” (*Bhed 2006, p. 284*)

Now some shouting was heard from the Gandhians present as Rajneesh was about to conclude his one hour long sermon, and more confusion arose when out of a sudden Rajneesh was accused of abusing Gandhi by a local politician who had seized the microphone. Finally the meeting had to be dissolved, and at its reopening on the following day – now without Rajneesh's participation – only 50-60 people came to attend that meeting. The criticism of Gandhi was a hot issue in the papers and magazines for quite some time, and as Rajneesh continued to speak on this topic in his sermon at *Ahmedabad*, the government of Gujarat took the opportunity to cancel a request he had put forward at that time for the allotment of some land in Ahmedabad for his hermitage and ashram. Later in the Poona phase – and certainly also in Oregon – we will again see the authorities' reluctance to comply with his needs for moving to more spacious locations and properties for his movement. Still it looks like it was a Gandhian who first introduced Rajneesh to Poona where his ashram was to flower in the 1970s:

“I was brought to Poona for the first time by a man who was a close contact of Mahatma Gandhi, *Rishabhdas Ranka*. Mahatma Gandhi's basic theme was that all religions are equal, although it was not his practice; it was only theoretical, verbiage. And *Rishabhdas Ranka* lived in his ashram, so he was very much influenced by his ideas that all religions are equal. He was by birth a Jaina...” *Zen: The Mystery and the Poetry of the Beyond #5*

Osho's compassion included also those opponents who were interrupting his lectures: “I have been fortunate enough to witness *Osho* in various occasions, sometimes the occasions were very dangerous when His meetings

were disturbed. But He remained calm and compassionate even towards opponents. In those moments, *Osho's* innocence and spontaneity have been worth seeing. Well, one such occasion I could recall when *Osho* spoke on Mahatma Gandhi at Jabalpur." (*Bharti 2007, p. 90*)

It turned out that some offender who had encouraged Rajneesh also to mention some good things about Gandhi after the lecture had been beaten himself by some unknown people. On the following day when Rajneesh was told about this he felt sad and summoned his people to take care that such things would not occur. It was to earn a bad reputation not only to the friends of Rajneesh, but he himself could not accept such actions as it was too much to him to witness.

Rajneesh's speeches on Gandhi made the *khadi* wearing Gandhians detach themselves definitively from his entourage, which was in fact his deliberate intention, and from now on Rajneesh himself also changed his daily style of dressing and stopped wearing *khadi* clothes. The role of Gandhians in India is a major theme in the history of the country and is briefly laid out by *Varma*:

"No sooner had he died, and even during his lifetime, than his followers betrayed his Spartan code of living. They wore the homespun *khadi* that he wore, and paid copious amounts of lip service to his ideals, but took to the opportunities of the good life effortlessly. Mahatma Gandhi's triumph was the independence of India. His failure was the subsequent rejection of Gandhism. The personal austerity that Gandhi propagated found very few takers, for the same reason that socialism found very few believers. Both went against the grain of the way Indians are. Nehru's personal faith in socialism spawned a vast and unproductive hypocrisy. During his years as prime minister (1947-64), and for more than two decades after that, socialism became an article of faith to be breached in practice and praised in theory." (*Varma 2005, p. 81*)

Already in a previous lecture Osho had made his points clear concerning Gandhi, on July 19th in Bombay: *Where are the Gandhians?* And in Jabalpur he had made a start in English in a lecture for the group *Anup-Pur* (Shahdel M.P.) at his residence Kamla Nehru Nagar on the subject *Life & Sex*. The preserved lecture was delivered in Hindi with a part in English. (107)

1970

Ageh Bharti reports from Osho's second visit to Ludhiana in 1970: "*Osho* visited Ludhiana for the second time in March 1970 for three days. Kapil hosted Him. I am fortunate to be with *Osho* again. Daily around 40.000 people gathered for *Osho's* lectures on the same Direshi ground. First morning, only 40-45 people attended the meditation course but the next day, around one thousand five hundred people attended the meditation program. *Osho* was invited to speak in the degree college and Universities. The whole city is charged with divine energy and everywhere people are talking of *Osho* with great enthusiasm. A special talk is arranged in the extension library auditorium where entrance is restricted only to the members of lions, rotary and such other clubs along with some VIP's and dignitaries. (*Bharti 2007, p. 97*)

At this second time in Ludhiana Rajneesh was requested to address the student community at Government Degree College for Women. Before his speech the principal in her office asked Rajneesh to speak in a manner that the student would not have to ask their professors embarrassing questions later, as had been the case after his first visit. At this, Osho spoke impatiently, "It is not possible for me to speak in a way that questions are not raised by students. In fact, the purpose of my speaking is to make them raise questions. So I am not going to

speak here.” (*Bharti 2007, p. 99*). Hearing this the principal apologized and pleaded Rajneesh, already on his feet ready to leave, to stay and deliver his lecture. Rajneesh agreed and gave a radical speech in the auditorium much appreciated by the attending female students.

The scene of departure at Ludhiana Railway station can be vividly imagined when reading Ageh Bharti's narration: “1970, March 24. Time: 11 p.m. There were hundreds of people at the railway station [in Ludhiana] to give a send off to *Osho*. The most beautiful thing that happens near *Osho* is indescribable. People's overflowing love through tears, silent prayerful hearts, their bright eyes, their blissfulness, their unexpressed dance, their laughter, their feelings of gratitude, all that is beyond the capacity of words and this is what is seen at the railway station.” (*Bharti 2007, p. 97*)

On his numerous following visits to Ludhiana next to *Direshi Ground* Acharya Rajneesh also spoke at localities like *The Agriculture University, Arya College, Degree College for Women, Extension Library Auditorium* and *Khalsa School*. During the first visit to Ludhiana his host was *Mr. Gill*, Senior Superintendent of Police, and on his second and third visit in March and August 1970 the industrialist *Mr. Kapil Mohan Chandok* was his host.

Whenever he was lecturing Rajneesh was a source of controversy, and slowly it dawned upon him that some changes had to be made for the future arrangement for his speeches to his followers. His move to Bombay on July 1st 1970 is his chosen decision to break the fatiguing pattern of constant travel and lecturing in different places. He was obviously tired of people coming for spiritual entertainment, and to waste his energy and time on crowds who were in no way ready to listen.

“This is one of the greatest problems of the mystics: “Who can I tell about this, who will understand?” I was traveling in this country for fifteen years, day in, day out, year in, year out, talking to thousands of people. Slowly, slowly I became aware that I was talking to walls. These people could not understand what I was saying. They could hear, but they could not listen. The words reached them but the meaning was left behind. I tried in every way, but it was impossible. Then I had to decide to stay in one place and only to talk to those few who really wanted to understand – and not only to understand, but who were ready to be transformed. Once I was talking on Krishna in a meeting, and people were sitting with their backs towards me, talking with each other, gossiping – their backs towards me! That was the last day, the last straw on the camel. In the middle I left. The president of the meeting said, “Where are you going?” I said, “I am going forever! I am finished with these stupid people. I am talking about Krishna, they have invited me to talk to them, and nobody seems to listen.”

I have been moving in the masses for years. I have not decided in a hurried way to drop out of the mob – I saw that it was absolutely absurd: you go on talking to people who are not ready to listen; you go on talking to people who are not seekers, who are not in any search; you go on talking to people who have come just for entertainment. Why should I waste my energy and time? I tried in every way to be available to bigger crowds, but then I found it was impossible. They come here as an entertainment, and they hear through one ear and from the other it is lost...

I looked into thousands of people, and I found that only a very few are there who will take the seed to the heart, who will become soil to it, who will absorb it. And others are just curiosity-mongers, just entertaining themselves. Maybe the entertainment is religious, but it is meaningless.

Politicians started becoming afraid. They cannot tolerate anybody who has power over millions of people. It was

difficult for politicians to collect a few people to listen to them, and I was speaking before a hundred thousand people or two hundred thousand people.

Shoes have been thrown at me, stones have been thrown at me. I am speaking, and in the crowd a band is playing so nobody can hear what I am saying. Poison has been given me twice, to kill me. And the last thing before I left was an attempt on my life.” (*Urmila 2007, p. 155*)

The quote is an authentic account of his experiences while being on the road year after year from his base in Jabalpur, the large gatherings of people he met – although here exaggerated in number of listeners – and the hardship to be encountered when speaking to crowds of people seeking entertainment and nothing more. It seems that his discourses on Krishna in early 1970 was the tipping point for him to change the setting to the metropolis of Bombay with its large number of potential followers, and a more calm daily scene with time for both reading and addressing those chosen few who were ready to listen. So his move to Bombay signalled the end of his traveling phase, but not of his meditation camps which were to be continued until his next move to Poona in 1974.

One of the last speeches to be delivered in Jabalpur was a lecture at Jabalpur University 31st March, 1970. The lecture was titled *What is Rebellion* and addressed to the students and an audience of outside guests. (108)

In June 1970 just a few days before Osho moved to Bombay three students of *Government Engineering College* made an appointment for a photo session and came to see him. For a whole hour they made Rajneesh dance to their tune: Sitting here and there, shooting while signing photos, plucking dry leaves off the plants in the garden, lying in complete sleeping posture (*Shavasana*), and even when finally they lighted a candle and requested him to read in the candlelight he obeyed their command. He played it all very simple during the session, and we may wonder where those photos are today. (See photo)

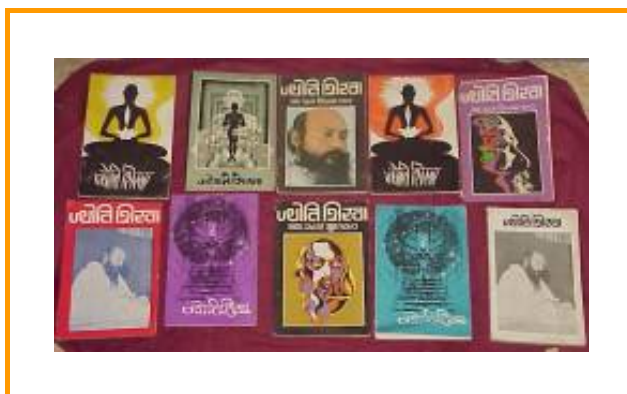
In Jabalpur Ageh Bharti used any opportunity to make people he met aware of Rajneesh’s existence. So while Acharya Rajneesh was living in *Yogesh Bhavan* in Napier Town, Bharti had been reading his published books to his friend *Dr. B.G. Awasthi* in his clinic, who later made an appointment to see Rajneesh in his residence. *Dr. Bijlani*, the railway divisional medical officer and chairman of *Jeevan Jagriti Kendra*, and three more friends happened to arrive also at the same occasion to listen to Rajneesh’s talks. When they had left, Bharti asked Acharya Rajneesh if there was any higher state than the one he was in. Rajneesh answered instantly and spontaneously, “No, there is no higher state than this.” (*Bharti 2007, p. 127*)

And how Osho worked to make this state of consciousness known to his seekers by means of the printed word, and his understanding of the limitations of bookish transmission, we will get to know in the following chapter on his publishing.

2.8 First Printed Booklets

With his words Osho had reached out to audiences in ever new places, with the location’s physical premises often as the only limitation on the number of listeners for his lecturing. From early on the realisation was there, that also printed media and new audio- and visual technology had to be used for the dissemination of his message, and as we will see in the next chapters we are to witness a snowball effect which in years to come would tumble down the mountain with a steady flow of lectures, discourses and darshan diaries in its slip stream.

This all proved to be quite a challenge to the discipline of bibliographic control. How to map this whole field of publications, in various languages, in various media, with their title changes and a constant stream of new editions, each edited according to the interest of the publisher and marketed at various segments of readers? And we will repeatedly experience the publishing of a few of his lectures in a certain booklet, only to be reprinted with some more lectures and an alternate title a few years later.



12. Jyoti Shikha (Life Awakening). Bombay (1966-1974). Various issues.

The difficulties in bibliographic control dealing with his early published booklets are to be measured against the bulk of unrecorded lectures delivered all over India never to be included in a publication. In the 1950s a tape recorder was not part of Osho's gear when travelling by train, and only occasionally someone in the audience took the opportunity to write down in slow hand what was being spoken. A phenomenon which Rajneesh himself did criticize on more than one occasion: When you are listening to me, be like a sponge, and do not waste your time on taking notes and bringing in your mind:

“In India I had continuously to tell people, “Please stop taking notes because you are destroying the whole atmosphere. I am not a professor and this is not a class, and when I am speaking and you are taking notes, you can't hear me. You are concentrated on taking notes; you will miss many significant things.” Listening to me, sitting relaxed, suddenly a deep relaxation happens inside, and something that you have forgotten...” *Beyond Psychology (Talks in Uruguay) #24*

Still quite a number of his early lectures not recorded in full were to be found paraphrased in issues of the magazines *Jyoti Shikha* and *Yukrant* published from Jabalpur and Bombay. When Rajneesh started publishing his speeches in mid-20th century it was in an India with a rich literary tradition and a considerable bookmaking industry. Many of the publishers were but very small, with an annual average of 20 published books, and of all books published in India 50% were textbooks at that time. (109)

“The twentieth century saw a rapid growth of printing and publishing in India, though the book trade is still largely unorganized. *The Indian Book Trade and Library Directory, 1950-51*, lists about four thousand printers, thirty-seven hundred publishers and booksellers, and one thousand Indian newspapers and periodicals. According to Government of India statistics, 6,570 newspapers were in existence on December 31, 1956, of which 476 were dailies. The total number of books published in India now is estimated to be around 50,000 a year.”

(*Ramakrishna 1961, p. 140*)

A complete and reliable bibliographic record of Osho's early virgin prints is accordingly hard to compile as the

preservation as well as registration of these early booklets are rather incomplete, and they are not included in the *Indian National Bibliography (INB)* until 1965 due to their limited number of pages. So here we use the term *virgin prints* to cover those early booklets of Osho not registered in the *Indian National Bibliography*, and we may very well prepare ourselves for some incomplete bibliographic entries hopefully to be corrected and supplemented by the readers of this essay. And it is beyond any doubt that Osho very much cherished his old publications from Jabalpur and Bombay:

“You are asking me, that I have said that my old books are not important...You want to divide me in two parts – my old books, and my present message to you – so that you can choose. I will not allow you such a convenient way.

My old books are immensely important. Unless you understand them, you will not be able to understand me. But remember, it is a constant flow and change, so don't be bothered with inconsistencies, contradictions.

If you go on, soon you will be able to find the truth. And once the truth is revealed, all contradictions and inconsistencies dissolve. Then you can see, crystal-clear, that it is a single message from the roots to the flower. It is a single organism.” *From the False to the Truth #11*

Osho has commented on the many mistakes in translation work done in the early period in the late 1960s, from Hindi to other Indian languages and from Hindi into English as well:

“The work that has happened so far on the books is better than nothing happening at all. It is not something that has yet become what it ought to be – and it could not have become so yet. Friends who felt love for the work started doing something. They were neither literary people nor writers. Those who came out of love also did some translation work. That translation too was only a symbol of their love; it is not that they had some great qualification for doing it. But had they not done it, it would not have happened. Because they did it, this idea can arise today that something better should be done...

And every center can work in this direction, because I am speaking so much that it is beyond the capacity of the Mumbai center alone to cope with publishing everything. The amount I speak in a month – on various subjects, on various topics – no one center can handle alone. The Mumbai center *is* coping with it, coping beyond its capacity...

Every place should care for this work; every center should care for this work. Whenever you can manage to publish them, publish them. Gujarati publications in Gujarat, that is good; Marathi publications in Maharashtra, that is good; Hindi publications in the Hindi region will be best. There is nothing in the way of this. Whichever friend wants to do something by himself, even privately, should do it...

One friend translated my words into English. His translation could not have been right. Other people also told me that his translation was not right. I said, “But none of the people whose translations can be right ever say to me that they will translate something! This man says he can, so let him do it. When someone who translates correctly comes and says he wants to translate, I will let him translate. Right now, I let whoever comes do it. Just look at this poor man's courage! He doesn't know much English and yet he is translating.” *Work is Love Made Visible (2011) #6*

Sarlo is offering his understanding of Osho's early talks in Hindi: “Osho's Hindi books offer a lot of unique content not found in the English books. For starters, he talked on many figures more or less unknown outside Indian culture, but beyond that, his mannerisms, cadence and other aspects of delivery were very different. He

used notes for his jokes in English discourses but had his Hindi listeners rolling on the floor without using any notes. And it is worth mentioning that his Hindi audience could be considered generally more sophisticated regarding philosophical matters, so more nuance and subtlety was there in that area, and perhaps less subtlety in “psychological” matters.” (110)

“Recently one friend translated something, but I didn’t like it. He had translated *The Perfect Way*, but it was not a good translation. One thing was that he translated it in an Eastern way – just like Eastern scholars would, just as one would translate ancient scriptures like the Puranas. He translated it into archaic English. It did not feel good. And then he also made some fundamental mistakes. In many places the meaning became completely the opposite of what I had said. So that translation had to be stopped, it was not allowed to be sold. But the book had already reached some places.” *Work is Love Made Visible (2011) #8*

And from early on his love and care for the design and quality of the books with his message were evident, and we can follow his ongoing involvement in the improvement of his books. For the rest of his life, in fact:

“All the publishing work could be done there too [at the centres]. I have a vision for each and every thing. I have a vision for the smallest of matters of life. For instance, I cannot call the way the books are printed “printing”! If we had our own printing press, if we organized it ourselves, then the printing would also be an art. If you look at a Japanese book about meditation, just looking at the book you will enter into meditation. You will read the book afterwards, but as you start looking at it and turning the pages you will feel that you have started to become silent. The books should be this artistic, created in this manner. The moment a book is in someone’s hands, it should touch them.” *Work is Love Made Visible (2011) #7*

Virgin Prints

From Osho’s own words we have a first indication. “My first book was published in 1960.” *Beyond Psychology (Talks in Uruguay) #16*. This is most likely a reference to the booklet published when Osho participated as a speaker in *Taran Taran Jayanti* in Jabalpur 1960. But as we will see there are many more and even older early booklets to be included in his bibliographic record.

Osho’s first public speech was delivered already in 1953, at the annual function – *Jayanti* – of the Jain saint *Taran Taran*. It was not liked by some of the orthodox Jains present, so he was not invited by this sect until 1960, but from then on and up to his move to Bombay in 1970 he was regularly addressing this annual Jain function. These talks at *Taran Taran Jayanti* and at other religious conferences have been described in the previous section: *Religious Conferences*.

As early as from 1955 and onwards some virgin Hindi pamphlets by Rajneesh were published by Jain publishers in Jabalpur, with one booklet being published every year, among these the Hindi first edition of *The Science of Transformation*. These pamphlets with Rajneesh’s studies and message were distributed among the participants at the annual religious conferences – *Sarva Dharma Sammelan* [All Religions' Conferences] – where Rajneesh gave talks and occasionally presided. (111)

In Jabalpur, when he was a professor in the mid-60’s, Osho had told Urmila to take down notes of what he was saying from the couch in his library. Next day he would approve the formulations. The period documented is

January 1966 – February 1967. Osho took the manuscript to *Jeevan Jagruti Kendra*, Bombay, and the first Hindi edition of Urmila's *Shanti ki Khoj (In Search of Peace; The Inward Journey)* was published in 1970. According to Urmila, the seeds of all that was to follow in the years to come are contained in his three early booklets *Kranti Beej*, *Sadhana Path* and *Sinhanad*. (112)

This indication of Osho's early core publications from an Indian insider may differ from some Western general perceptions, which has been put forward also by the present administration in Poona, but they emphasise that in the future we need to deal with Osho's early publications at some length and depth as they may not be too well known by his readers in the West:

"The manifestos here [pre-Bombay] are *From Sex to Superconsciousness* and *Roots and Wings*." (Gussner 1993, p. 49)

Not all of his mystic wisdom is to be found in printed books, but some insights have been transmitted only to chosen seekers present, which is another phenomenon to be considered when trying to map Osho's bibliographic record of public speaking.

"So although Buddha had said a lot, all of it was not recorded. The same way, not everything that I will say will be recorded. All of it cannot be reduced to writing. Firstly I will say only that much publicly which can be recorded without any risk. Publicly I will say only that much. And that which needs to be treated and preserved as secret teachings will never be disclosed to the public. I will transmit them to deserving individuals who will save them in their memory." *In Search of the Miraculous* (1984), p. 221

Also *Ahimsa Darshan* (1966) claims to be one of the earliest Hindi booklets, and its English translation is one of the first booklets to be printed with Rajneesh's words in English: *Philosophy of Non-Violence* (1968), published by *Sundarlal Jain* at Motilal Banarsidass in Delhi. A 33-page printed leaflet, apparently with the text starting right on its front page, dealing with fearlessness, salvation from the self and courage as prerogatives for a spiritual life. All for just 3.00 Rupees, and its Hindi edition 1966 could be bought for 40 paisa only. The booklets message is in line with Rajneesh's yearlong dedication to Gandhi's *ahimsa* (non-violence) philosophy for promotion of civil rights, and disheartening relevant for an India with its communal riots between Hindu and Muslim citizens, clashes Rajneesh himself had witnessed in Jabalpur at *Jadeharganj Market* in 1962. Excerpts:

"Fearlessness is the first condition for the life of spiritualism. One who cannot take courage to that, cannot dive deep into his own self. The courage which is required for going alone in dark nights, in darkness and in unknown and fierce path, a greater courage than that is required to go into the self, because it breaks the sweet dreams which one has built up about his own self and because as one has to face such ugly and condemnable sins from which one has taken himself to be entirely free...

From fearlessness non-violence flows.

One reaches the state of meditation through the self. But on reaching that state, the self and the non-self disappear. That difference was due to thought. Meditation is beyond difference and dualism. It has no difference, no twos. Just as the lamp-thread burns the lamp-oil and ultimately also burns up itself, similarly the self, after getting free from the non-self, becomes free itself. The salvation of the self is also salvation from the self. Meditation is God incarnate. From realization of God, godly conduct emanates. The centre of godly conduct, truth and its circumference is non-violence. In meditation, there grow the flowers of truth and fragrance of non-

violence.” *Philosophy of Non-Violence*, pp. i & 33

Passive resistance by mass action against British authority had been spearheaded by *Sri Aurobindo* (1872-1950) in his article *The Object of Passive Resistance* (1907), but Gandhi’s own basis for non-violence is to be found in a famous article *The Doctrine of the Sword* written by Gandhi in 1928, where he says: “I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the Rishis and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law – to the strength of the spirit...

And so I am not pleading for India to practise non-violence because it is weak. I want her to practise non-violence being conscious of her strength and power...I want India to recognise that she has a soul that cannot perish, and that can rise triumphant above any physical weakness and defy the physical combination of a whole world.”

The following essential booklets in Hindi were according to Nikalank among the titles published in Jabalpur before 1965: *Jivan darshan* (Philosophy of Life. 10 letters), *Naye sannyas* (Neo-sannyas), *Amrut kan* (Nectar Particles), *Yuvak aur sex* (Youth and Sex). (113)

Some other booklets published in Hindi during the 1960s by *Jeevan Jagriti Kendra* in Bombay were the following discourse series from meditation camps, praised by Sanjay and Manu, both in Multimedia, Poona: *Naye Manushya ke Jivan ki Disha* (The Birth of a New Man), *Surya ki Ore Udan* (Flight Towards the Sun), *Path ke Pradeep* (Light on the Path), *Mitti ke Diye* (The Earthen Lamps). (114)

According to Ageh Bharti the following titles were published in Hindi in 1969 or before that year: “In the name of books at present, there are ‘*Kranti Beej*’, ‘*Sadhana Path*’, ‘*Mitti Ke Diye*’, ‘*Singhnad*’, ‘*Main Kaun Hoon*’ and two booklets ‘*Naye Manushya Ke Janam Ki Disha*’ and ‘*Ahinsa Darshan*’. (Bharti 2007, p. 40)

And similar we find in Prasad’s *Acharya Rajneesh. Samanwaya, Vishleshan aur Samsiddi* (1969, p. 215) a listing of early translations into English also available from stalls and bookshops in 1969: *Path of Self Realization* (4.00), *Seeds of Revolutionary Thoughts* (4.50), *Philosophy of Non-Violence* (0.80), *Who Am I?* (6.00), *Earthen Lamps* (4.50), *Wings of Love & Random Thoughts* (3.50) and *The Mysteries of Life and Death* (4.00).

Who Am I? was translated from the Hindi by Dayanand Bhargava and published by Motilal Banarsidass in 1968, with a second revised edition 1973. It is a most comprehensive compilation edited by Miss Margaret Poss with seventeen translated lectures from Jabalpur. The lectures included in its second edition are listed in Contents: *Who Am I?*, *What is Dharma*, *Religious Faith in the Fire of Science*, *The Science of Man*, *Freedom from Thought for the Birth of Thoughts*, *Let Us Live and Know*, *The Aim of Education*, *The Right to the Property of Life*, *The Process of Meditation*, *The Unknown Roots of Life*, *What is Non-Violence*, *The Direction of Happiness*, *Ask and Receive*, *God is Love*, *Morality Fear and Love*, *The Meaning of Non-Violence* and *I Teach Death*.

Some of Osho’s rare early books were rewritten in Poona in the 1970s and their translation into English improved by Krishna Prem. On this editing work he is telling us in his *Osho, India and Me* (Allanach 2010):

“Initially, his work in the commune was editing – rewriting Osho books that had been translated into English by

Indian editors and, as a result, were often difficult for Westerners to read and understand. The titles he rewrote, include *From Sex to Superconsciousness* (published by Rebel Publishing, India), *The Perfect Way*, *Pointing the Way* and *The Long and the Short and the All* (all published by Motilal Banarsidas, India).” (Allanach 2010, p. 254)

On Osho’s early publishing we know that sales were rather limited and some tricks had to be used to promote his books: “His earlier books were published by Sushima Sahitya Mandir Jabalpur and the members of Jeevan Jagriti Kendra of Jabalpur were doing their best to make the publicity, but the sales were very very nominal. Acharya Rajneesh enquired from the members of Jeevan Jagriti Kendra Jabalpur, “What is the progress of sale? I am still seeing the heaps of books here. The sale of books at meditation camps is not enough. They should reach the ordinary people also.”

One of the members said, “The city booksellers are not ready to sell them. I had left some copies in two booksellers’, but after two weeks both insisted that “You please take these books, we are helpless to sell them.”” Acharya Shree smiled and advised them to apply the formula of George Bernard Shaw. He himself explained, “When Bernard Shaw himself published his first play (book) then he used to go to booksellers in different dresses again & again and ask them to give that particular book, which is so popular and had created a typhoon in literary world, and the writer of that play is George Bernard Shaw. He used to say that many leading organizations are making arrangements for its show very soon. Then he used to give his own address, from where the books could be collected. By advertising so, in few months there had been a great demand of these books and all books of that edition were sold in three months”.

He further said, “If you want that by reading my books, people feel ecstasy and they start meditation and get inner light, then you have to apply all such type of methods, so that these books may reach to people in general. This is the age of advertisement, so from tomorrow all you people should start this agenda, because you are all the publishers, printers and distributors of these books.” This incident was told by Osho himself in one of his sermons of Rajneesh Bible.” (115) (On these early talks see also section on *Compilations* in *Bibliography*)

Sadhana Path (Path to Self-Realization)

Rajneesh’s first publication for a wider audience in Hindi was *Sadhana Path* containing Rajneesh’s lectures from his first meditation camp – which he called a *Sadhana Camp* – in *Ranakpur, Rajasthan*, held in June 1964. According to the Indian National Bibliography in its 1965 annual volume this first edition was published by *Jivan Jagriti Sangh* from Bombay in December 1964. The editor is not mentioned in this very first entry of a publication by Osho in INB, but the book is on 152 pages and in a note is mentioned that the Appendices at the end include the philosophical questions with their replies. Arvind Kumar Jain as his secretary typed *Sadhna Path* from Rajneesh’s handwritten paper manuscript in Hindi, but the manuscript itself is not known to have been preserved. Osho made the proofreading himself and also corrected from the typesetting. (116)

“Ranakpur Meditation Camp becomes a landmark in Osho’s work because, for the first time, his discourses and meditations are recorded and published in a book, *Path to Self-Realization*, which is widely acclaimed in India. Osho later said that this book contains his whole teaching which have never altered. (It is reprinted as *The Perfect Way*).” (Urmila 2007, p. 149; Sarito 2000, p. 225)

This discourse series was the first one to be recorded on audio-tape and later published in English as *The Path*

of *Self-Realization* (1966), also with an alternate title as *Path to Self Realisation* (1971), and later again titled *The Perfect Way* (1979). It contained ten discourses translated from Hindi, and the discourses originated as mentioned from his first meditation camp held in *Ranakpur, Rajasthan*, 3.6.1964 – 8.6.1964. With lectures in the morning and a session with his answering of questions from the participants in the evening session. Some sources claim that parts from *Sadhana Path* are included in *Pointing the Way* (1979), but this seems not to be the case.

Among the early publications rewritten and improved by Krishna Prem in Poona 1977 is the translation of *The Perfect Way* due to a somewhat inadequate first translation into English by *T.V. Parameswar Iyer*. In his *Osho, India and Me* (Allanach 2010) Krishna Prem tells us how he got this assignment, quoting first Laxmi and then Rajneesh from a darshan in the evening of the very same day:

“The following afternoon she passes me another Indian-English gem, *The Path of Self Realisation*. “His first camp,” is all she says, “1964. In the hills of Rajasthan.”

“It was my first camp,” he continues, settling back in his chair, re-crossing his legs. “It was held in Rajasthan in 1964. And they hired a professional translator to do the book in English. But he was a South Indian and he didn’t speak Hindi very well. Besides, he never met me. He didn’t know me.”

He suddenly leans forward again and fixes me with a look of an intensity that takes me aback after the casual way in which he has been speaking. “You do what you want with it, Krishna Prem,” he says. *You know me.*” (Allanach 2010, p. 161)

In the introduction to his rewriting of the first English edition, Krishna Prem writes in May 1977: “Wake up! You are not who you think you are! This is the call of Bhagwan Shree Rajneesh. It is the daily morning reveille at his Ashram in Poona; it is the call he has been making for over twenty years.

“The Perfect Way” is early-Rajneesh, 1964. Thirteen years ago. The discourses and question-and-answer sessions in this volume came out of his first testing of a new idea, the meditation camp. He envisaged an intensive programme lasting several days and allowing seekers to dive totally into an atmosphere of meditation. That initial camp was held in early June in a quiet spot in the hills of Rajasthan, and Bhagwan has used the camp format ever since. At the Rajneesh Foundation Ashram in Poona one ten-days camp is held every month...But no matter how hard they resisted the Truth or how hard or how subtly we resist it now Bhagwan kept on and keeps on calling. 15.000 words a day. 105.000 words a week. 5.500.000 words a year.” *The Perfect Way* (1979), p. vii

The English translations of *Sadhana Path* have seen title changes from *Path of Self-Realization* to *Path to Self Realization* and finally *The Perfect Way* (See *Bibliography*). In her Introduction to the paperback edition from Rajneeshpuram July 1984 *Ma Deva Sarito* writes:

“It is June 3, 1964, and a group of people have gathered in a secluded retreat in the hills of Rajasthan, India. Few, if any can imagine they are participating in an event which will prove to be the first seed of a revolutionary experiment in the flowering of human consciousness – one which will eventually transform the lives of hundreds of thousands of people over the world...This book is page after page of blue sky.” *The Perfect Way* (1984), p. vi

Her Introduction has been amended in the revised edition 2001 where she also writes: “When the second prime

minister [Morarji Desai] of India traveled to Russia, a copy of *The Perfect Way* was in his hands. Then there was a ninety-year-old lifetime seeker's comment when he stumbled upon *The Perfect Way*: "All my learning of the scriptures was futile, only this small book is enough." *The Perfect Way (2001), p. ix*

On the cover notes for the Motilal Banarsidass edition in 1979 we can read: "These discourses are the outcome of Shree Rajneesh's first testing of a new idea, the meditation camp, envisaging an intensive programme lasting several days, which enabled the seekers to dive totally into an atmosphere of meditation...He shocks, seduces, stuns, soothes, spans, spins spicy and sensational stories and sends his disciples spiralling into incredible spaces – and incredible growth. *The Perfect Way* is among the clearest, cleanest and most concise collections of Bhagwan's words."

Before presenting his two maxims – Live in the present and Live naturally – Osho begins and later finishes his welcome speech to the participants with the words:

"I see man engulfed in deep darkness. He has become like a house whose lamp has been snuffed out on a dark night. Something in him has been extinguished. But a lamp that has been extinguished can be relit.

I see as well that man has lost all direction. He has become like a boat that has lost its way on the high seas. He has forgotten where he wants to go and what he wants to be. But the memory of what has been forgotten can be reawakened in him...

Now the night is well advanced and the sky is filled with stars. The trees and the valleys have gone to sleep. Let us also go to sleep now. How quiet and silent it all is! Let us also merge into this peacefulness. In deep sleep, in dreamless sleep we go to the very place where God dwells. This is the spontaneous, non-conscious *samadhi* that nature has bestowed upon us. With the help of this *Sadhana* Camp we can also reach the same destination. But then we will be conscious and aware. This is the difference and it is a great difference indeed. In the former we are asleep; in the latter we are wide awake.

Let us now retire into sleep with the hope that we will attain *samadhi*. When our hopes are accompanied by determination and right-endeavour they are bound to be fulfilled.

May God guide us along the path. This is my only prayer." *The Perfect Way (1979), p. 1*

Later editions (2001ff) have been edited according to an revised policy for editing Osho, leaving considerable room for future hermeneutic study of Osho's texts. The discourses are now considered timeless and need no identification in space and time, so dates and chronology are omitted making it possible to alter also the structure in chapters. Where earlier editions (1979 & 1984) had an identical number of chapters (10) this structure is from the 2001-edition altered into 14 chapters starting with parts from Osho's welcome talk to the participants in the evening of June 3rd being transferred to his first morning speech on June 4th. Some parts are omitted and also the translation has again been revised: God sometimes changed into existence, *shastras* into scriptures etc. The following quotation is on the limitation of all scriptures from the revised 2001-edition:

"What purpose will the study of the scriptures serve? You can't attain to knowing that way, it just trains your memory. You learn a few things that way, but are learning and knowing the same thing? You learn about God, about truth, about the soul. You will be able to give ready-made answers about them. But there is no difference between that and what the parrot in your house repeats every morning. Truth is not to be found in the scriptures. It is in the self, in your self.

In scriptures, there are only words and they are meaningful only if one has realized the truth within oneself. Truth cannot be known by learning the scriptures, but certainly by knowing the truth the scriptures become known... I too am speaking in words, and this is how the scriptures came to be. If you just cling to the words, my whole effort will be useless. No matter how many of them you memorize, they will serve no purpose. These too will become a prison to your mind and then you will wander in this self-erected prison of words all your life. We are all locked in prisons of our own making. If you want to know the truth, destroy this prison of words, tear down the prison walls and burn the blockade of information to ashes. From these ashes real knowledge will be born and in this unimprisoned consciousness you will see truth. Truth comes, but before that you must make room for it yourself. If you throw words out, truth steps into that empty space.” *The Perfect Way (2001), p. 85*

These few excerpts from *The Perfect Way* illustrate Osho’s pushing everyone to go within rather than disappear into the world of matter and scriptures. Remember, this is said by someone who has spent more time than most people in meditation *and* in reading of scriptures to know also their representation of existential truth.



13. Osho along with his colleagues and students of Mahakoshal Arts College.

“May I also remind you that we cannot know the world, we can only have an acquaintance with it, information about it. And there can be no information about the self, we can only know it. That is why, in the case of matter, in the case of the material world, it is enough to be an expert in the scriptures, but is not so in the case of the self. Science is scripture; religion is not. Science is information about matter, while religion is a knowing of the self. Science is a scripture; religion is a spiritual discipline.” *The Perfect Way (2001), p. 171*

“I will say how can you know the truth as long as there are scriptures in between? This false notion that truth can be obtained from someone else, from the scriptures or from a guru, does not allow you to search for it within yourself. This idea is a big obstacle. This search is still in the world. Remember that the scriptures are part of the world as well. Whatever is outside is the world. The truth is where there is no outside – it is within, where the self is. The self is the real scripture. It is also the only real guru. By entering the self, truth is attained.” *The Perfect Way (2001), p. 193*

Praised by Urmila as one of the early essential publications of Osho, and pointed out by several other sannyasins also, is *Sinhanad* (The Lion’s Roar), a talk from Bombay in 1964, first published in August 1965 and with a second edition from September 1967. These two editions are in Hindi with its original title, but the book was later renamed *Path ki Khoj* (Searching the Path) and became chapter #15 in one of Osho’s most read Hindi books *Sadhana Path*. An English version of *Sinhanad* is to appear soon (2012) as chapter #5 in a new book called *Path ki Khoj* containing seven talks with a similar subject matter. (117)

The Perfect Way is without any doubt among Osho's core publications from Jabalpur, and it presents the essence of his early message to be elaborated upon in his numerous discourses in years to come. It is in the same league as *I Am the Gate* (1972) from Bombay and his opening discourse series from Poona *My Way. The Way of the White Clouds* (1975).

Kranti Beej (Seeds of Revolutionary Thoughts)

In 1960 Acharya Rajneesh meets *Mrs. Madan Kunwar Parikh (Ma Anandmayee)* whom he recognizes as his mother in a past-life. Mrs. Parikh is 40 years old at the time, and she on her part recognizes that Rajneesh is enlightened. She is living in *Chanda* (later changed to *Chandrapur*), *Maharashtra*, as the wife of *Shree Rekhchand Parikh*, and is a religious lady from a rich family running an orphanage for three hundred children in Chanda. In one of her dreams she had been told that soon she would have her bereaved son back, so she was very fulfilled when meeting Rajneesh soon after the dream. A religious function had been arranged on the eve of the 75th birth date of *Shree Chiranji Lal Barjharti*, general manager of *Seth Jamuna Lal Bajaj* and trustee of *Jain Mahamandal*. Rajneesh had been invited for the celebration, and when seeing him she felt as if she had got back her son of her previous birth. She was impressed by his lecture and met him at 9 a.m. where she invited him to visit Chanda for *satsang*. She hoped that his presence would influence her husband *Shree Parikh* to be more interested in religious activities and donate some money in this respect. Rajneesh returned to Chanda and spent three days as their guest, and when he returned home to Jabalpur and opened his suitcase he found ten thousand rupees with a letter enclosed from Shree Parikh: "I am a miserly man and with folded hands I am offering a little amount for your work. Please accept it." In May, on his next visit to Chanda, Rajneesh was presented with an Olympia typewriter, a spool-to-spool tape recorder, some fountain pens, among these his favourite Parker pen, a brand new model 1951, and other valuable items for his work.

From now on *Mrs. Madan Kunwar Parikh* is writing her letters on an almost daily basis to Rajneesh, seeking his guidelines and comments on her experiences with meditation. In return Acharya Rajneesh writes hundreds of letters to her, and from his correspondence to her 120 letters are published under the title *Kranti Beej* in 1965 (English translations: *Seeds of Revolutionary Thoughts* (1969) and *Seeds of Revolution* (1969); reprinted with alternate title *Seeds of Wisdom* (1994). These letters recount various incidents in Rajneesh's life, and as parables they are presenting his teachings in a suggestive and simple language within a framing of natural settings. The collection of letters are *Krantisutras*, and the publication was suggested by the Parikh couple when Rajneesh met them in Chanda. Next to his many other presents to Rajneesh it remains an open question whether Parikh was also sponsoring the publication. (*Bhed* 2006, p. 188) (118)

According to Narendra "Revolution means tearing down the very framework of mind, the very conditioning, the entire way of thinking." The readability of the text has been rendered by Urmilla, the author of *Shanti ki Khoj*, who received the book as a gift from a friend in Calcutta already in August 1965: "So one day just out of curiosity I glanced through the first few pages of the book, '*Kranti Beej*', and I got so engrossed in reading it that I finished more than half of the book in the first sitting. I had never read anything like that before. The language of the book was very simple and the sentences were short. The facts of life were conveyed in short parables. Though I could not grasp their meaning properly yet I could understand the overall message hidden in them, which penetrated my heart." *Urmila* 2005, p. 12. (119)

Ram Chandra Prasad, the author of *Rajneesh: The Mystic of Feeling* (1970), comments and quotes from the Introduction to the first English translation (with its alternate title) from 1969: "In the Introduction to *The Seeds of Revolution* the reader gets a graphic account of the Archarya in the latter's own words – an account in keeping with the creative, mystical mind. He calls himself a peasant who sows his field with seeds. In course of time the seeds sprout up and grow into sweet-smelling flowers. As soon as his life is filled with their rich fragrance, he finds himself carried away from the phenomenal world of matter to the essence of things. Now the mystic's language melts into a series of floral metaphors, and he says: 'And the fragrance has meant a new life, a new birth to me, and I am not what I appear to be to the naked eyes of the beholder. The Invisible and the Unknown has now opened the doors through which I can survey the heavenly world of the elect that my eyes had not seen, and hear melodies, which my ears had not heard. And, what I have thus known and acquired is as ready to flow out from me as the mountain stream that hastens towards the sea.'" (Prasad 1978, p. 5)

Sw. Rudra has on Wikipedia made this annotation to the book: "This one of a kind volume comprises extracts from 129 of these letters and anecdotes Osho wrote to her during his travels around India in his earlier days. Through vignettes of scenes he witnesses – children playing on a river with paper boats, the movement of a bullock cart, an earthen lamp being extinguished, a storm striking a village, sunrise and sunset, the life and death of a flower – Osho brings out the parallels in the psychological world of every individual." (120)

The parables are like pearls on a string and we may pick a few samples to get an idea of what is to be found in *Kranti Beej*:

"A bullock cart is being driven. I watch its wheels revolve round the axis. The wheels go round and round on what is fixed and motionless. There is inactivity behind activity, like void residing at the core of existence.

Similarly one day I saw a violent dust storm arise. A huge ball of dust was rising up in a circular motion, but in the middle there was a point where everything was quiet and steady.

Is not the radical Truth of the world manifest through these symbols?

Is not the Voidness seated at the very core of entire existence?

Is there no inactivity behind all action?

Void alone is the centre and vital breath of existence. It alone has to be known. We have to be in it because it alone is our real being. Whatever individual centre one has, one has to be that. We do not have to go anywhere else, but to that which we are.

How is this to be accomplished?

See that which 'sees' and you descend into the void.

We have to proceed from the 'seen' to the 'seer'. 'The seen' is form, action and existence. 'The seer' is formless, actionless, and void. 'The seen' is the other, the unstable worldly bondage, non-liberation, and transmigration.

'The seer' is oneself, stable, Brahma, liberation, salvation, emancipation. See; see Him who sees. This is the essence of yoga.

This alone have I been saying every day. This alone exists in whatever I am saying." *Seeds of Revolutionary Thoughts #15*

And one more:

"It has been raining in hissing torrents since sunset. The gusts of wind have up-rooted even huge trees. The

electric supply is off and the city is plunged in darkness.

A mud-lamp has been lighted in the house.

Its flame rises up. The light (lamp) is part of the Earth but the flame continuously shoots up; what it strives to reach and realize is not known.

Man's consciousness too is like this flame.

The body is satisfied with the earth but in man there is something in addition to the body which wishes to rise up above the earth incessantly. This consciousness, this shooting flame of fire, alone is the vital breath of man. This zeal to rise up incessantly is his soul.

Man is man because he has this shooting flame. Otherwise everything is only mud.

If this flame burns completely, and blazes fully, there is revolution in life. If this flame comes into view entirely, in the midst of mud itself the mud can be surmounted.

Man is an earthen lamp. While there is mud in him, there is light in him too. If the attention is centred round the mud alone, life is wasted. There must be attention to the light too. Everything is transformed the moment the light is attended to, because in the mud itself the Lord is seen." *Seeds of Revolutionary Thoughts #21*

And the last one:

"It was raining last night. I had come in. The windows had been shut and there was a sense of suffocation. I opened the windows. A wave of freshness blew in with the gusts of the rain-drenched wind. When I sank into slumber I know not.

In the morning there was a visitor. On seeing him I was reminded of the suffocation of the previous night. It struck me that all the windows and all the doors of his mind were firmly shut. He had not left even a single window within open, whereby fresh air and light might get in. Everything was found shut. I talked to him and realized that I was talking to the walls. The majority of people are similarly shut ones who have been denied novelty, beauty and freshness of life.

Man fashions out of his own hands a prison for himself. Suffocation and despair are experienced in the internment but he is not aware of the root cause – the source of boredom and bewilderment. Thus the whole of life is spent. He who could have the delight of a flight in the open sky shuts himself in the cage of a parrot and breathes hard.

If we demolish the walls of the mind, we attain an open sky, and this open sky is life. Everybody can attain this liberation as this liberation attains everybody.

I repeat this almost every day. But, perhaps my words do not reach everyone. Their walls are impregnable, but howsoever strong the walls, they are weak at the base because they are walls of grief. This is the only ray of hope that they are made of grief. What is grievous cannot last long; only Bliss can be eternal." *Seeds of Revolutionary Thoughts #84*

The collection of parables is rounded off with these words:

"...The bird that flies in the air leaves no groove behind. Similarly, they who move in the firmament of truth hardly ever leave a groove behind. Therefore I tell you it is futile to search for any path, for actually there is no path as such. The so-called paths which seem to exist lead you only to bondage; they do not let you move freely. The seeker of truth has to make his own path. And how beautiful it is! Besides we should know that life is not an engine going on the beaten track. It is but a stream that rises from the mountain and runs towards the sea."

Krishna Prem remembers when living in Goa in the early 1970s he read *Kranti Beej*: "I preferred smaller books, and I got a book called Seeds of Revolutionary Thought by Acharya Rajneesh. Now when I say this word Acharya to you, I think you may get the same basic idea, what the hell is this word Acharya?...I just picked up this little book, which was about a hundred pages long. That was the book I got and that was the book that changed my life...I began to read this book and it was really good. I loved it, I loved it and I loved it...You know when I first got back to the states in '74 I only had one little Osho book, that same book. I went by the reading library and I bought the book from the bookseller and I still had it crumpled in my pocket. It's the only book I have ever read of Osho...on the plane from West Virginia to New York I re-read that book that I hadn't read for two years, and all I can say is that the book was alive again in a different way....You may wanna take some time to pick up an Osho book, pick up a book on meditation, go into it, meditate on it, read it again in two years and see how much life has changed." (*Allanach 2010, pp. 87, 168 & 170*)

The publication of these early prints by Rajneesh, *Sadhana Path*, *Kranti Beej* and *Sinhanad* was marketing him and making him available to a greater audience all over India. Following the publication of these books the Parikh couple, next to their earlier gifts to Rajneesh in 1960, now presented him with a new Herald car to help him save time when traveling and add some comfort to him in his mission: "A black car was presented to him by an Indian lady: Madan Kunwar. *Kranti Beej* is to her." (121)

Jeevan Jagruti Kendra (Life Awakening Centre)

With his emphasis on developing the spiritual potential of each individual person it was not until the early 1960s Osho realized that an organization – or as he prefers to call it: A gathering of friends, a non-organization – was needed to disseminate his message to a wider public. And from the very beginning of this organizing he was aware of the many pitfalls and power games that might rise within a formal organization, caveats only to be confirmed and coming into light during the later phases of his work in Rajhneeshpuram and Poona.

Supplementing what is to follow in this chapter, we may remember that after Osho left his position as an assistant professor in 1966, he applied *Samagra Jeevan Men Kranti* (Revolution in All Phases of Life) as a name for his movement and his personal motto.

"1962. THE FIRST MEDITATION CENTERS. During his travels and speaking engagements, Osho often conducts guided meditations at the end of his talks. The first meditation centers to emerge around his teachings are known as *Jivan Jagruti Kendras* (Life Awakening Centers), and his movement is called *Jivan Jagruti Andolan* (Life Awakening Movement)." (*Sarito 2000, p. 224*)

"As for the name *Jeevan Jagriti Kendra* it goes back to 1965 and to *J.J. Sangh* [*sangh* means commune] meditation camp in Mahabaleshwar near Poona. *J.J. Sangh*, was the first name in December 1964 and *Jeevan Jagriti Kendra* was not yet decided upon until January 1965 and it was entirely Osho's decision. So in 1965 *Jeevan Jagriti Kendra* was started in Bombay with Ishwarbhai publishing. Five to six people were involved in the beginning and the name came from Osho: *Life Awakening Center*. *Jeevan Jagriti Kendra* was a name for all to use. Outside Bombay there was another publisher: *Ananda-Sila Prakasana* [*prakasana* means printing] with a meditation campsite for discourses in 1974." (123)

“On June 15, 1965, some friends from Mumbai and Pune established a trust dedicated to Osho’s work. The name of the trust was decided to be ‘Jivan Jagruti Kendra (Life Awakening Centre)’ and its trustees were Shri Gulabchand T. Sheth, Shri Durlabhjibhai K. Khetani and Shri Ramanbhai C. Shah, who used to do the work of arranging Osho’s discourses, meditation camps and publication of his books. In the beginning Shri Ramanbhai C. Shah managed the work of Jeevan Jagruti Kendra from his office at Kalbadevi, Mumbai. Then it was shifted to New Empire Building at Fort, Mumbai and then to Eastern Chambers, Masjid Bunder, Mumbai, for some time and finally to Bhagwan Bhavan, Masjid Bunder, Mumbai.” (*Laheru 212, p. 11*)

“In 1965 several of Bombay’s Jain businessmen formed the *Jeevan Jagruti Kendra (Life Awakening Center)* to support Rajneesh and propagate his teachings.” (*Gordon 1987, p. 26*)

“*Jeevan Jagruti Kendra* was founded to organize his extensive preaching tours throughout India, the meditation camps, and to the publishing of his books and a monthly magazine in Hindi. Ishwarbhai was in charge of *Jeevan Jagriti Kendra* from 1967. When The Rajneesh Foundation was established in 1975 the *Jeevan Jagriti Kendra* organization was wound down accordingly.” (*Aveling 1999, pp. xxi-xix*)

The members of *Jeevan Jagruti Kendra* in Bombay are listed according to Gyan Bhed, and those with an asterisk are also interviewed in his Hindi book *Osho Maikhane Ke Deevane Rind* (Mad Drunkards of Osho’s Tavern):

1. Sw. Ishwar Samarpan *
2. Sw. Chaitanya Sagar (Laheru Bhai) *
3. Sw. Anand Kiran *
4. Ma Yoga Laxmi
5. Sri Rishabh Das
6. Sw. Govind Sidharth (Lashkari Ji)
7. Sri Himmat Bhai Joshi
8. Sri Mahipal (Hindi movie star)
9. Sri Kalyanji Anandji (Hindi music director)

On the background for the founding of the formal organization *Jeevan Jagruti Kendra* and his intentions for this function laid out at the meditation camp in Lonvala 1967, Osho says:

“I lived for twenty years without any organization, but then it was so impossible to work. Even in the night when I was asleep there were fifty people sitting in my room; everywhere there was a crowd. Even to talk to me was impossible; one could not ask anything. It became so impossible to give attention to individuals, to help them to grow, to share my joy with them. And the crowd was absolutely useless, because I am not a person who can have anything to do with a crowd.

My work is basically concerned with the individual because only the individual has the capacity to grow. The crowd never grows; it remains always the same. It was the same when it crucified Jesus, it was the same when it poisoned Socrates, it was the same when it killed Mansoor, it is the same with me. The crowd is absolutely useless; the crowd belongs to the lowest stratum of intelligence.

And what I am saying can be understood only by very highly intelligent people; that is the possibility of only a few individuals, a few chosen individuals. Just to make it possible for chosen individuals to be with me I had to create

a formal organization.” (124)

“The Life Awakening Center is not a religious organization. It is an organization of religious people for social transformation and revolution. Nobody will become religious by becoming a member, but those who want this society, this life, this morality, this current system, this tradition to change can become members and strengthen the organization. This will be an organization for social, not religious, revolution. It will be for social reform; not for spiritual peace but for social revolution. This should be made clear: it is a movement for social revolution...So of course the friends at the Life Awakening Center are to take care of me, but more than me they are to take care of those friends who will be coming to see me”. *Work is Love Made Visible (2011) #6*

“In 1967-68 Shri Ishwarbhai and Shri Himmatbhai Joshi were trustees of Jeevan Jagruti Kendra and eight to ten other friends were working as committee members. Whenever Osho used to come to Mumbai from Jabalpur, Shri Harshadbhai and Shri Anopchandbhai took the responsibility of receiving him from or sending him to station or airport. Shri Premchandbhai Maheshwari and Shri Vasanjibhai Lodhaya used to arrange his discourses and recordings. Shri Ishwarbhai Shah used to do publication of books and other management of Jeevan Jagruti Kendra. I used to help all of them in their work.” (*Laheru 2012, p. 11*)

Osho's care and love for his books since he was a student and even from his very childhood is obvious also in the publications from Jeevan Jagriti Kendra. The energy and time Rajneesh spent on the creative work in book design, selection of titles and photo design also for front covers of books and magazines are of a considerable seize.

We will have to keep in mind that the *Jeevan Jagruti Kendra* founded in Jabalpur precedes the foundation of its brother organization in Bombay of which Gyan Bhed has a different dating: “By then a ‘*Jeevan Jagriti Kendra*’ (Life Awareness Centre) had been established in Bombay also. Acharyashree reached Bombay on the invitation of Sri Shri Yans Prasad Jain on the 8th of September, 1964 where he was received and welcomed by many friends.” (*Bhed 2006, p. 197*)

“From *Sri Rekhchand Parikh*, the wealthy industrialist from Chanda, Rajneesh had received Rs. 10.000 as a donation when he first lectured in Chanda in the early 1960s. This amount was used instantly for the establishing of *Jeevan Jagriti Kendra* (Life Awareness Centre) in Jabalpur for the promotion of his work. Members of the Jabalpur centre were to a great extend the youths who were attending Osho's symposiums in *Yogesh Bhavar*. Master Bhikhamchand, Ajeet Kumar, Sabsukh Lal, the acvocate Dutta, Mr. A.V. Bijlani, Mendibala, Mr. Devkinandan and others.” (*Bhed 2006, p. 187*)



14. Jabalpur University Library. Photo 2011.



15. Ram Chandra Naik, University Librarian. Photo 2000.

Ajeet Kumar Jain, the first editor of *Yukrant*, remembers from the time in Jabalpur when he requested that Rajneesh should lecture every day, and later the master would himself give the name *Yukrand* to the new magazine: “*Jeevan Jagriti Kendra* in Jabalpur was a conversion of a Publication Trust which was founded by me only [*Viswa Maitri Sangh*] and already publishing Osho. I met Osho first time in 1961 when I was nineteen years of age. I asked myself, ‘What is he speaking?’ Then in the next few years I only attended two or three lectures, but when in 1963 I met him again I then asked him to address his listeners every day to convey his message to mankind...All the mysterious things in his life happened before 1960. When he was quite young many mysteries happened to him in Gadarwara and onwards. He was speaking from the land which was not visible to people. Not speaking from books, not from memory, and not from knowledge.” (125)

Gyan Bhed has listed some of the key members of *Jeevan Jagriti Kendra* in Jabalpur. “In my book *Osho Hi Osho*, I had taken the interviews with the following members of *Jeevan Jagriti Kendra* (Life Awakening Centre):

1. Sri Yogendra Kumar Dutt, Advocate Jabalpur. He is the oldest member of JJK and is the nephew of the famous Bengali poet Satendra Nath Dutt. He came in contact with Osho in 1960.
2. Master Bhikham Chandra Jain (Sw. Anand Bharti).
3. Sri Ajit Kumar (Editor of *Yukrant*).
4. Sri Arvind Kumar (Editor of *Yukrant*).

During my interviews, these persons had mentioned the names of the following persons who were the members of *Jeevan Jagriti Kendra* in Jabalpur:

1. Dr. A.V. Bijlani D.M.D. (Medical Railway Superintendent). Chairman of *Jeevan Jagriti Kendra* in Jabalpur.
2. Sri Arun Juxi.
3. Bhai Mendiwala.
4. Sri Barerhia ji.
5. Smt Kamla Jain.
6. Sri Sammaiya ji
7. Subsukh Lal

8. Ma Anand Urmila.” (126)

In a famous lecture from a camp in *Lonavala, Anand ki Phukar* (Call of Infinity) delivered on 23 December 1967 more than a year after he had resigned as an ass. professor, Osho is coming forward with some guidelines for the work to be done by *Jeevan Jagruti Kendra* with the spreading of his message to All-India and soon also beyond the borders of his mother country. He is telling us that initially when he started speaking, he had no idea that what he was saying to individual people would some day also need to be made public. But he had now realized the necessity for spreading his message of love, peace and compassion to the maximum number of people, and in particular how to disseminate without creating a cult and becoming propagandists:

“This is what you have been invited here to discuss. In the coming sessions, I will gradually tell you about the things I can see. And I will also expect you to think along these lines. I will say a few basic things to you so that you can think them over...We have to create a gathering of friends, not an organisation in which there are authorities, hierarchies, higher and lower people...In a gathering, each person has only come there out of his love. Except for love there are no other commandments which he has to follow; nor are there any oaths and pledges which he has to fulfil; nor are there any vows and precepts to which he commits himself. He has joined it only out of his love and individual freedom, and he can leave the moment he wants to do so...So a gathering of friends, *Jeevan Jagruti Kendra*, may come into existence; we have to think along these lines...The gathering of friends is totally, what we may call an anarchic institution. An organisation is a well planned system bound by rules, principles and laws. I do not intend to bind people by laws, rules or principles, because I am fighting against these very things...So, we should not attempt to create uniformity, otherwise an organisation starts coming into existence.” (*Joshi 2010, p. 235*)

Furthermore he is pointing out that a gathering of friends is not to be centred around a certain individual, because that person may soon become the centre of worship. Collectively those present are in love with a vision, but they will neither have any worship, be anybody's followers, nor have any leader. And Osho continues:

“So many people all over the country come and say to me that they want to help in the work; so many people write me letters asking me what they can do to help in the work. It is our responsibility to make room for all these friends to contribute. And you completely drop and let go of the notion that there could be anyone who might not be useful for something. Such a person does not exist on the earth. What to say about people, even animals and birds becomes a help...I can tell you some of the central points around which some thinking needs to be done. But I have no understanding of the details; how things are to be done, how many people will be required to do them, how much money will be needed, how much labour will be needed. All of this you probably know more than I do. How to give it a practical form and how far to take it, you certainly know about all that more than I do. I don't know even the ABC of it.” (*Joshi 2010, pp. 240 & 246*)

The camp in *Lonavala* was a small, experimental gathering in an alternative format, this time not for listening to discourses, but to encourage the participants to think over and discuss for themselves the organizational needs:

“So we should reflect and then we should again have a camp in which people from all over the country can gather. It is also necessary for them all to meet each other, it is necessary that they become acquainted with each other. They are doing the work in their areas. Your cooperation and encouragement are necessary for their work. They shouldn't feel alone there. They should feel that there are also more friends all over the country, that

they are not standing all alone somewhere, that they have fellow travellers, and that if there was work to be done, they would come and help.” (Joshi 2010, p. 247)

“After the establishment of *Jeevan Jagriti Kendra*, its branches automatically were opened in each big town or city wherever he gave a sermon. Volunteers came forward themselves to work in the branch and requested for instructions. The number of subscribers of ‘*Jyotishikha*’ (a monthly published magazine) was increasing rapidly in which the sermons of Archaryashree and his programmes were published. The head-office of *Jeevan Jagriti Kendra* was in Bombay and now it was planned to publish his sermons in book-form in Marathi and Gujrati other than the Devnagiri.” (Bhed 2006, p. 235)

Quotation from a letter written by Rajneesh in 1970:

“You can meet friends of *Jeevan Jagruti Kendra* and begin working for *Yuvak Kranti Dal* (Revolutionary Youth Force).

There are no rules about it -

there can never be rules in revolution.

There needs to be an awakening of understanding among youth

with scientific studies replacing blind faith -

this is all I wish for.” *A Cup of Tea* (1983), p. 69

Motilal Banarsidass is the leading publishing house in Delhi for Rajneesh’s early books and in this way supplementing the work made by *Jeevan Jagriti Kendra* in Jabalpur and Bombay. In a delicate situation the owner *Lala Sunder Lal* came to Rajneesh’s rescue according to Ageh Bharti, when the pursuit from an ardent female follower got a little too hot:

“At Jabalpur, once a woman academic from Banaras Hindu University came to meet *Osho*. She has read one of His books ‘*Kranti Beej*’ (means The Seed of Revolution). She was crazy about meeting Him. On arrival at Jabalpur, she learnt from *Osho*’s secretary that *Osho* had been to Delhi on an invitation from some organization. She was so restless to meet Him but decided to reach Delhi and meet Him instead of returning home. So, she left by first train to Delhi...Euphoric with ecstasy she met Rajneesh in Delhi and told him she wanted to stay with him the maximum of time. She also stayed in his room at night, until the organizers put an end to this arrangement. Rajneesh shifted to the residence of *Lala Sunder Lal*, the proprietor of *Motilal Banarsidas* publishers where Rajneesh was to stay on his future visits to Delhi. Continuing to Ahmedabad on invitation for public talks Rajneesh learned that the newspapers had commented on the incident and some of his friends told him that he might earn a bad name and not being accepted as a saint. To this Rajneesh responded: “When did I claim to be a saint and when did I claim to be a moralist?” (Bharti 2007, p. 78)

Towards the Unknown is published in August 1969 translated from its Hindi original printed same year. It is a compilation on Rajneesh’s discourses on the subjects of religion and science and religion and education. In his preface the translator *P.B. Tilwani* is commenting on the task of translating *Osho* and he writes as follows:

“This book in your hand entitled “*Towards The Unknown*” is the translation of original Hindi ‘*Agyat-ki-Aur*’ being the *scholarly discourses* by Acharya Rajneesji to whom the readers know as *free thinker* of the time.

Though in my *humble* attempt I have strived to reflect the charm and beauty of the *original* discourses I was at times, compelled to *exercise* my judicious discretion and had to make *either* the subject explanatory or coin the Hindi term in equivalent English nearest to the Hindi concept, more particularly in respect of 'external value' and of 'Universal application.' How can I under the circumstances, claim *loyalty* to the original?...

As the title suggests, the subject selected is 'Unknown', divided into two parts, the first being '*the religion and the science*' and the other being '*the religion and the education*'. What Acharyashri means by 'religion' is not any of the *traditional* religions but a religion not *identified* with any cult or ideology. For him, the science is the discovery of objectivity *whereas* religion is the inquiry of subjectivity. For him, the education is the self-creativity *free* from pair of opposites. By education, he *does not mean* techniques or theories *but* education is a freedom song and the creativity to the unknown *discovery* of subjectivity as well as objectivity.

Through all *possible* efforts have been made to bring the true tone of the spirit and meaning of the original, I have but *to admit* that I have not been able to follow up the original. I am quite conscious of *such* shortcomings that may have crept in, inspite of my efforts *to avoid* them and I sincerely *crave* the indulgence of the readers on this aspect of the book. P.B. Tilwani. 15th August, 1969." *Towards the Unknown, p.5*

In a preamble to the book Osho says:

“What is science?

Discovery of 'unknown'.

And religion?

Religion too is a discovery of 'unknown'.

Science is the discovery of that 'unknown'

which is 'objective'

And religion of that which is 'subjective'.

They are two sides of the same coin.

They are friends and not enemies.

And the future of mankind lays only in rhyme

and rhythm of both.” *Towards the Unknown, p. 7 (127)*

In Gyan Bhed's presentation the status for the publishing of Rajneesh's booklets was as follows in October 1969 before Rajneesh made his move to Bombay in 1970, and he mentions four titles in Hindi published in 1970 along with translations into Marathi and Gujarati (by *Shri Durlabhjaibhai Khetani*) also starting to appear.

“Many collections of Acharyashree's sermons had been published by Jeevan Jagriti Kendra. Pungaliya Ji had got five books translated into Marathi. '*Sadhana Path*', '*Kranti Beej*' and eight other books had been translated into Gujarati and were ready for sale on the stalls. '*Sinhanad*', '*Amrit Kan*', '*Ahinsa Darshan*', '*Mitti ke Deeye*', '*Path ke Pradeep*', '*Main Kaun Hum*', '*Kuchh Jotirmay Ksan*', '*Naye Manushya ke Janma ki Disha*', '*Surya ki ore Udan*', '*Prem ke Panth*', '*Satya ke Agyat Sagar ka Amantran*', '*Agyat ki Ore*', '*Sambhog Se Samadhi*', '*Sambhawanaon ki Aahat*' and '*Naye Sanket*' had been published in Hindi. These were priced at Rs. 1 to Rs. 4.50. The new and old editions of 'Yukrant' and 'Jyotishikha' magazines alongwith the above books had been the centre of attraction for

the meditators at the stalls of the meditation camps. As soon as the stalls opened the Rajneesh literatures sold like hot cakes. Many meditators used to purchase more than one copy of the books so that they could present them to their friends and relatives.

Sometimes on some stall the editor of *Jyotishikha* (quarterly), Sri Mahipal was observed enlisting new members (subscribers). Even the editor of 'Yukrant' and secretary of Acharyashree, Arvind Kumar Jain and Ajeet Kumar and the assistant editor, Alok Kumar Pandey, were also busy in enlisting the new members. 'Satya ka Sagar', 'Shunya Ki Nao', 'Prabhu ki pagdandiyan' and 'Satya ki Pahali Kiran' had also been published by June 70." (Bhed 2006, p. 293)

Sambhog Se Samadhi Ki Ore (From Sex to Superconsciousness)

Acharya Rajneesh was in August 1968 invited by *Shri Parmanandbhai Kapadia* to give some lectures to a big public gathering of several thousand people in Bombay in the prestigious *Bharatiya Vidya Bhavan Auditorium*. The theme he was asked to speak on by the organizers, *Bombay Jain Yuvak Sangha*, was 'love'. Instead he talked about sex as a mean to achieve superconsciousness, and in his first discourse on 28 August 1968 Rajneesh explained that love and meditation were the transformation of sexual energy, and that if sex is suppressed it cannot be transformed. He emphasised transcendence of sexual energy and by the end of the lecture those influential Jains who had arranged the talk, all sitting on the stage behind Rajneesh with their white Gandhi caps, had fled from the platform. As many people were outraged, the gathering was erupted and the owners of the auditorium cancelled the series which were scheduled to have continued the following days.

"When I ended my talk that day, I was surprised to see that all the officials who had been on the platform, the friends who had organized the meeting had vanished into thin air. I did not see one of them when I walked down the aisle to leave.

Not even the main organizer was present to thank me. Whatsoever white caps there were, whatsoever khadi-clad people there were, were not on the dais; they had already fled long before the completion of the talk. Leaders are a very weak species indeed. And swift too. They run away before their followers do." *From Sex to Superconsciousness #5*

"In his talks, he began to aim his criticism at more specific targets, particularly Hindu leaders, and his first major book, a collection of lectures called *From Sex to Superconsciousness* published originally in 1968, served to cement his reputation as a deeply radical figure. India is a nation of strong sexual protocols and Osho's ideas about sex energy (doubtless influenced by Western figures like Wilhelm Reich whom he'd read) were highly inflammatory...and because he was well-read in Western philosophy and psychology he understood the phenomenon of repression, but not only for that reason. He also recognized repression from his own Indian culture with the violent reaction many had to his teachings on the innocence of sexual energy. In this connection it should be mentioned that Osho was well familiar with the work of Wilhelm Reich, the pioneer of 1960s bodywork methods whose radical teachings on 'orgone' energy and the importance of the sexual orgasm were highly controversial in his day. On more than one occasion Osho said that Reich could have been his disciple (and even bestowed a posthumous initiation on him...)." (Mistelberger 2010, pp. 81 & 166) (128)

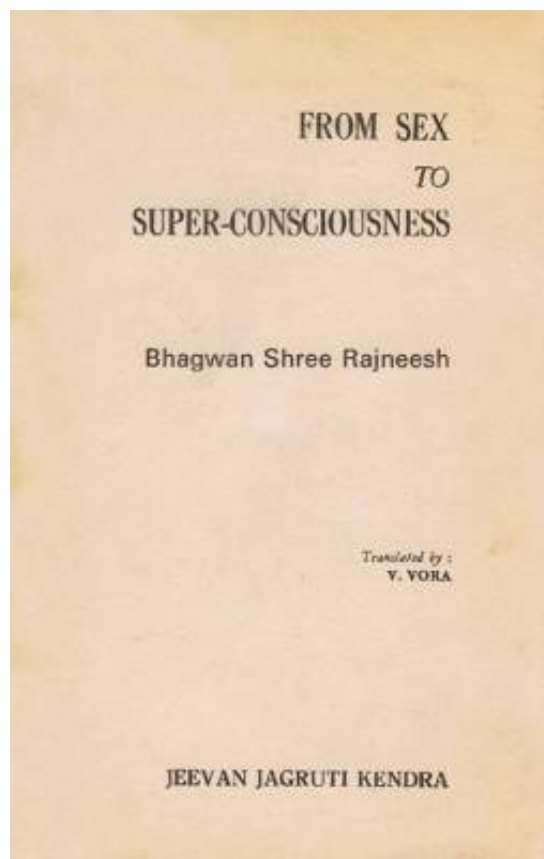


Fig. 3. From Sex to Super-Consciousness.
1971.

Very ancient Indian texts are existing on sex like *Kama Sutra*, the renowned classic on erotic wonders with its explicit instructions in every detail of human sexual life, attributed to the sage *Vatsyayana* almost two thousand years ago. But Rajneesh was the first one to speak out openly on the subject:

“A country which has produced the philosophy of tantra, a country which has made temples like Khajuraho, Koranak, cannot be so stupid that it will not understand what I am saying. Khajuraho is my proof. All the literature of tantra is my proof. And this is the only country where something like tantra has existed. Nowhere in the world any effort has been made to transform sexual energy into spiritual energy.” *The Last Testament, vol.4 #14*

“...India, once the land of the *Kama Sutra*, is now one of the world’s most buttoned-up and prudish places. Despite a dazzling variety of Sanskrit terms for every shade of sexual arousal, no modern Indian language has a word for orgasm. Although the possibilities of sex have never been so exhaustively catalogued as in the Hindu *shastras* (where every conceivable type and variety of conjunction is described and analysed – upside down, as a team sport, cojoined with every animal in the bestiary), India has for thirty years resisted the onslaught of the sexual revolution which swept much of the rest of the world in the sixties.” (129)

“Sexuality in India has always been regarded as the subject of legitimate and sophisticated inquiry. Traditionally it was looked upon as an essential part of the study of aesthetics: *sringara rasa* – the erotic *rasa* or flavour – being one of the nine *rasas* comprising the classical Hindu aesthetic system. The Judaeo-Christian religious tradition, which tends to emphasise the sinfulness of the flesh, the dangers of sexuality and the realisation of sexual renunciation and virginity, begins its myth of origin with the creation of light. In contrast, the oldest scripture of the Hindu tradition, the *Rig Veda*, begins its myth with the creation of *kama* – sexual desire: in the

beginning was desire, and desire was with God, and desire was God. In the Hindu scheme of things, *kama* remains one of the three fundamental goals of human existence, along with *dharma*, duty or religion, and *artha*, the creation of wealth.” (Dalrymple 2009, p. 187)

“His talks on Gandhi created a great storm all over India, and on August 28, 1968 Rajneesh added more fuel to the fire. He was invited to give a series of lectures on ‘love’ to be held at one of the prominent cultural and educational centers in Bombay, Bharatiya Vidya Bhavan. The lecture was in Hindi and what Rajneesh said in this lecture was so unexpected and provocative that the lecture series was cancelled and he returned to Jabalpur. Exactly a month later, Rajneesh returned to Bombay and lectured on the same subject (September 28 through October 2) in an open public meeting before fifteen thousand people at Gowalia Tank Maidan. When these speeches were published, they brought up an almost unison rejection from the public and the media, the issue of sex discussed openly in public had to give way to a strong reaction. In 1979 these discourses were translated into English and published under the title ‘From Sex to Superconsciousness.’” (Joshi 1982, p. 87)

“His famous book *From Sex to Superconsciousness* was thought to be pornographic by many Indians. Their religious feelings were violated because a holy man had spoken so openly about sex in the book and had given sex a religious legitimacy...There was so much controversy that India’s Parliament actually discussed banning it.” (Sheela 2012, pp. 131 & 167)

In the first lecture when after one month Rajneesh resumed the series on September 28th he prepared his listeners on what was to follow:

“In the coming days, I invite you to consider my topic. It is one on which your aged seers and sages cannot be expected to talk. And perhaps you are not used to hearing such discourse either. Your mind may react in fear, but I urge you to be patient and to listen attentively. It is quite possible the understanding of sex may lead you to the temple of your soul. That is my desire. May God fulfil that desire.” *From Sex to Superconsciousness #2*

Exactly one month later Rajneesh finally gave four more discourses on the subject, ignoring public objections and even threats to his life, and on 28 September he returns to Bombay to complete the talks to a large audience, but this time at a new location. His talks on sexuality and human consciousness were now resumed at *Kranti Maidan, Gowalia Tank* in Bombay, an open air field that could easily accommodate 20,000 listeners. The five discourses were arranged every evening, except one day when the discourse could not be held due to heavy raining. And without doubt Rajneesh was aware, that in this very place 26 years ago the *All-India Congress Committee* had gathered in August 1942 and passed their historic *Bharat Choro* (Quit India) resolution on the complete transfer of power from the British colonial rule to the Indian people. Now the agenda was not a outer political one with Gandhi and Nehru present, but an exploration into the inner liberation of man conveyed by a modern Indian mystic. (Mishra 1956, p. 468)

“People were shocked when I spoke about sex at the first meeting last month, in Bombay. I received many angry letters asking me not to talk in this fashion, letters saying I should not speak on this subject at all. I wonder why one should not discuss this subject? When this urge is already inherent in us, why should we not talk about it? Unless we can understand its behaviour, can analyze it, how can we hope to raise it to a higher plane? By understanding it we can transform it, we can conquer it, we can sublimate it. Unless that happens, we will die and still we will be unable to free ourselves from the grip of sex.” *From Sex to Superconsciousness #2*

“On my return to Jabalpur, three days after my talk at the *Bharatiya Vidya Bhavan Auditorium* here in Bombay, I received a letter from a friend telling me that if I continued these talks I would be shot. I wanted to reply to him, but the trigger-happy gentleman seems to be a coward; he neither signed his letter nor gave his address; he was probably afraid I would report the matter to the police. Nevertheless, if he is present here, he should accept my reply now. Even if he is here, I am sure he is either hiding behind a wall or a tree. If he is anywhere around I wish to tell him that I am not going to report the threat, but that he should give me his name and his address so that I can at least send him a reply. But, if he doesn't even dare that much, I will give him my reply here. He ought to listen carefully.” *From Sex to Superconsciousness #5*

The total series of five discourses (one discourse at *Bharatiya Vidya Bhavan* and four discourses from *Kranti Maidan*) is published in Hindi with the title *Sambhog se Samadhi ki ore* (1969), were translated into English *From Sex to Superconsciousness* (1971 & 1979), and in India it soon became his most-read book. The press sensationalizes and distorts his teachings, and labels him the sex-guru, and the book soon made him notorious and famous throughout the whole country. In a recent reprint (2008) it comes with a new subtitle: *A Book as Infamous as it is Famous*. In Osho's own words:

“I have written one book – not written, my discourses have been collected in it – it is called *From Sex to Superconsciousness*. Since then, hundreds of my books have been published but nobody seems to read any other – not in India. They all read *From Sex to Superconsciousness*. They all criticize it also, they are all against it. Articles are still being written, books are written against it, and mahatmas go on objecting to it. And no other book is mentioned, no other book is looked at. Do you understand? As if I have written only one book... But nobody has given any explanation why they are condemning me – because of my book, which has been translated into thirty-four languages, has gone into dozens of editions, and is read by all the monks! Whether they are Hindu, Jaina, Christian, or Buddhist, monks are the best customers for that book. There was a Jaina conference here in Pune just a few months ago and my secretary informed me, “It is strange. Jaina monks come and they ask for one book only, *From Sex to Superconsciousness*. Then they hide it in their clothes and just go out of the door silently so nobody finds them out.” People are suffering from a wound. Sex has become a wound. It needs to be healed.” *I Celebrate Myself #1; The Secret of Secrets, vol.2 #10*

“Many persons came to me when the book *From Sex to Superconsciousness* was published. They came and they said, “Please change the title.” The very word ‘sex’ makes them disturbed – they have not read the book. And those who have already read the book also say to change the title.” *Vigyan Bhairava Tantra #17*

The term *Supersonsciousness* is used by Osho in this series according to his transmission of the Eastern concept of the seven layers of consciousness (See *The Rajneesh Bible, vol. IX #15, 25.10.1985*). He kept on using this impressive term throughout his discourses, although he later tended to substitute it with terms like inner stillness and awareness, and his understanding of sex energy is laid out by *Dhirman* in this way: “All the confusion about sex, argued Rajneesh, arises because we see it only from a physical perspective. To him sex could be experienced at three levels: physical level, mental level, and spiritual level. At the lowest level sex is physical, it is instinctual. The next is the mental level, here it is subtler than the physical level. At this level there is an interplay of feelings, emotions, and tenderness. The third level is that of spiritual love. Here love is in its purest state devoid of all conflicts, jealousies, exploration, and anxieties.” (*Dhirman 2012, p. 167*)

Rajneesh explained to his followers that he never spoke to fulfil any person's expectation, that they were free to leave if they felt defamed, and that it is good being opposed by people because it gives publicity. Many people who had been disturbing Rajneesh now dispersed away from him automatically, in a sweeping he was to repeat a few more times in years to come. The continued series of discourses started on the fixed date although many orthodox Jain people and the *Shivsena* people were protesting quite a lot. More people than expected turned up to attend the talk, many of them were youth and for the first time Rajneesh's followers had required protection from the police to avoid any disturbances at the event.

Beginning his first talk when reopening the series, Rajneesh said: "The human race has been talking of love for the last five to six thousand years. People are singing the songs and religious songs of love, but love has got no status in the human life. Religion talk of love, but the type of love that has been shading the human race like a misfortune till date, has shut down all the doors of the human life. There is no difference between the East and the West in this regard... The desire for sex in the human heart is not in fact the passion, because man repents and becomes sad after doing sex. He wants to get rid of it. This has much religious sense. Men can never get into this inner self except when he is under the influence of sex-sensation. In this deep layer two things occur. Egotism is excreted. 'I' (self) completely vanishes. The next moment time vanishes. Timelessness occurs. There is neither any past nor future, only present remains. These two factors are most essential for religious beings and for ecstasy...I am telling you that sex is divine. The power of sex is the power of God." (*Bhed 2006, p. 248*)

In the following two days Rajneesh further elaborated on the secrets of the coital idols carved at the temples of Khajuraho and Konark, the three levels of sex – body, mind and spiritual levels – and the series was finished with some revolutionary points from these four sutras: 1. Getting rid of books and promises. 2. Getting rid of the society, the crowds and the others. 3. Getting rid of suppression. 4. Neither consumption nor suppression – only awakening. (*Bhed 2006, p. 250*)

On the initial considerations when planning the series of talks Gyan Bhed is telling us: "Acharyashree was teaching the art of life-transformation through love, touring all the parts of the country. The explorers of truth who could not have listened to his speeches started attending his meditation camps reading his books '*Kranti Beej*' and '*Sadhana Path*' after they had been published. They experienced the presence of a new '*Paramhansa*'. They were not only the Jain people, but those also who followed other religions.

According to the Jain customs people thronged to touch Acharyashree's feet after the sermon and each of them met Acharyashree to discuss his/her family problems. Some of them came only to take his blessings so that their worldly wishes could be fulfilled. Acharyashree was in search of some way to get rid of such people.

Educated and prosperous people of the Jain society had started understanding his message well, being free from tradition and orthodox customs. For the orthodox Jain people who used to touch his feet, Acharyashree nearly exploded a bomb announcing a new venture. After the sermon at *Bharatiya Vidya Bhawan* Acharyashree announced that he would very soon organise a series of sermons on '*Sex to Superconsciousness*' at Gwalior Tank. Hearing this the orthodox type religious people of both Hindu and Jain religions started opposing him. Some more people, who were very closely attached to Acharyashree, also requested him through letters not to start this series of sermons. They argued that many people were defaming them (Acharyashree and his followers) being agitated by the announcement." (*Bhed 2006, p. 247*)

In *Rajneesh: The Mystic of Feeling* (Prasad 1978, pp. 110-140) a whole chapter is allocated to Rajneesh's series on sex in Bombay, which is discussed and analyzed at some length:

"His discourses on sex in *Sambhog se Samadhi ki ore*, for example, have an unobtrusive and dignified energy as well as a dynamic force of the astonishing kind which one finds almost everywhere in Zen teachings. The listener finds the Acharya at once launching his argument, wheeling through a number of anecdotes and parables, and plunging home with the statement that 'those who strive to discipline themselves not by surrendering desire, but by trying to drive it underground, may indeed reap troubles enough and to spare.' These professors of religious morality are dangerous because of the volcano of lust seething within them, because they are emotionally starved and are consumed by their own desires." (Prasad 1978, p. 110)

Krishna Prem has told us how he by Laxmi was asked to do some of his first rewriting on *From Sex to Superconsciousness*, and he is commenting on the quality of the English translation at hand:

"Here," she says when I'm ushered in, holding a little volume in her hand, "Osho wants you to rewrite *From Sex to Superconsciousness*."

"On the way back to the Green, the compliment my Master is paying me begins to register. After being away for so long, without even seeing me yet, he's trusting me with *From Sex to Superconsciousness*, with the one book of his that virtually every educated Indian has read! I don't know what to say – not even to myself!

Laxmi has told me about *From Sex to Superconsciousness*. It contained a series of talks Osho had given in Hindi in Bombay in 1968. And they'd been real blockbusters.

Osho had been living in Jabalpur at that time, Laxmi said, and a group of Bombay admirers, mostly Jains, had invited him to come and give a series of talks on a specific topic: Love.

According to Laxmi, Osho literally blew them away. By the time he finished his first talk, none of the organizers was to be found in the auditorium. Shocked and scared, they'd all split. What Osho had said that evening was that love was one rung on a ladder that begins with sex and ended in *samadhi*, in superconsciousness. And in no uncertain terms he told them that before they could hope to know anything about love they first had to come to grips with its lowest form, with sex itself.

Laxmi laughed at the memory, of the scandal of Osho's having mentioned sex in public. The talks had been cancelled and he'd gone back up north, to Jabalpur. But some people had wanted to hear more and a month later he'd returned to finish the series.

"It was before fifteen thousand people at Gowalia Tank Maidan in Bombay," Laxmi told me, her eyes shining.

"One night, the rain started pouring like anything. People began getting up and moving about. Then came Osho's thrilling voice, booming over the microphone, commanding like the thunder. 'Don't move!' he said. 'Just remain where you are and listen to what I am saying. What difference does it make if you become a little wet or not? I am ready to be wet! Just go inside yourselves and listen!'

"There was a pin-drop silence," she said. "And people just stayed where they were. And his voice! Beautiful, musical, pouring, just like the birds singing!" Then she reached out and took my hand. "Ah, Krishna Prem," she said, "those talks in Hindi were so, so beautiful."

Nearing the Green, thumbing through the pages of the volume Arup has given me, I am amazed at the mess the Indian translator has made, at the terrible, stilted English he has produced. "Those talks in Hindi were so, so beautiful," she said. And I vow, for Osho and for his little secretary Laxmi, to do my utmost to make them beautiful

in English as well.” (Allanach, 2010, p. 156)

Krishna Prem has further mentioned that the book *From Sex to Superconsciousness* was read, although with obvious disgust, by the prime minister of India *Morarji Desai*, who in 1978 had a meeting in Ahmedabad with some sannyasins who presented him with a memorandum asking for his help in allowing them to establish a new commune in Kutch as the ashram in Poona had been flooded with people during the late 1970s:

“About Kutch he said, “I cannot help you. On the one hand you want help from me, and on the other hand your *Acharya* speaks about me as he likes, You call me a urine-drinking Prime Minister and in the same breath you want my help?”

“He referred again to Osho’s book *From Sex to Superconsciousness*, saying he’d found it repellent. He then dismissed the disciples, saying he had no more time for them in Ahmedabad and that if they wanted to discuss the matter further they would have to come to New Delhi.” (Allanach 2010, p. 224)

On the necessity of a healthy energy system for physical as well as spiritual growth *Subhuti* has the following remarks: “Meditation need not have the dead quality of a graveyard, but should have an alive, throbbing, pulsating silence, full of presence and power. Sex energy, according to Bhagwan, is the unrefined crude oil out of which the high octane gasoline of consciousness is refined. Hence the book that made him notorious in India: *From Sex to Superconsciousness*.” (Subhuti 2011, p. 23)

“Rajneesh was not a ‘sex guru’”, Kakar wrote, “although like Michael Foucault, he too believed that a person’s sexuality revealed his or her essence, or as he put it, ‘the attitude towards sex is a very symbolic attitude; it shows everything about your whole life.’” (Kakar 2009, p. 10)

Veena writes: “In his book ‘From Sex to Super-consciousness’ Osho laid out his whole approach to freeing mankind of its sexual hang-ups so that it could move into a higher state of being. Osho uses the metaphor of coal and a diamond: coal is the same base matter as a diamond; coal transformed becomes a diamond. In its lowest form, sex is like coal, dark and heavy and of only mundane consequence; in its highest form, it is like a diamond, beautiful, precious and full of light.” (Veena 2012, p. 72)

In his *Rajneesh – a Glimpse (1970)* Vora is commenting on Rajneesh’s lecture series shortly after it had taken place: “Rajneesh deals with all the facets of life because for him nothing in the whole world is insignificant. Once while exposing the truths of the prime energy of sex, in a series ‘From Sex to Super-consciousness’, he advised people to understand kindly the mysteries of pro-creation. The views on the subject are found in minute parts in various philosophers: in psycho-semantic theories of neo-existentialism, Lawrence’s ‘blood’, Hemingway’s ‘Good’, Shavian ‘life-force’, Yoga’s ‘Prana’, Hippies’ ‘Blues’, mythological Eros, Sufis’ ‘mai, Tao’s ‘Ying yang’, etc. in one form or another. His exposition was the farthest elongation of the primal energy to that end where it is nothing but the starting point of a religious life, at the cross border of wisdom – *Viveka*”. (Vora 1970, p. 12)

No surprise this series on *From Sex to Superconsciousness* made Osho notoriously famous almost overnight in all corners of India, and the book itself became a steady seller for years bought by all kinds of people, including orthodox Jains and Hindus and ordinary people to whom even the title of the book was challenging their social environment and had to be covered up, and it may be argued that no single title of the complete array of Osho’s

books has had a greater impact and a wider range of readers than this small series of five lectures on a highly charged topic from 1968.

Samajwad Se Sawadhan (Beware of Socialism)

From his childhood days in Gadarwara and into his teens Osho had been reading and identifying himself with leftist ideas much under the influence of his uncle *Shikarchand Jain*, who had sown in him the seeds for an understanding of the socialist ideology promoted also by Nehru in his liberation movement and later on as a prime minister with close ties to the Soviet Union. We'll have to keep in mind that when using the word socialism, Rajneesh actually means Marxism or communism without subtle distinction between these ideologies.

In April 1970, from April 13 to April 17 at Cross Maidan in Bombay, Jeevan Jagruti Kendra had organized for Acharya Rajneesh to deliver a series of what turned out to be nothing but another highly controversial discourse series on socialism, discourses which were to upset many Gandhians as well as communists. Communists had been attracted to Rajneesh towards the end of his period of traveling out of Jabalpur in the 1960s, and some of them continued their affinity to him when he settled in Bombay, soon after he had finished his series of political lectures with their devastating criticism of Marxism. The talks were filmed in a 16 mm reel and were later on published in English entitled *Beware of Socialism* (1978). They are characterized in this way by *Dhirman*, the Indian scholar: "Even if this book had not appeared, there was enough inflammable material in his discourses to infuriate not only the orthodoxy but also progressive intellectuals. Modesty and political correctness were not his strong points. Brutally frank and fearless, Rajneesh was bold enough to speak on political and social issues as well. He attacked communism, when it was at its peak, by giving a series of lectures that were later published as "*Samajwad Se Saavdhan*" (*Beware of Socialism*). His condemnation of communism was so damning that people thought he was an American agent. It must be remembered that before this, he had attacked capitalism for reducing everything to business, and people thought that he was a Russian agent. He acknowledged the contributions of M.K. Gandhi, but he was the first man to criticise him publicly for his impractical and outdated socio-economic policies." (*Dhirman 2012, p. 7*)

The discourse series in April 1970 was continuing what had happened one month before: "On March 5, 1970, a meeting of Indian industrialists with Osho was organized by Kakubhai and one of his industrialist friends, Shri Suresh Kilachand. The meeting happened at his guesthouse situated at Altamount Road. The subject of the meeting was 'Contemporary Socialism'. At that time, current questions on capitalism and socialism were discussed in detail." (*Laheru 2012, p. 48*)

Osho reveals in his later lectures some episodes from his political life and his personal friends from his days as a teenager in Gadarwara when he was in close contact with communist thinking:

"When I said, twenty years ago, that men are not equal, the Communist party of India passed a resolution against me, condemning me. And the president of the Communist party of India, *S.A. Dange*, declared that soon his son-in-law, who is a professor, is going to write a book to confute my idea that men are not equal. He has written a book against me; although there is no argument except anger, abuse and lies – but not a single argument to prove that men are equal." *Zarathustra: The Laughing Prophet, vol.2 #3*

In *The Mind of Acharya Rajneesh* (1974) part four is on 'MAN & MAN – Socialism and the social dimension of

life', and here his thinking is put forward very explicitly:

“When I caution you against socialism, I mean the Socialism that is established or rather forced upon the people before its due time. Capitalism must be allowed its full term of evolution for it is but the incubating period before socialism emerges. *I only advocate the establishment of a Socialism that is a natural, proper growth in the cycle of evolution.* Even Marx himself never dreamed of Socialism being established in Russia nor did he imagine China turning red because Russia and China are poor countries. Marx had imagined that Capitalism would succumb to socialism in either America or Germany but history belied his hopes and calculations. Capitalism broke down in Russia and China and now India is thinking of doing away with it also. But these are countries which have no wealth – only abundance of poverty! These masses can be stirred to action through envy alone. On the other hand, Marx’s thinking was very logical. He was correct in saying that wherever and whe[n]ever Capitalism had its full growth, it would have to depart.

What we need today in India is atmosphere, congenial to the development of Capitalism. India should take a decision that for fifty years it will allow Capitalism full growth. Then only Socialism will come. It will come of itself. The country will not need an Indira or for that matter, anyone else, to usher it. For if one were to ask, “Who established Capitalism?”, the answer would be that Capitalism emerged of its own accord when Feudalism reached its peak of development.” *The Mind of Acharya Rajneesh (1974), p. 161*

Osho further comments on the events around a published thesis by a professor and son-in-law of *Amrit Dange*, critical of his work as an acharya:

“He has written a thesis against me because I am confusing people’s minds. It is difficult to figure out whether I am atheist or theist, whether I am a religious man or an anti-religious man. Through the whole of his thesis he tries to figure who I am – and finds that it is impossible, and that I am simply a confuser.

Amrit Dange, the president of the Indian communist party and one of the oldest communists in the world, was part of the international communist party at the time of the Russian revolution, he was one of the members along with Lenin and Trotsky. Just by chance we were in the same compartment, traveling...

So he said, “We have all the books [on Rajneesh]. Perhaps you are right; he is a fool. Three years he has wasted, and he has published it with his own money. No publisher was ready to publish it. ‘Because,’ they said, ‘the country is clearly divided; there are no neutral people available, so who is going to purchase the book? He published it with his own money and now he is sitting on the whole lot.” *From Personality to Individuality #22*

On another communist friend, the novelist *Yashpal*, Osho tells us:

“I had one communist friend – he was really a great intellectual. He had written many, nearabout a hundred, books, all on the communist theme but in a very indirect way; they were novels. But through the novel he was preaching the communist theme, so indirectly that you would be influenced by the novel. The novels that he had written are first rate – he was a first-rate creative writer – but the result ultimately will be that he will be pulling you towards communism.

His name was Yashpal. I told him, “Yashpal, you are against all religions” – and communism is against all religions, it is an atheist philosophy, “But the way you behave and other communists behave simply proves that communism is another religion.”

He said, “What do you mean?”

I said, "I simply mean that you are as fanatic as any Mohammedan, as any Christian. You have your trinity: Marx, Engels, Lenin. You have your Mecca – Moscow.; you have your kaaba – the Kremlin; you have your holy book – Das Kapital. And although Das Kapital is now a hundred years old you are not ready to change a single word in it. In a hundred years economics has changed totally – Das Kapital is absolutely out of date."

He was ready to fight. I said, "It is not a question of fight. Even if you kill me that will not prove that you were right. That will simply prove that I was right and you could not tolerate my existence. You give me arguments." *From Darkness to Light #29*

His considerations on socialism and standpoint in the political sphere are presented right from the beginning of the series:

"The first thing to understand is that socialism today stands as an enemy, in opposition to capitalism. But whatever socialism may be, it is the child of capitalism. Capitalism arose out of a system of feudalism. And if capitalism is allowed to develop fully, it will lead to socialism. And socialism, allowed to turn its full course, will turn into communism. And in the same way communism can lead to anarchism. But the basic condition is that these systems should be allowed to evolve fully, completely...

Remember, if capitalism is developed properly, socialism will be its natural outcome – in a pregnancy of nine months the child comes out of its mother's womb naturally and silently. So, talk of socialism when capitalism has not yet grown to its full height, is suicidal.

I am myself a socialist, so it will surprise you to beware of socialism. I also want the child of socialism to come to India, but on one condition – that it completes its full nine months in the mother's womb. This country has not achieved capitalism as yet. So talk of socialism here at this moment is as dangerous...as dangerous as it proved in Russia, and is going to be proved in China. China is out to kill millions, and yet socialism will not come there, because nothing in life happens before its time. The law of life does not permit haste. This country has yet to develop its capitalist system...

If I warn you against socialism, it does not mean that I am the enemy of socialism. In fact, the socialists of the day are its enemies, for they do not know what they are doing. They are setting on fire the very house they live in. They will be burned, and with them the whole country will be burned." *Beware of Socialism #1 (130)*

The listeners' responding when Osho was distancing himself from the socialist and communist cause very much resemble the weeding among his Gandhian followers when Osho in 1969 started criticizing Gandhi and his ideology of poverty. Certainly Osho has never been for those who couldn't stand up to the challenge of their innermost values.

Compilations

The Mind of Acharya Rajneesh is edited by *Shireen Jamall* and published by Jaico Publishing House in Bombay 1974. It is the first compilation in English of Rajneesh's talks from Jabalpur and all over India from the 1960s. It was printed in a second edition with an alternate title *The Mind of Bhagwan Shree Rajneesh* in 1980. As this publication is rare and almost impossible to borrow through libraries, some excerpts will follow to give a gist of the content of these vintage texts of Acharya Rajneesh, where anecdotes, stories and parables are interwoven in his lectures.

Part I. (45 numbered anecdotes).

“Thousands of years ago, a town with many temples got submerged in the sea. The bells of those drowned temples are still ringing. It is possible that the underwater current makes them ring.

I wished to hear that music. So, I went in search of that sea. After several years of wandering, at last I did reach that sea-shore. But, behold what was there was the loud tumult of the sea. The strokes of waves, after striking on the rocks, were resounding manifold in that lonely place. Neither was there any music nor were the ringing bells of the temples. I kept listening intently to the shore. But there was nothing, but for the sound of breaking waves.

Then one night suddenly I found the bells of submerged temples ringing; their sweet music filled my life with joy. Now somebody is constantly awake within me. Sleep has vanished for ever.

And life has been filled with light; because where there is no sleep, there is no darkness.

Do you also want to go near that sea shore? Do you also want to hear the music of the submerged temples of God?

Let us then go. Let us move within ourselves. One’s heart itself is that sea, and in its depth is the town of the submerged temples of God.

But only those who are, in all respect, calm and concentrated are able to hear the music of those temples.”

(Page 1)

One more anecdote from the collection:

“12. Do not search for religion; search for yourself. Religion will then automatically come to you.

Does religion exist in scriptures?

No. Religion does not exist in scriptures. Scriptures are dead and religion is a living entity.

Does religion exist in sects?

No. Religion does not exist even in sects. Sects are based on unions and religion has an absolutely independent identity of its own. For that it is not necessary to go outside; but you have to move inside.

Religion exists in every breath of the self. All that we lack is the sight to uncover and see it.

Religion exists in every drop of blood of the self. We lack the courage and determination to search it out...

Truth can be found only by self-effort. Nobody else can give it. One has to swim in the sea of truth by himself.

Those who look out for support get drowned near the coast itself, and those who take up courage to swim for themselves cross it over even after a little drowning.” (Page 24)

Part II. Sex as a Source of Spiritual Energy

Part III. Man God – The spiritual Dimension of Life

“To reach the innermost centre of our heart – the ‘*Temple of God*’ we will have to pass through four chambers.

On each of these I shall give you detailed discourses. *These chambers are called (1) Compassion, (2)*

Friendliness, (3) Cheerfulness and (4) Renunciation. With the opening of each door we shall be drawn, nearer

and nearer to our goal, with a magnetic force. When ‘Renunciation’ the last chamber is reached, we shall have

shed everything unwanted and become one with the Supreme force. By this time we shall have got rid of all false

values and our masks. *With a completely detached mind we shall become One with Him.*” (Page 117)

Also included in the compilation is the everlasting theme of speech versus silence:

“Speech, on most occasions, is an effective way of inviting attention of another person. We make use of the listener as a basket into which we empty our thoughts! The listener becomes only a means to an end! Silence establishes tranquillity within, rids us of our ego and makes us sensitive to other people and objects around us. An intimate contact is achieved and we lose ourselves in the growing warmth of genuine sympathy. One day a Mr. X came to me because he was most eager to have an hour’s tete-a-tete with me. Throughout the hour my responses were monosyllabic. At the end of an hour Mr. X thanked me for a very interesting conversation. I was amused as it was he who had done all the talking. I said so to him, but he obviously had not given an ear to that remark of mine for he kept on insisting that he had a wonderful one hour with me! Speech therefore, in most cases, is only an audible expression given to his own thoughts by the speaker, without being concerned about the listener’s reaction.

Love is being concerned about another person, that is why, a lover becomes tongue-tied in the presence of his beloved.

The man who has come to love silence speaks not to make himself the centre of attention but only when speech becomes necessary either to solve someone else’s problems or to give solace to another.” (Page 127)



16. Lightening the inauguration flame. 1967.



17. Speaking at Chindwara. 1965.

Part IV. MAN & MAN – Socialism and the social dimension of life

See quotation in chapter on *Beware of Socialism*.

[Part V] Random Thoughts

“Awakening is life; sleeping is a form of death. It is the lamp of awakening which fills the heart with light; sleeping is darkness and to be in darkness is to be in misery, pain and remorse. Let us ask ourselves where we are, what we are? If we are in remorse, in fear, in pain and misery, then we should understand that we are in darkness. We should know that we are in sleep. Before one moves in the direction of awakening it is necessary to know that he is in sleep.” (Page 229)

“Man is a lamp. There is mud in him, there is light in him too. If the attention is centered round the mud alone, life is wasted. There must be attention to the light is taken notice of because in the mere itself the lord is seen.”

[Part VI] Conversations

Interview by a French seeker, Dr. C. Guinebert from Paris in 1970 published in *Flight of the Alone to the Alone* (1970). Some questions are asked by *Mayogabhaabti*, *Yogacharya Mahendra*, *Yogacharya Kriyananda* and others.

[Part VI] LSD. Two pages which is the last part of the compilation.

[Part V] Random Thoughts is to be found in another early compilation with talks from Jabalpur titled *Wings of Love and Random Thoughts* (1969). The first part of the book is a discourse from 1969 called *Wings of Love*. The second part is a collection of 224 short numbered texts called *Random Thoughts*. These adapted short texts are essentials from his teachings comprising most aspects of life, death and beyond:

“17. What is it that I say? Words? No. No. Those who hear my words alone cannot understand what I talk about. Are we engaged in intellectual deliberations? No. No. We are not doing anything of the sort. In fact, we are not deliberation at all. Instead, we are seeking a situation in life, an aspect of existence. We are seeking entry into pure existence...But then certainly understanding means an entry, a penetration, besides understanding. Life can be understood only by passing through love, not through deliberation. We have to live life. Do I make you understand my word? Do not worry to understand it. Worry will not let you understand. Just think and see. Flowers blossom on the trees. Just look out. What wonderful flowers adorn the Gulmohur trees. Do we ponder over them or see them? The cuckoo is coming. Do we ponder over it or hear it? Similarly listen and see what I say. It is not deliberation but sharp and penetrating vision that can take you as far as its meaning. Deliberation shudders at words. But vision pierces through silence. Deliberation goes on pondering in vain. But vision unfolds the meaning. Vision becomes deeper to the extent that is free from deliberation. Deliberation entails time. It is an action.” *Wings of Love and Random Thoughts* #17

In *Pointing the Way* (Motilal Banarsidass 1979) we have an essential compilation with revised versions and improved English translations of some early books by Osho. They were *Seeds of Revolutionary Thoughts* (*Kranti beej* 1965), *Earthen Lamps* (*Mitti ke diye* 1966) (preserved as manuscript, see *Appendix*). A collection of 180 translated fragments from Hindi discourses were included together with letters to friends, incidents and records of conversations. From the editing process Krishna Prem has given us this account: “*Path to Self-Realisation* has been finished, titled *Pointing the Way*, and now I’m wading through one hundred and eighty letters and anecdotes and excerpts from talks, trying to turn two old collections, *Earthen Lamps* and *Seeds of Revolutionary Thought*, into one cohesive volume. And the book is progressing beautifully. After the morning discourse I cycle home and, naked and alone in the flat, the maid gone, I boil the day’s milk, set out bread to rise and, Ness-coffee in hand, get down to it. There are some exquisite pieces in the volume I’m editing, real little gems, and my days are inspired, filled with the vastness of his vision and the wonder of his words.” (*Allanach* 2010, p. 171)

In his introduction to the compilation *Pointing the Way* Krishna Prem writes on the social environment for seekers around Osho in the early Jabalpur days: “Bhagwan Shree Rajneesh is the clearest signpost you’ll ever encounter on your journey through life. He’s a lighthouse, a beacon, a lodestar; like Jesus or Buddha or Lao Tzu, he’s a finger pointing to the moon.

That's what this book is all about – using words to express the inexpressible, employing the finite to indicate the infinite, transforming the ordinary into the extraordinary, revealing the mystery hidden in the mundane. A finger pointing to the moon...

Pointing the Way” is a collection of 180 fragments from discourses, letters to friends, incidents, records of conversations. Before the years of Bombay, before the Ashram in Poona. They come from a time when he was able to roam freely, speaking here and there in lecture halls, in private homes, on train journeys, over dinners, in the villages, in the cities. They come from a period when you joined the solitary figure in white on one of his morning walks, when you dropped in on him with a question, when you strolled home with him at night for a chat. But no matter how you chanced upon him then, or how you meet him now, you come away with a burning thirst that can only be quenched by the Divine.” *Pointing the Way (1979), p. 1*

As the book is a compilation of early core publications of Rajneesh we find its pages are filled with pieces of text of varying length, displaying what some might be tempted to call the quintessence of his teachings:

“Do you know what I teach? I teach a very small secret. I teach the secret of how to become an emperor. What could be greater than this little secret!

You may ask how everyone in the world can become an emperor. But I say it can be so. There is a vast kingdom where everyone is an emperor! But everyone in the world is a slave. And even those who think they are emperors are slaves to their own slaves.

There is one world outside man and there is another world inside him. In the outside world no one has ever really been an emperor despite the fact that most people are struggling towards this end alone. Perhaps you are also involved in the same struggle, in the same competition. But, I tell you, if you want to become an emperor it is not the world you must conquer, but your self. Christ has said, “The kingdom of God is within.” Are you not aware that those who have conquered the outer kingdoms have missed their selves? And how can a man who has lost his self become an emperor? To be an emperor it is imperative a man at least be the master in his own house.” *Pointing the Way (1979), p. 165*

Like *Pointing the Way* also *The Long and the Short and the All (1975)* was edited by Krishna Prem in Poona. Where *Pointing the Way* contained early essential books previously published in inadequate English translations, *The Long and the Short and the All* contained excerpts from six early talks, possibly from Kulu Manali 1969, and letters in a mosaic of texts from punching one-liners to excerpts over several pages. The text is arranged into six thematic sections: *Knowledge and Understanding, Truth and Understanding, Religion and Education, Thought and Vision, Life and Death and Love and Happiness*. In its Introduction Krishna Prem writes:

“This volume is a mosaic, a mixed bag of tricks. There are one-liners to shock you, anecdotes to shake you and questions to stir your heart. There are tales to provoke you, talks to inspire you and treatises that will turn you into the very thirst for your own transformation.

This book has everything. It's a tranquil lake. It's a roaring waterfall. It's the nightingale's song; it's the hornet's sting. It's a garden in the sunshine; it's the jungle on the darkest night. It's the long and the short and the all.” *The Long and the Short and the All (1984), Introduction*

A few excerpts from the compilation are once again presenting some fiercely remarks on the followers of Gandhi:

“Their snow-white hand-woven *khadi* garments were dazzling in their purity; their *khadi* caps seemed as if they

could lift an empire out of the dust and turn it into something solid, into something beneficial for a suffering people. But today those same *khadi* caps, once regarded as symbols of purity, have fallen so low into the dust that they deserve to be burned in the public squares. Now they are totally bourgeois; now they are emblems of red-tapism and corruption.” *The Long and the Short and the All #5*.

“The way to probe into the facts of life and death is not by thinking about philosophy or the scriptures – and those who pursue these avenues will uncover nothing worthwhile. My approach is existential, because this way you can really understand that you are life and that you have no death. This truth can be entered into, experienced as fact, lived. But those who use thinking in their attempt to unravel the meaning of life and death will never achieve anything, will never arrive at any kind of result – even if they spend their whole lives immersed in such thoughts.

We can only think about what we know. You will be utterly lost trying to think about something that is unknown to you...

Whatever theories the philosophers have evolved about life and death have no value at all. Whatever is written in the books of philosophy about life and death is only indulgence in thoughts, mere theorizing – and totally worthless. Only what yoga says about life and death holds true, and all other theories are just word games.” *The Long and the Short and the All #5*.

A few more gold nuggets from *The Long and the Short and the All*:

“Truth can only be realized. It cannot be explained or understood.” *The Long and the Short and the All #2*.

“I had to forget everything I had learned, everything I had been taught. To attain my own vision, I had to get rid of all those second-hand points of view. To think my own thoughts I had to free myself from all the borrowed ideas that had been pumped into me. If you want to learn to walk you have to stop leaning on someone else’s shoulder. and only when you stop looking through someone else’s eyes will your own eyes open. Remember, the man who sees life through the eyes of another is even more blind than the man who is born without sight at all.” *The Long and the Short and the All #3*.

When the first draft for the introduction was finished it was presented to Veena before being snapped away by Laxmi: “I’m just on my way in [to Osho],” she says, whipping the sheet of paper from Veena’s hand and turning on her heel. “I’ll take it in and see what he has to say.” A few moments later she’s back. “It’s fine. He says you should title the book as well.” Masking my surprise, I look at the introduction she’s returned to me, hoping for instant inspiration. “It’s obvious,” I say. “I’ll just call it *The Long and the Short and the All*. Did he say what he wants me to do next?” (*Allanach 2010, p. 182*). The next morning Krishna Prem was given a translation of a Hindi series on the fifteenth century weaver-mystic Kabir to edit.

Further excerpts from Osho’s early talks in Jabalpur and Bombay are to be found in the following compilations: *Early Talks* (Talks from 1965 to 1970), *The Eternal Quest* (1980), *The Perennial Path* (1972), containing unique points not covered later on, and *Revolution in Education* (1997). (See *Compilations* in *Bibliography*)

Books on Acharya Rajneesh

Among those devotees who had gathered around Osho in his Jabalpur residences or met him during his travels,

some could not help telling and writing about their experiences with their master, and around 1970 the first studies and short biographies on Osho began to appear, although we will have to wait until the late seventies for the waterfall of laudatory biographies by Western sannyasins that began to fill the shelves of the libraries with their personal and scholarly stories from a mystery school in the making far away in India. Not unexpectedly over the years also fiercely reports by opponents were to be seen.

When going to Patna in Bihar, known for its modern history of anarchy and ridden by caste riots, Rajneesh used to stay with his friend *Ram Chandra Prasad*, who was to write the very first comprehensive academic study in Hindi of Rajneesh and his philosophy. Prasad was also writing and publishing some shorter articles and introductions in Hindi on Acharya Rajneesh and together they used to visit bookshops in Patna when Rajneesh was in town delivering his lectures. *Dr. Ram Chandra Prasad* was a follower and a scholar both, and positioned as Head of the Department of English at the University of Bhagalpur, with a M.A. and Ph.D. from the University of Edinburgh and a D.Lit. from Patna University. He had met Rajneesh in 1967 and became the author of *Acharya Rajneesh: Samanwaya, Vishleshan aur Samsiddi* (Acharya Rajneesh: Overview, Analysis and Synthesis), published by Motilal Banarsidass, Delhi, in 1969.

First English edition was out from Motilal Banarsidass in Delhi 1970, dedicated to *Mahipal, A Fellow-Traveller*, and a second English edition in 1978 with identical title: *Rajneesh. The Mystic of Feeling. A Study in Rajneesh's Religion of Experience*. The 1969-edition is allegedly an earlier title than the one edited and translated into English 1970 (*Prasad 1978*), and this first Hindi edition is said never to have been translated in its original version. His work is a first attempt in a scholarly way to present Rajneesh's thinking, and it may, due to their close relationship, not be viewed as an entirely objective assessment. On the other hand, without their mutual affinity the book could not have come forward.

“PREFACE TO THE FIRST EDITION (1970)

Archarya Rajneesh has begun to hold a commanding historical significance in India in spite of a continuing controversy about his stature as a seer. Even those who refuse to judge his brilliant speeches as original philosophical contributions prefer to view him as a great orator, or as a critic of culture and religion, or even a superb master of Hindi which he speaks with extraordinary fluency and ease...Indeed, he mounts a concerted attack on traditional religious assumptions, insisting in particular on 'a special transmission outside the scriptures'...It is a difficult task to examine the teachings of such a versatile and dynamic preacher as Rajneesh briefly, especially because they have meant and can mean many things to many people. Partly this is due to their length and partly due to the scope of the questions considered: they range from political and economic thought to minute points of religious dogmatics, sex and superconsciousness. An attempt has, however, been made in the following pages to consider his views *seriatim* [in succession], to deal with their sources in the introductory section of this study, and to sum them up in the final.” (*Prasad 1970, p. v & 1978, p. ix*) (131)

“PREFACE TO THE SECOND EDITION (1978)

This is a revised edition of *The Mystic of Feeling* that was first published in 1970. The book was written in the years 1969-70, when I was teaching at the University of Patna. The reprint has made it possible to enlarge the conclusions, to correct the errors that occur in the first edition and to revise the text thoroughly. Now that the disciples of Bhagwan have edited hundreds of new books covering a wide range of spiritual topics on which the Master has been preaching, I have decided to bring my analyses up to date in a separate volume. The new

books from Rajneesh's own publishing house (euphemistically called Rajneesh Foundation) deserve to be appraised more for the valuable matter they contain than for the price." (Prasad 1978, p. ii)

Books in English by Rajneesh mentioned in the second edition of *The Mystic of Feeling* from 1978 are: *The Wings of Love* (p. 8), *Random Thoughts* (p. 10), *Philosophy of Non-Violence* (p. 50) and *Who Am I* (p. 76), and references to the following title in Hindi can be found: *Ahimsa Darshan, Anteryatra, Sawikriti men Utha Hath, Kranti Beej, Mitti ke Diye, Main Kaun Hun, Naye Manushya ke Janma ki Disha, Naye Sanket, Path ke Pradeep, Prem ke Pankh, Satya ke Agyat Sagar ka Amantran, Satya ki Khoy, Surya ki ore Uran, Singhnad, Sadhana Path, Sambhog se Samadhi ki Ore* and the magazines *Jyoti Shikha* and *Yukrand*.

In his introduction Prasad is presenting Rajneesh in context with both Gurdjieff and Krishnamurti, and he is pointing to inspiration from these figures with views that may strike the readers as being too well-known to be original, and he calls Rajneesh an eminently great assimilator of new ideas which he puts forward to his audiences in easy-to-understand dissemination through his lectures. They are obviously all three of them tapping from the same eternal source, where Rajneesh is much inspired by also Zen Buddhism and Taoism to be confirmed in several passages of *Kranti Beej* and in his recalling of Zen anecdotes narrated also by *D.T. Suzuki*. Rajneesh's references to the *void* or *sunyata* can be observed throughout his whole work, from *Kranti Beej* to his very last discourses on Zen in Poona Two in the late 1980s. (Prasad 1978, pp. 23 & 85)

"Rajneesh's chief pronouncements concerning the right kind of education are essentially similar to those of Krishnamurti and have been presented in *Towards the Birth of the New Man*, one of his most brilliant and lively addresses; in *Random Thoughts*, a collection of his important instructions, and in the numerous volumes of *Jyoti-shikha*, a quarterly published in Bombay to disseminate his views." (Prasad 1978, p. 45)

In Prasad's conclusion and summary of his book he makes a prophecy on Rajneesh's future fate which was to come true in U.S.A. in a way which could not be expressed in details around 1970, but only alluded at:

"The critics of Rajneesh, however they may fail to agree on secondary matters, are for the most part at one in assigning to him his place in the spiritual life of the country. They agree that the Acharya is an exceptional man, the very embodiment of wisdom, piety and virtue. Such, indeed, is the force of his personality and the ardour of his spoken word that one feels that he, unaided and alone, can achieve the triumph of universal enlightenment. None among his listeners can question his erudition, his charm, his high integrity, his fairness, his wisdom, or his amazing courage.

Possessed of occult powers and clairvoyance – and I fancy he must have gone through decades of difficult experience and sadhana and what not – to make him what he is, Rajneesh cannot escape the usual fate of unusual men like Socrates and Christ. Although he does no mean tricks and panders to nothing base, some of us fellows are frightened of him because he does everything better than we can do it, and is superior to us all. Nothing gives small minds a better handle for hatred than superiority, especially when the superiority is never asserted, but only felt." (Prasad 1978, p. 216)

"Those who have realized the real self are, according to the Acharya, silent. Is not this silence eloquent enough to convince us that Truth lies not in speech, but in silence, or that silence itself is Truth. Books are no more than signposts on the road to the wisdom that makes the seeker free; that wisdom is not in the books themselves. For

the Self that we need to know is *within*, nor outside: if and when the eye of wisdom is opened, the Self will be found shining in all His glory, directly, without any medium. Books breed the notion that the Self is something outside, needing to be known as an object, through the medium of the mind.” (Prasad 1978, p. 162) (132)

Some caveat may be needed when reading Prasad’s presentation. On the book jacket we find in a note that from 1957 to August 1966 Rajneesh taught philosophy at the Sanskrit College in Raipur, which is obviously a misunderstanding in the publishing.

At the same time when Prasad’s study was published in English, another introduction to Acharya Rajneesh was available in the bookshops: *Rajneesh – a Glimpse (April 1970)* written by V. Vora. Like Prasad Vora is presenting his rather intellectual guide into the world of Rajneesh’s teachings, without much flavour and sensibility to the more subtle dimensions of his work, a feature not confined only to Prasad and Vora, but a constant challenge to anyone trying to deal with these phenomena. In excerpts we may have a gist of its contents and style of writing:

“Rajneesh is not a man of our times. He belongs to futurity. A modern Socrates he is, continually travelling the length and breadth of this country, holding meetings and discussions at street corners and parks, in auditoriums and palace halls. His discourses have been a source of anxiety to local leaders wherever he camps. National sociologists and moral vanguards frown upon his philosophy of life, his vision of religion in *New Light* and the insistent demand for a change at all the levels of life and society...

Once Acharya Rajneesh was asked that if language was insufficient, and intellect not the proper instrument for the realisation of Truth, or the achievement of peace, why did he bother at all to lecture or discuss with people? He said that he aimed to aid the intellectualization, and enlightenment. Thereby the aim was to create problems, to raise storms in the listeners so that out of confusion, the listener, at some fortunate moment may decide to desist from mental gymnastics, throw away all gurus, religion, ideals, prejudices and initiate themselves into that sphere which starts from where the intellect ends. He gave an instance that one night in his houseboat, Tagore was reading very late at night about Beauty. After much mental gastronomy, at last in exasperation, he threw away books with a conviction that Beauty cannot be *realised* thus. He puts out the light... A flood of moonlight rushed into the cabin. And, lo!...he started dancing with joy in the moonlight. He had achieved what he sought, by throwing away intellection.” (Vora 1970, p. 20)

Vora’s booklet on Rajneesh was on 24 pages only and published by *Jeevan Jagruti Kendra* in a series called ‘*Don’t Read*’ series: *Leaf one*, a series in which no other titles seem to have appeared. It mentions following titles were in the press by April 1970, just before Rajneesh’s move to Bombay: *From Sex to Superconsciousness*, *Truth a Project*, *God on Office Table*, *Yoga and the Establishment*, *Lovely Revolt* and *Socialism Under Searchlight*.

Prasad’s and Vora’s scholarly studies on Acharya Rajneesh are supplemented by other publications mentioned by Rajneesh in his discourses, among these a biography on Rajneesh by the Hindu saint *Karpatri* ardently criticizing his teachings:

“One of the great Hindu monks, Karpatri, has written a whole book against me; and when I saw it I wondered how he managed. Statements that I have never made he makes in my name, and then criticizes them. Now, anybody reading this book will think that he has finished me completely. He has not even touched me. His secretary has written the introduction to the book, and seems to be an intelligent man because in that introduction he says,

“We are obliged to Osho because he created this opportunity and the challenge for all those who think to reconsider everything and not just accept anything without reconsidering it...He came personally to give me the book. I looked in it here and there and I asked him, “You are the secretary of Karpatri” – he was a Hindu sannyasin himself – “Have you not noticed that these statements are not mine? Most probably the book was dictated to you.”

He said, “I was afraid that you were going to say that.” I just looked here and there in the book and I told him, “This statement is not mine. Nor only is it not mine, it is contrary to me, absolutely against my statements. You are an educated person; how did you allow it to happen? You should have prevented it, because this book is absolutely false and whosoever reads it will have a totally wrong concept of me.” *From Ignorance to Innocence #20*

Next to the book written by the Hindu monk Karpatri another biography by an author from Baroda is mentioned by Osho to have been published even with his blessings inside.

“In India it happened, one man wrote a book against me and he sent me the proof copy. I looked into it – it was all rubbish, lies fictitious stories with no evidence. Still, I sent him my blessings and told him to print it on the first page of the book. He could not believe it; he was so disturbed: what kind of man is this?

He lived in Baroda, a thousand miles from me, but he came to see me – he had never seen me. He was just collecting third-rate yellow newspapers and cuttings and gossips, rumours...and he managed to make a book. And he asked me, “Have you seen inside or have you simply sent blessings?”

I said, “I have gone through it word for word; it is all bullshit, but you have done so much work collecting bullshit, you need blessings.”

He said, “But this looks strange – with your blessings. I know this book: even while I was collecting and writing... My purpose is to earn money – this book is going to become a bestseller – but now seeing you and your response, I feel perhaps I should not have done this.”

I said, “No, you continue. Let this book go into the market. Collect more, because while I am alive more and more lies will be there, more and more gossips, rumors – you can always earn money; this is a good way. It is not doing any harm to me. And the picture you have chosen for the cover is really beautiful...

Your writing is good; what you have written is nonsense, but the way you have put it and presented it is really good. And you devoted almost one year to my service. I cannot pay you, but I can give you my blessing.”

And the book was published with my blessings and every criticism that appeared in newspapers about the book mentioned it: “It is strange that Osho blesses it.” And just that simple blessing cancels the whole book.” (*Beyond Psychology (Talks in Uruguay) #29) (133)*

A professor, who is the son-in-law of S.A. Dange, the president of the Communist Party of India, wrote a book against Rajneesh to confute his idea that men are not equal. He published it with his own money as he could find no publisher ready to publish it. No copies were ever sold, and the author was finally sitting on the whole lot of copies. *From Personality to Individuality #22 (134)*

Some of the Jabalpur VIPs closest to Rajneesh were the industrialist *Parmanand Bhai Patel*, who became the education minister of the state of Madhya Pradesh, and *Dr. Seth Govind Das*, the former freedom fighter and later member of The Indian Parliament. In Rajneesh’s early days in Jabalpur *Govind Das* had arranged a series of Rajneesh’s public talks at his residence *Gokul Das Palace* where listeners had been welcomed. He was a long

time friend of Acharya Rajneesh and later on he also visited him in Woodlands, Bombay. In those days before 1969 when Rajneesh was still writing his lectures and articles, he has graciously written the introduction to the compilation of 32 essays published by Govind Das in 1966. Excerpt:

“Introduction

Thoughts are thoughts. They are neither mine or yours. But, the self-centeredness of man’s thought is immense. That is how the ego is bolstered, otherwise what is ego and where is it? What can be more false than the ego? That is why somehow or the other the ego is all the time finding some support to save itself. Through money, through power, through knowledge, through renouncement – it tries to save its shadowy existence and make it seem real. Its food is: ‘this is mine’. The life blood of ‘I’ is ‘mine’. Then, it may be my money, my renouncement, my country, my religion or my thought. Until the idea of ‘mine’ remains, ‘I’ (ego) will remain. Where there is no ‘mine’, there is no ‘I’. And then whatever remains, that is what really ‘is’. You can call it *parmatma*, or super-self. Dr Govind Das has collected these thoughts. It is clear that these were born when he spent some time with me. We used to discuss a lot. He has taken some of these ideas as a starting point and with them stitched a garland of his own with them. As far as I am concerned, I am unable to recognise my ideas in this garland. The garland maker has added and subtracted a lot. These ideas were not mine then, when we discussed them. When I had not known the truth, then that appeared to be the only truth which was supposedly ‘mine’, and now that I ‘know’, the truth is that which is neither ‘mine or yours’. And these thoughts are not as they were when they were born because in the interval of time they have travelled a lot...” (Govind 1966) (135)

Govind Das and Patel were both reading Rajneesh’s published books and they recognised his bibliographic knowledge as well as his mystic wisdom as narrated by Ageh Bharti:

“Once, Kranti, Arvind, and I had gossip with *Osho* at His Kamla Nehru Nagar residence, when Dr. Seth Govind Das arrived. He paid obeisance to *Osho* with folded hands and took a seat. We stopped chatting because Dr. Seth Govind Das had an appointment. He told *Osho* that he was writing a book on Mahatma Gandhi and besought *Osho* to suggest some books on him and the place from where he could get it. *Osho* suggested nearly dozen books and informed from where the books could be had. About one book, He told it could be had from such and such shop in Calcutta and if not perhaps, it could not be found anywhere. He had to ask only this much...

Osho told me that once He and Parmanand traversed together in the same A.C. coach when the latter told *Osho*, “I have read your book, ‘*Asvikriti Mein Utha Hath*’ (means ‘Hand Raised in Disagreement’). During the past ten thousand years, such book was not written but this I cannot say in public.” (Bharti 2007, p. 128)

From the very start we have seen that *Osho* took a great interest in the design of his publications. The first virgin prints of *Osho* were lay outed with simple typographical lettering on the front cover, but soon *Osho* chose to put his own photo instead, knowing full well the mesmerizing effect his eyes and whole face might have on any potential buyer.

“Kamta Sagar was a renowned artist in Jabalpur. He has designed the cover pages of two of *Osho*’s books besides those of some of ‘*Yukrand*’ magazines.” (Bharti 2007, p. 173)

Lalbahadur Shastri became the prime minister of India after *Nehru* in 1964, and according to *Osho Shastri* was

much interested in his work, and he is said to have read *Sadhana Path* and *Kranti Beej* at his time of death on an official journey to the Soviet Union:

“Lalbahadur Shastri was interested in me very much, and promised that although his party and colleagues did not agree with it, he would try his best to implement my ideas. But he died of a heart attack in the U.S.S.R. His secretary reported to me that all the way on the journey he was reading my book, *Seeds of Revolutionary Thought*. And the night he had the heart attack, another of my books, *The Perfect Way*, was in his hands.” *From Unconsciousness to Consciousness #27*

“Lalbahadur Shastri, was immensely interested in me. He died with one of my books on his chest. He was reading it and must have fallen asleep, had a heart attack, and died...” *The Last Testament, vol.1 #9*

We have been referring extensively to Osho’s own recollections from his Jabalpur period, and also to the revealing biographies, now available in English translations, written by his followers Sw. Ageh Bharti and Ma Anand Urmila who were both present in those days, whereas the later and partly fictitious renderings by Sw. Gyan Bhed are based on his interviews with participants in the events described in the text. (136)

Acharya Rajneesh’s years in Jabalpur 1967-1970 have been covered by Sw. *Ageh Bharti* (aka Shiv Pratap Singh, born 1934) in a number of biographies, including his diary publication *Blessed Days with Osho* (2007). He had met Rajneesh in his young age and had taken the opportunity to watch his divine play under numerous conditions. Some of his memoirs were printed in *Yukrand* in the early 1970s, and when reading these *Swami Anand Maitreya* wrote a letter to him encouraging him to put his vivid descriptions of his days with Rajneesh together in book form. This first collection of Ageh Bharti’s memoirs was published in Hindi with the title *Indradhanushi Smritiyon Mein Bhagwan Shri Rajneesh* (1978) (Bhagwan Shri Rajneesh in the Rainbow of Memoirs). In his preface to the maiden Hindi edition *Maitreya* writes that he can see a future when epics will be written around the aura of Osho, and he recites the words of the Hindi poet *Maithili Sharana Gupta*: ‘*This, a triumphant cheer, in the glory of those who’ll be coming, from those in passing.*’ (137)

Before Bharti met Rajneesh in February 1967 he had already bought two booklets by Rajneesh at the Gadarwara railway station kiosk in October 1966, so Rajneesh’s first booklets seem already to have been available to the general public at this early time.

Ageh Bharti’s love and affection for Osho and the foundation for his entire work and publishing is expressed in these lines: “I have never experienced such peace as I have when I was near *Osho*. Neither I have seen nor heard of any individual other than *Osho* who has such deep clarity and insight into human mind and life. The love and fearlessness that I felt near Him was unique and inexpressible.” (*Bharti 2007, p. 49*)

Ageh Bharti is also behind an edited compilation entitled *Beloved Osho* (*Bharti 2012*) presenting us with first hand material from his earlier published books in Hindi on Osho. The matter for this compilation are translations from these four books: *Diary ke Panne* (2001) (Pages from a Diary), *Anjane Osho* (1998) (Unknown Osho), *Meri Rajneeshpuram Yatra* (1996) (My Journey to Rajneeshpuram), and *Osho Ek: Swad Anek* (1995) (One Osho: Many Tastes). In these devotional writings *Ageh Bharti* intimately takes us into the early phases of Rajneesh’s work, his childhood in Gadarwara where his use of the public library from age ten is meritoriously described with a full listing of 568 titles taken out by Rajneesh in the years 1942-1951 and also his donations to the library

when he moved to Jabalpur. A co-hosteller with Osho in Sagar University Hostel 1955-1957, *Dr. Bhagwan Singh*, gives us a touching memoir of their student days, and finally we are on the Ranch in Oregon visited by *Ageh Bharti* in the Summer of 1985. This edition also contains b/w photos of Rajneesh's signature from the library's ledger in 1942 and 1943 and from his donated books in the early 1950s as well as photocopies of some manuscripts from the late 1960s.

Dr. Harivansh Rai Bachchan, a well known poet from Ludhiana, a collector of Rajneesh's publications and a regular subscriber to all Rajneesh magazines, suggested in 1969 to Ageh Bharti that an organisation should be shaped around Acharya Rajneesh to spread his thoughts, and that Ageh Bharti should take the opportunity to write an introductory book on Rajneesh, like "An introduction to His Thoughts." At this time *Jeevan Jagriti Kendra* was up and running, but this request and encouragement from *Bachchan* was behind the numerous writings coming from Ageh Bharti's hand in the coming years. Ageh Bharti had first met him at Ludhiana in August 1969:

"I left *Osho* at Delhi railway station and went with Bachchanji to his residence. On the way Bachchanji suggested, 'There should be an organisation near *Osho* to spread His thoughts. He has put His hands on the right pulse of India. When He speaks, there are ripples of energy coming out from Him. I am very much impressed by Him. You are close to such a great man; you should make the best use of it. Why not write an introductory book on Him, like "An introduction to His thoughts."? *Osho* should initiate the people. I am engaged until October, but later whenever He was in Jabalpur for eight-ten days, please inform me. I want to come to Jabalpur for ten days. I would like to be with Him for as long a time as He may allow.'" (*Bharti 2007, p. 62*) (138)

In his Author's Note introducing the subsequent English edition *Blessed Days with Osho* (2007) Ageh Bharti writes: "And I have accepted the challenge of writing about *Osho*. I do not know how it will be possible. Many a time, I have tried to pen my thoughts. When it was published in magazines, I have found myself misfit to complete the task, after gauging the output. I haven't been able to express even one-thousandth of what I wanted to express. I believe even if I applaud Him with intrinsic energy, I shall do injustice to Him..."

The memoirs contained in this book were published in 1978. The title '*Indradhanushi Smritiyon Mein Bhagwan Shri Rajneesh*' (Bhagwan Shri Rajneesh in the Rainbow of Memoirs). *Osho* himself has suggested the title. Subsequent edition appeared in 1993 as '*Osho Gatha (A Saga of Osho)*'. It has been acclaimed as one of the glorified titles.

Osho always encouraged and loved my writings. He saw my last article in May 1989 before attaining the samadhi. A leading newspaper carried the article. He liked the contents when it was read out [by Neelam, his Hindi secretary], I had the following response: *Osho has not enjoyed any article for the past several days as much as He enjoyed this article and Ageh Bharti should be informed to continue such write-ups*. The commune informed me about the response through a letter.

What could have been a greater blessing than this?

The fifteen books on *Osho* authored by me (Hindi) have brought me laurels from every nook and corner through letters, phone calls and personal meetings. Many of the readers suggested me to make available the translated version (English). I could not find time to do so, following my preoccupation with the department of railways. I have worked on other books from 1991 after attaining superannuation limits. So, the translation work on memoirs had been kept off for a while...

I am indeed thankful to Ms. Sanchita Shrivastava – Satna (Madhya Pradesh). Ms. Usha Gupta – Bombay and Dr. Rajesh Deharia, Government Medical College, Jabalpur who have rendered invaluable assistance from time to

time in drafting the specimen.

Then, came along *Ma Bodhi Safi* (Dr. Jyoti Arora) who has proved to be of tremendous help in completing the work on this book. She has edited [and translated] the draft specimen under my observation. Had Bodhi Safi not initiated, certainly, this book would not have reached the readers. Naturally, I shall feel greatly obliged to her and extend my warm regards...

This book is a translation of *Osho Gatha* (Osho Saga). A few memoirs have been taken from my third book – *Osho ke Sang Kuchh Anmol Kshan* (Some Precious Moments with Osho). Each memoir is unique, separate and complete in itself.

I sincerely hope the reader will have at least a casual glimpse into the being of multi-dimensional enlightened *Master Osho* in resplendence. June 17, 2006 - **Swami Ageh Bharti**" (*Bharti 2007, p. 13*) (139)

Ma Anand Urmila was an early devotee of Rajneesh listening to his talks in Jabalpur in the late 1960s, and she too has published the impressions from her time with Rajneesh in *The Inward Journey in Osho's Guidance* (2005) which presents us with an early insight in the subtle ways Acharya Rajneesh was working with his close followers in Jabalpur.

The Hindi edition was published by *Jeevan Jagruti Kendra* in Bombay with the title *Shanti ki Khoj* (1970), and it contained a compilation of Rajneesh's early talks in *Yogesh Bhavan* with answers to Ma Anand Urmila's questions during her stay in Jabalpur from January 1966 to March 1967, just around the time when Rajneesh resigned from university in August 1966. The talks are of a more intimate character compared to other published lectures and they have in 2005 for the first time appeared in English and literally speaking they are taking us into the intimate and spiritual atmosphere at his residence *Yogesh Bhawan* when he was working with his followers. Rajneesh had asked Urmila to take down notes of what he was saying at the couch in his library hall in *Yogesh Bhavan* and the next day he would approve her formulations. Rajneesh then took the manuscript to *Jeevan Jagruti Kendra, Bombay*, and the first Hindi edition of Urmila's *Shanti ki Khoj* was out in 1970.

Sw. Bodhisatva Narendra remembers from his time in Jabalpur when he was involved in the editing of the first Hindi edition of *Shanti ki Khoj*: "The story goes from my home town Gadarwara and onwards. In Jabalpur I was first involved in the editing and publishing of a book called *Shanti ki Khoj* and also involved in other small books. I was writing an article because at that time technical help was not available. Also I was writing the notes and they were later on published in *Jyotishikha*. At the same time I was also a lecturer in psychology and used to come to Jabalpur every month for meditation. My dissertation was called *The Effect of Meditation on Personal Change*, but somehow it was not approved, partly because in India they were concerned by Western methods only." (140)

The talks in *Shanti ki Khoj* were later to be translated into English by Urmila herself and the book appeared as *The Inward Journey in Osho's Guidance* in 2005 after a preliminary digital version *In Search of Truth* had circulated and some mistakes had been edited before the final printing. (141)

In Junagarh, Gujarat, a meditation camp was arranged in December 1969 by *Dr. Hemant Shukla* and *Magan Bhai Tanna*. According to Ageh Bharti, who was attending this camp by invitation of Jaya, Shukla's wife (later on Ma Yoga Meera), and at that occasion he carried a bundle of Urmila's newly published Hindi book *Shanti ki Khoj*, which had been supported in its publishing by Jaya and her husband. The book also contained some of Rajneesh's earlier discourses delivered at camps in Junagarh.

Before Urmila and Acharya Rajneesh got acquainted on 23rd January 1966, she had been looking intensively for someone to guide her on her spiritual path. She had been reading the mystical poems of Kabir, while she was studying in Calcutta for her M.A. in Hindi literature, and she started reading books like *Search in Secret India (1951)* by Dr. Paul Brunton and the biographies of the enlightened mystic *Ramakrishna*, his disciple *Vivekananda* and further *Maharishi Ramana* and *Mahayogi Aurobindo* without finding any clues for her path or some useful method for her meditation.

In August 1965 Urmila had gone to Calcutta to attend a wedding, and among her old friends she had met Mr. D.D. Mehra of the renowned publishing company *Rupa & Company* next to Indian Coffee House on the corner of College St. and Bankin Chatterjee St., who had introduced her to Rajneesh's understandings and offered her two of Rajneesh's early publications.

"While presenting me two small Hindi books he said, "I give these books to all my friends." Curiously I looked at the titles of these books. One was '*Sadhana Path*,' and the other was '*Kranti-Beej*' I just could not make out the subject of these books.

'*Kranti-Beej*' in Hindi means 'Seeds of Revolution', so I wondered if it dealt with communism! The name of the author was 'Acharya Rajneesh'." (*Urmila 2005, p. 11*)

She was at that time living in Lucknow where her husband was an army officer soon to be posted to some other place, which luckily turned out to be in Jabalpur, where Rajneesh was already living. And his next posting would be in Poona, of all places. The writing of her Ph.D. thesis in literature at the University of Calcutta was now postponed, but one morning she happened to look at the books she had received from Mehra in Calcutta. Finally after mailing to Rajneesh, Urmila was invited to meet him either at his college or in his residence, And soon after, on January 23rd 1966, she was waiting at *Mahakoshal College* in the staff-room where he was expected to arrive in the morning.

In the Preface of *The Inward Journey in Osho's Guidance (2005)* Urmila tells about her days with Osho and the intentional background for the publishing of the book:

"At that time Osho was teaching philosophy in Mahakoshal College, Jabalpur and he was known as 'Acharya Rajneesh'. The name written on his name-plate at his residence, Yogesh Bhawan, and also on his letterhead was Acharya Rajneesh. He used to drop in at Urmilas's place going to his college or returning from there. During these visits he expressed his views on various topics regarding spiritual path and life in general.

This is an authentic reporting of his discussions with her, because he had asked her to write down whatever he had said and this she did regularly.

Everyday after his departure she used to write down the whole matter and read it out to him the next day to get his approval.

After listening to the written material, invariably he said, 'Okay'.

After some time Osho asked her to write her own experience of meditation so that it would be the introduction to the compilation of his talks (the answers to her questions) which would be published in her name.

This idea was a surprise to her and she protested vehemently because she thought that being a novice on the path of meditation she had nothing much to say and her contribution to the book was nothing except noting down his words of wisdom.

The Osho explained to her that by publishing her experience of meditation he wanted to convince the people in general that everyone can tread the path of meditation and no special quality or qualification is required for this. After listening to this argument of Osho, she had to agree to the idea of the book being published in her name. Even the title of the book was decided by Osho.” (*Urmila 2005, p. 7*)

So the first part of *Shanti ki Khoy* is an intimate account of her spiritual search and first meetings with Acharya Rajneesh, while the greater part of the book is Urmila’s rendering of early talks given by Rajneesh at his residence in *Yogesh Bhawan*, where he was answering the questions she had asked him during their meetings.

One day Urmila asked Rajneesh a question about the nature and relationship between God and the soul and the attaining of *samadhi*. His answer made her realize why she used to get confused by reading philosophical books on spiritual matters:

“There are two types of questions. One is based on scriptures – which is generally theoretical; it is just an intellectual query. The second type is existential; it is directly concerned with us. It genuinely bothers us. I have noticed that since the Hindu scriptures mention ‘*atma*’ (self) all the Hindus are curious to know the relationship between ‘*atma*’ and God. There is no mention of God in the Jaina scriptures. So a Jaina never asks about God. The Buddhist scriptures do not discuss anything about the soul. So the Buddhists are absolutely silent about it.

The fact is that most of the questions of people are based on their scriptures. The study of scriptures may give you some theoretical knowledge regarding the soul and God but it is not your own wisdom, it is not ‘*gyan*’. One can become a scholar by accumulating the thoughts of the people but one cannot become a spiritualist like this. Because the borrowed knowledge cannot bring any change within us, there can be no inner revolution. Just as our body cannot be nourished by the food consumed by another person, the same way we cannot get peace and bliss by the other person’s experience of truth. The awakened persons like Krishna, Buddha, Mahavira and Christ never wrote anything themselves. They did not write any scripture. The ultimate experience of emptiness can be expressed only in silence. Whenever something is said in words, different people interpret it in different theories according to their understanding. That is why hundreds of commentaries are written on Geeta, that is why so many creeds were born based on the words of Buddha and Mahavira.” (*Urmila 2005, p. 45*)

Osho further revealed to Urmila the difference between theoretical knowledge and the methods offered to reach to the ultimate truth through your own experience:

“The writers of these scriptures did not write anything out of their own experience. For their theoretical knowledge they depended entirely on the experience of others. They tried to understand the spiritual experiences of others according to their own intellectual capacity, which is just not possible. They tried to draw conclusions on the basis of their logic and then they propounded various doctrines.

This kind of philosophers discuss a lot about the truth but they themselves do not know how to gain this spiritual experience. By reading their theories and doctrines people think that they have become spiritual but this intellectual knowledge can never be your own wisdom.

It is impossible for anyone to understand the meaning of the words of the awakened person unless one reaches the same spiritual height. We have to tread the path ourselves to rise the level of our consciousness. Nobody else can take you there. You have to make the effort sincerely. Buddha and Mahavira did not propound any

theory. They only talked about the method of how to reach the ultimate truth.” (Urmila 2005, p. 45)

This question from Urmila on borrowed knowledge was one Rajneesh had been confronting again and again when raised by his listeners:

“Once I came across a book written by a Jaina saint about meditation. It was really beautiful but there were just a few places by which I could see that the man had never meditated himself – otherwise those places could not be there...You can write books about meditation and never come across the space that meditation is. You can become very efficient in verbalising, you can become very clear in abstraction, in intellectual argumentativeness, and you can forget completely that all the time that you have been involved in these intellectual activities has been a sheer wastage.” *The Art of Dying #1*

Rajneesh has in his discourses referred to Urmila and her husband, whom he continued to contact when he was visiting Poona before 1974:

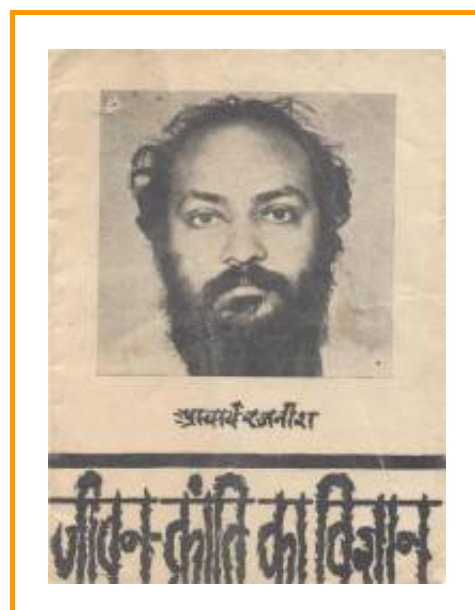
“One of my friends was a colonel in the army, and his wife was my student in the university. She introduced me to the colonel, and after Jabalpur, where I was a teacher, they were transferred to Poona, so I used to come here and always used to have at least one meal in their house.” *Christianity: The Deadliest Poison #4*

Years later Urmila was to become a co-editor of the publication for Osho’s 75th birthday in 2006: *Osho Call of the Ocean. Pictorial glimpses of Osho’s life 1931 to 1990*. The jubilee book is presenting rich photo coverage of Osho’s lifetime and in excerpts from his talks he is sharing his memories all the way from childhood and academic years to the later phases of his work. Naturally the Jabalpur period is covered at length, with numerous texts which had not been printed elsewhere before.

Throughout the years we’ll see a steady publishing of biographies on Osho’s life and teachings. Only a few of those are covering his years in Jabalpur, but occasionally we see some accounts from his early followers and members of his family, next to those appearing in magazines, e.g. *Acharya Rajneesh Se Miliye (Meet Acharya Rajneesh)* in *Jain Jagat* (Jain World. March 1965, 4 pages).



18. Bombay. Public address. 1966.



19. Jeevan Kranti ka Vigyan (The science of life's revolution). 1965.

Arvind Kumar Jain had in four or five chapters already in 2000 described the time he was living with Rajneesh in Jabalpur, but his memoirs were not to be completed until a few years later in his book *Ankahe Pal* (Untold Moments with Osho) (Jain 2007. *Unpublished Manuscript*) written with his relative Kranti as a co-author. Excerpts from his manuscript have been quoted in relevant places in this section on Jabalpur.

“I was of the opinion that whatsoever of Golden Days I’ve spend with Osho, I must have to write for the wellbeing of the people. But the time was not mature, and not until I was at Ahmedabad with my elder sister at her residence I got the privilege to write my untold moments with Osho. Whatsoever I was knowing, I write those experiences, and whatsoever was the feeling of Ma Yogi Kranti she associated with those experiences. We both together had written those experiences in Ahmedabad [where Kranti was living], and inspired by writing of these experiences with Osho was my son, my daughter and my brother in law Chirantan Bramachari, Swami Krishna Kabeer.” (142)

Audio, Radio, Photo and Video

Slowly during the 1960s the importance of recording and documenting the words of Acharya Rajneesh was recognized, leading to the foundation of *Jeevan Jagruti Kendra*, and initial attempts in a variety of technical standards and quality with spool-to-spool tape recordings were practised.

The first recorded lecture and preserved tape seems to be *Agyat ki Aur* recorded in Ahmedabad. 7.10.1963. 57 min. Earliest recordings with music are from 1970, containing meditation music, drums, celebration music and Kirtan.

Sw. *Devendra*, in Audio Department, Poona, has in his files audio recordings from 1964 onwards, mentioning a recording from a meditation camp with *The Path of Meditation* as the earliest one from 1964. He is searching old audio material from Osho’s lectures all over India including from *S.N.Chucksay*, now living in Raipur. (143)

Sw. *Anand Kiran* has recorded the early discourses of Osho in different meditation camps up to 1970, and he is said to be in possession of old spool-to-spool tapes still not yet published. Osho’s secretary *Arvind Kumar Jain* started to record Rajneesh’s lectures regularly on tape recorder from 1968 onwards. He has 30 audio tapes from the 1960’s with recordings of talks held at various locations in India. (144)

Laherubhai, who has moved from Ahmedabad and is now living in Bombay, recorded Rajneesh’s discourses given at Woodlands from 1970 up to 1974. For this purpose Leheru Bhai had imported an entire recording system from abroad, and he has later donated all the tapes and master cassettes to the ashram in Poona for remastering. This donation of spool-to-spool tapes as well as audio tapes is including more than 5000 hours of tapes 1963-1989 of which much is left from the 1960s and not yet published. (145)

Already in the late 1960s, when Osho was still visiting Bombay from Jabalpur, he had started his recordings: “After that [March 1967] whenever Osho’s discourses or other programs were arranged in Mumbai, I used to reach there with my tape-recorder and record the discourse. Other friends from the listeners also used to record on their tape recorders...When in 1967 I went to listen to his discourse at Cross Maidan, Mumbai, I met some of my friends, Shri Harshadbhai, Shri Ishwarbhai, Shri Anopchandbhai etc. I got some tapes of his discourses

recorded before 1967 from them. I brought the tapes and copied them in my tape-recorder for myself. In those days recording used to be done on spool tape recorders. Cassette tapes were not available then.” (Laheru 2012, p. 10)

Laherubhai further recalls that he used to go to various places in Mumbai with his taped discourses, and gather some friends and arrange for them to listen to Osho’s discourses. Once when he was returning home after such a gathering he forgot all five spools he was carrying in a taxi, and surprisingly he was able to collect those very spools four or five years later from *Taximen’s Union Office*, all tapes safely waiting to be picked up by him in a cupboard in Lost & Found.

Osho’s younger brother Nikalank invented around 1965 a gadget for the transmission from spool-to-spool tapes. The audio track was distributed to six persons who simultaneously was writing each his sentence. It was a mechanical device invented to save time and Osho is said to have appreciated it. Anyway, it was only an experimental exercise. (146)

Keerti has called Ageh Bharti ‘The first tape-recorder of Osho’ and he is himself telling of his ability to remember Osho’s spoken words and to take them down in writing:

“I met Osho on 10th of February 1967 for the first time, and after two-three months I started on this work. And I never took notes, it was all there just recorded in my brain and then I later took it down on paper. During his lectures, if I heard one discourse as long as I would not hear a next second discourse that previous one was recorded and I could repeat it frankly. And the moment I hear the next one then it is at once lost and wasted. So I was writing literally and was remembering everything. Even today I remember everything if there is a reference to anything that happened, then it is there again, picturesque. So I started writing and he read and encouraged me very much for writing and for talking to new friends all over India wherever I went on my duty with the railways. Already before 1967 he had started tape-recording. But many discourses were still lost unrecorded in cities, hundreds and hundreds all over the country. And many also disappeared later on and vanished from the tapes for technical reasons.” (147)

When asked if Acharya Rajneesh was also dictating directly to him, Ageh Bharti remembers: “That was when he started the interview. I had told Kranti, his caretaker in Jabalpur, that I see Osho is answering questions from so many people, and not very sensible questions also at that time. But I told him I have to ask you something, but to me he never said OK, come. She then told Osho, and the next time when he came from the door and I went to see him, he asked me to come and ask a question. I said, ‘I don’t have anything to recall.’ ‘You don’t need to recall’, he said, ‘You take pen and paper and write the answers.’ I said, ‘I cannot write that fast.’ He said, ‘No, I’ll slow down.’ Then I took pen and paper and asked my question and he dictated the answer and I wrote it all down in longhand. Beautiful. Yes, I asked that question and I got it published. Only once I took that interview, otherwise I have not taken any interview whatsoever.” (148)

“...when I went to Osho the next time, smilingly, he said, “Shiv, you ask me whatever you want to”. I replied, “At present, I do not have tapes, etc. ready with me.” He said, “Never mind. Take a pen and paper. I shall dictate. You go on writing.” And this is what happened exactly. I borrowed a pen and a piece of paper from Kranti and sat down to write. He kept on dictating and I, writing. The questions are not very intelligent but every word that he dictated I kept on noting down. He would stop after two words. That gave me time to write and then he would

continue. For these reasons, this question-answer talk has become especially memorable. Today, I do not even remember whether it got printed or not.” (Bharti 2012, p. 223)

Acharya Rajneesh is commenting on the use of audio technology in his famous lecture on the work of *Jeevan Jagruti Kendra* and the spreading of his message given in *Lonavala* 23.12.1967.

“For instance here, if I spoke without the use of a microphone it would be adequate. Then even if my voice did not reach you very clearly, it would still be adequate. When there are fewer people they can hear me, but if there were many more people then my voice would not carry far enough. When we use a microphone, my voice can reach a long way. Today so much technology is available that if it is all made use of, one person can do more work in his lifetime than Buddha and Mahavira could have managed in twenty lives, had they wanted to.” (Joshi 2010, p. 238)

According to Gyan Bhed, Osho later even had some words of warning to those who might get too much addicted to the listening to his words on tapes:

“Now [in 1969], the audio cassettes of Acharyashree’s sermons were also available which the meditators purchased with great interest. Some people had become addicted of listening to these cassettes. They could not sleep until they had listened to these. But in one of the meditation camps Acharyashree said, “Whatever I am telling about is only a hint to truth, because truth when spoken out, becomes untruth. So, my dear friends please try to feel the silence which is there behind my words. As you get into the depth of meditation, you start getting all answers in my silence automatically. Words never take you to any destination, but only detain you. But still you have to take help of words after failing. So, you please don’t stick to words. Understand the hint and start on your inner journey.”

This warning was a lesson for those who had become addicted of listening to the cassettes. Acharyashree left for Gujrat the very next day to start the Dwarka camp.” (Bhed 2006, p. 293) (149)

Ma Dharm Jyoti was among those recording his discourses during his traveling and at meditation camps, including a stopover in Srinagar en route to Kashmir, coming from Jabalpur to Delhi by train and onwards by plane to Srinagar, where Osho and his group stayed in the cottages *Chasme-Shahe* at *Dal Lake*.

“In the morning discourse I am sitting very close to Him, recording His discourse on my little cassette recorder. I don’t even know about extension cords. I tie my little microphone wire to His mike as usual and sit down...Osho decides to speak in the living room of His cottage every morning and evening...During discourse I sit near Him with my little cassette recorder. Friends are allowed to ask questions during discourse. It is more like an intimate dialogue than a discourse. Every day He is taking us deeper into the mystery of existence. I am listening to Him and at the same time watching the recording indicator needles moving, giving me the signal of the volume. When one side of the tape is about to finish I slowly press the stop button and I observe Osho stops speaking till the recorder is on again.” (Jyoti 1994, pp. 25 & 57)

Gyan Bhed describes how Osho’s secretary Arvind Kumar Jain also recorded some of Osho’s lectures already in 1962-1963 immediately after they received their first tape recorder from *Shree Rekhchand Parikh*. These tapes are said never to have been published, but their quality is questionable. (150)

A number of audio cassettes with Osho's lectures in Jabalpur 1965-1969 have been preserved by Kranti, later on to be remastered by *Swami Krishna Kabeer* (aka Chirantan Bramachari) and kept by Arvind Kumar Jain after Kranti's death in 2006. The total number is 13 or 14 audio cassettes with 12 hours and 54 minutes of speech, and in a letter Arvind Kumar Jain is referring to these recordings of which a full listing can be found in the *Appendix*:

"Hence, The BLISS Of OSHO & Invisible state of MAA YOGA Kranti Inspired us to Frame a monetary fund for Relief of Cancer patients by selling off the Invaluable Lectures, Talks, symposium Talks of OSHO Delivered 1965-1969 at different places of Jabalpur City of 12 hours Duration on Different subjects in 14 Audio Cassetts [MASTER CASSETS] still unheard so far by the Devotees & Lovers of OSHO AT-LARGE." (151)

At present it cannot be verified whether these remastered recordings have been made available to listeners or not, but the recordings are among the many preserved by devotees in a number of places throughout the years. These tapes are generally in various states of decay still waiting to be remastered and made available to the general public.

Radio

For a brief period of time, apparently six months, a series of Osho's thoughts were broadcasted daily in the morning on *Radio Patna* in short features of 5-10 minutes called *Vindu*, *Vindu Vichar* (Minute Thoughts / Point to Point Thoughts). These broadcastings may or may not have been authorized by Osho, but among his manuscripts a number of sheets with the same title are to be found, including *Vichar Anu* (Provoking Thoughts). According to Ageh Bharti the daily broadcast had a somewhat diverting origin:

"In the entire city of Patna, wherever I happened to go, I found people talking of *Osho* alone. The director of Patna radio station invited *Osho* in his office and took an interview for broadcasting from his radio station. Later, the interview was broadcast in instalments for months. Every day, the front pages of newspapers covered *Osho* prominently. His program was for three days. By the last day, the whole Patna city became *Osho's* fans." (*Bharti 2007, p. 274*)

"Osho had in 1969-70 short broadcastings on Radio Patna every morning for 5-10 minutes called *Vichar Anu* (Minute Thoughts). These recordings may have been preserved in the archives of Radio Patna." (152)

"Osho had 'Minute Thoughts' early in the morning on Radio Patna." (153)

"When for the first time, somewhere in 1950, I entered a radio station studio for a lecture to be recorded...They wanted to display it all over India, broadcast it, for the simple reason that I was so young and the director of the radio station had heard me speaking in a university debate. He could not believe what I was saying, so he invited me to the studio sometime "to record any subject you give me."" *From Misery to Enlightenment #21*

"In India, one radio station was reading my statements every day, for ten minutes in the morning, without mentioning my name – but passages from books, stories. Hundreds of letters came to me saying, "These people are stealing from your books."

I said, "Don't be worried. My name is not significant, my message is. They are cowards, or perhaps they love me

but they are government servants.”

In India radio is owned by the government, television is owned by the government. If they use my name, they may lose their jobs. And certainly during that series, which was continuing for six months, even ministers, cabinet ministers and the prime minister, were quoting from those statements, thinking that they have nothing to do with me. But the people who were listening knew that those statements were not coming from Indira Gandhi – they could not be, they had no relevance with the person – they were stolen. And they started searching for the place from where the statements had been stolen.

Finally I met the person, the director of that radio station. He was a lover of me, and he said, “I have been condemned. Hundreds of letters are coming to me, saying, “You are stealing. You are not mentioning Osho’s name. But if I mention your name then the series will be stopped that very day. I will continue as long as they don’t discover..”

And the moment it was discovered, immediately the series was stopped and the man was removed. He told me, “It happened because of that series. People started writing letters to the prime minister saying, “This man is stealing passages from Osho.”

The prime minister herself had been stealing. Her lectures have been sent to me, and word for word, long passages have been stolen from me. But I have always taken the standpoint: let the truth reach to people by any means, by anyone.” *Beyond Psychology (Talks in Uruguay) #3*

The broadcastings mentioned were all from *Radio Patna* although the Jabalpur station of All India Radio had been inaugurated in 1964. In the *Appendix* is mentioned a 10 minutes Radio Talk in Hindi delivered in 1968 at All India Radio in Jabalpur on the subject *What is Religion*. This tells us that occasionally also the local All India Radio in Jabalpur was broadcasting Osho’s early speeches, but at present the extent of this broadcasting from Jabalpur cannot be verified.

Photos and Video

Nikalank, Arvind Kumar and Ageh Bharti are among those who have been collecting and preserving old material on Osho’s work, with some artefacts later on to be whirled into an uncertain destiny due to the events at the Ranch in Oregon. Ageh Bharti was a visitor here in 1985, at the time when a project for *The Rajneesh Academy* in two pyramid shaped buildings was planned to house facilities for library, academy and museum.

Years before Rajneeshpuram Ageh Bharti recounts how his photos were arranged in an album given to him by Osho’s father, Dadda Ji. What really happened started in February 1979 in Poona where Laksmi asked him: “If you are in possession of some old photos of Osho, please send them immediately when you reach home. These photographs will be sent back to you safe after we get them copied.” After reaching home, I sent forty five of Osho’s old photographs...In March 1979, I again went to Poona. Then, Ma Yoga Laksmi told me, “Meet Swami Narendra Bodhisattva and take your photographs back from him. Don’t forget. We do not need them now.”...A moment later I extended that envelope containing Osho’s old photographs towards Dadda Ji. He looked at each photograph with great interest and pleasure. When he was looking at the photographs, the expression that he had on his face then was not that of a father looking at his son’s photographs. It so seemed as if a disciple was looking at his *guru*’s photographs or that of a devotee looking at his deity...Dadda Ji then said that he passed these photos on to Ma Mridula of Sagardeep Osho Ashram, Bombay, and that she would have a ‘copy’ made of these photographs. Then, of course, they could be sent back.

When, on December 6, I went to Poona to celebrate the birthday of Osho, Mata Ji informed, “Dadda Ji himself has arranged your photographs in the album. He said it would not be possible for poor Ageh Bharti to get it made.” (*Ageh Bharti 2012, p. 240*)

“I send so many photos, more than hundred old photos from Jabalpur, to *Rajneeshpuram*, 146 photos in all went to the museum starting up there. But now they are all lost. And Osho himself has given hundreds of photos which he had himself cut with scissors to make them fit for the magazines. These photos he had given to me and I was keeping those photos. They were send to the museum with many magazines and articles, but they are all lost. I'm not aware of any existing photos of Osho speaking to the tape-recorder.” (154)

Osho has from the very start of his speaking focused on using his picture to attach new followers knowing full well the effect his outlook might have on the beholder, and in Jabalpur Rajneesh had his photo taken at several occasions. Like one time, when visited by a friend from Bombay *Mr. Pohumal*, the most renowned photographer in Jabalpur *Mr. Shashin Yadav* was summoned. He took his picture while Rajneesh was sitting in a posture facing and addressing *Mr. Pohumal*. Osho has commented on the demand for his photo:

“For example about my photograph. I am getting hundreds of letters every month asking for my photograph. From where can I send the photograph? If I don't send it, people write again saying, “Can't you even send us one picture?” So the only way is to make the photographs available, so whoever wants one can have it. How can I send the pictures? People even come to my house asking for my photograph. Where am I to get the photographs from? How am I to keep them, and send them? And how many should I keep? The best thing is to keep photographs on the stall, and whoever wants one can have one. And if someone doesn't want one, there is no problem.” *Work is Love Made Visible (2011) #10*

Photo portraits are to be found on numerous front covers of his books, and black-and-white photos taken from the very start of Rajneesh's days in Jabalpur as an academic and later acharya are still available from the two studios he used in Jabalpur: *Navrang Studio* near *Sharda Cinema* at *Gorakhpur Market*, and at *Raj Studio*. (See photos)

Many devotees have collected and preserved in albums his photos from many places all over India, among these most notably his brother *Sw. Nikalank Bharti*, with his extensive family collection of five photo albums, and his Jabalpur secretary *Arvind Kumar Jain*. The latter is having an album containing 181 rare black & white photos of general public meetings, meditation camps & others at different places in India, and two more valuable albums he inherited from the estate of *Kranti. Chaitanya Bharti* was to become Osho's chosen photographer in Bombay and he is behind many outstanding colour photos from this phase.

Unique three-minutes film footage kept by *Nikalank* was sent to Oregon later on, but like other documentary material they seem to have vanished following the closure of the Ranch in 1985. Some preserved footage from early meditation camps where Acharya Rajneesh is leading the meditations is included in the video *The Rising Moon* covering the period 1968-1975 (Osho Verlag), and the first film recording of a lecture is from Cross Maidan in Bombay April 1970:

“For the first time, Osho's programs, ‘Beware of Socialism’ meetings and active meditations at Palm Beach, were filmed in a 16 mm reel. After that, Osho's Nargol meditation camp and his journey from Mumbai to Pune were

also filmed in a 16 mm reel. There were total four reels. One reel was lost afterwards from that, and three reels were copied into video cassettes and later in CDs. Later on, it was discovered that Ma Madhu's husband had destroyed the reel which was lost, in Ajol (Gujarat)." (Laheru 2012, p. 50)

2.9 Letters, Manuscripts and Articles

The whole bulk of published discourses delivered by Osho throughout the years in Bombay, Poona and Oregon are transliterations of his words from the recorded audio tape, so these discourse books were in fact never written but spoken verbatim without any manuscript, and only the sutras and jokes were written on the notepad he held in his lap.

The 'He-never-wrote-myth' can be founded in his own words, as the following quotation will show, and throughout the years this myth has been put forward wholeheartedly by sannyasins and researchers alike, whose perspective has been limited to the Poona One phase and maybe to Bombay, but definitely not to Osho's time in Jabalpur where he stayed for twenty years and where the foundation stones – also in handwriting – to his whole vision were carefully laid out.

From a letter written in 1963 we can indirectly find a confirmation that he was indeed writing in those days in Jabalpur: "I am not writing anything on Bhagwan Mahavir at the moment. There is no urge whatsoever in me to write." *A Cup of Tea. Letters from 1963. No. 8*

Anyway this myth is to be firmly nullified by a reality check and by recognizing the large number of preserved handwritten sheets of manuscripts, all with notes written in longhand in Jabalpur when in those days he was carefully preparing for his lecturing prior to 1969. And also in manuscripts are preserved articles submitted to a large number of magazines on regional as well as a national basis in India, not to mention his private correspondence.

"Even I myself have not written anything...just a few letters to those who were very intimate to me, thinking, or perhaps believing, that they will understand. I don't know whether they understood or not. So my book *A Cup of Tea* is the only book that can be said to have been written by me. It is a compilation of my letters. Otherwise I have not written anything." *Books I Have Loved #7*

Letters

Osho was in Jabalpur and later on in Bombay a compassionate and devoted writer of letters to his wide range of followers, and many of these were letters to *Sohan Baphana*, the recipient of letters contained in *A Cup of Tea*, and for the rest of his life in discourses he referred to her as one of his most devoted disciples.

Some of the letters have been collected into publications like *A Cup of Tea* (for Sohan Baphana) and *Kranti Beej* (for Madan Kunwar Parikh), but the main part of his numerous letters are still unpublished and only preserved by the various recipients from whom some of these letters will be presented in this chapter.

In 1960 Osho meets *Mrs. Madan Kunwar Parikh* (Ma Anandmayee) whom he recognizes as his mother in a past-life. Mrs. Parikh is 40 years old at the time, and she recognizes that Rajneesh is enlightened. Acharya Rajneesh writes hundreds of letters to her, of which 120 were published under the title *Kranti Beej (1965)* (English

alternate titles: *Seeds of Revolutionary Thoughts (1969)*; *Seeds of Revolution (1969)*; part of *Pointing the Way (1979)* and *Seeds of Wisdom (1996)*). These letters recount various incidents in Rajneesh's life and are as parables explaining his teaching in a language easy to understand for readers, who by these plain tales are introduced to subtle and mysterious phenomena. Some excerpts from *Kranti Beej* are presented in chapter 2.8. (155)

The correspondence between Rajneesh and *Mrs. Madan Kunwar Parikh*, the wife of *Mr. Rekhchand Parikh* who had been providing Rajneesh with his Olympia typewriter, tape recorder, fountain pens and other items for his work, was published as *Kranti Beej* containing Rajneesh's letters to her, a collection of *Krantisutras*. The publication was suggested by the Parikh couple when Rajneesh had come to Chanda to meet them, but whether Parikh was himself sponsoring also the publication of *Kranti Beej* we cannot tell with any certainty. (*Bhed 2006, p. 188*)

After Rajneesh's stay in Poona September 1964, *Sohan Baphana*, her husband and *Pungalia Ji* had accompanied Rajneesh to the three day meditation camp in *Matheran* where they participated in the meditations and listened to his speeches. From *Matheran* they accompanied Rajneesh to the *Nairal* station from where they were to return to Poona. Before parting *Sohan Baphana* was weeping emotionally, and she asked Rajneesh if he would answer her if she mailed some letters to him. Rajneesh looked at her and said in the words of Gyan Bhed: "Your tears are invaluable. I can see that these are coming out of your heart and not from your eyes. They can't be paid back in any kind. I consider you my sister so I must give you something or the other. I'll write you one hundred letters in return for these tears, no matter whether you write to me or not." (*Bhed 2006, p. 199*)

Sohan Baphana was relieved as she had never hoped that Rajneesh could spare the time for writing letters to her. In the following years Rajneesh wrote her more than one hundred letters with his guidelines for the problems popping up in her meditation and in the development of her consciousness. These intimate early letters – all handwritten – between master and *Sohan Baphana* and some other disciples are published in *A Cup of Tea (1980)* containing *Flowers of Love* (all letters translated from Hindi) and a second part with letters in English or letters translated from Hindi written to Indian and Western disciples. These letters have previously all been published in the 1970s in six small booklets, e.g. *Antarveena*. All handwritten letters in Hindi have first been translated by *Dolly Diddee* into English, and her translation has been improved in later editions. In his introduction to the first English edition of *Flowers of Love (1980)* dated September 1977 *Somendra* writes:

"A word about the background of these letters. The first one hundred and fifty were written originally in Hindi to people...The letters were originally published in Hindi under the title *Prem Ke Phool*; later an English translation appeared under the same title in English: *Flowers of Love*. Through a happy collaboration of *Swami Anand Maitreya*, and the editor, a completely new, freer, more accurate and much more flowing translation has happened and now appears in this book. The final two hundred letters, all except a few written to early sannyasins, mostly Westerners, first appeared in print in the early seventies in six small booklets. Some re-editing of these letters has taken place and the names of all respondents, save a few, have been omitted, as have named references in the letters themselves, on the grounds that Bhagwan is addressing us all, all of the time. Each letter is to you and me, not to him and her – as you will discover." *A Cup of Tea (1983)*

Neelam was later to become Rajneesh's secretary in Poona and she remembers the publishing of his early

letters: "Osho wrote *Thought Provoking Lectures* (Vichar Patra) to *Ma Sohan Bafna*, living in Poona, in the late sixties. Everyday she would receive one letter and later these were published in Hindi *Path ke Pradeep* (1974) (Lamps on the Path). He also wrote many letters to her which were included in different Hindi booklets, and they got translated into English and were again included in books. Osho stayed in the house of *Ma Sohan Bafna* whenever he was visiting Poona before he settled there in 1974." (156)

Whenever he was visiting Poona Osho was staying in Sohan's house and sometimes giving discourses at *Sanghvi Tiffin Factory* quite a distance from her house. She and her husband Bafnaji were still participating in meditation camps like Nargol in the late 1960s.

"While travelling in India, Osho likes to stay at Sohan's home when He is in Poona. I never want to miss this opportunity of being with him at Sohan's home. Sohan is madly in love with Osho and His people. Her home becomes like a place of pilgrimage while Osho is staying there...In the afternoon it is like a great feast. Every visitor is offered sweets, snacks and tea. Osho also comes out of His room and sits on the sofa in the living room surrounded by lots of friends. His presence and invisible fragrance is very tangible in the atmosphere." (*Jyoti* 1994, p. 44)

So *Flowers of Love* consists of one letter each day, sometimes even two, written to *Ma Sohan Bafna*, but when reading those early letters from Acharya Rajneesh it is evident, as pointed out by the editor Somendra, that they are not to be considered as personal letters only, but rather they are dealing with topics of general interest to his followers and the many problems and hindrances they may stumble upon in their quest for truth. On the discrepancy between writing – or speaking – to a single individual versus writing to all readers and listeners in general, Osho has commented with veracity and repeatedly pointed out that we have to absorb his message even when it is addressed to some other individual.

A final compilation of Osho's letters to Sohan appeared in *Life Is a Soap Bubble* (2012) containing 100 letters from 1964-1965. On the origin of the letters it says: These 100 passages were written by Osho, and mailed to a disciple, Ma Yoga Sohan. Sohan was crying as Osho left at the end of a meditation camp in Matheran and he promised her that, as he had nothing else to give her in return for her tears, he would send her a letter every day...and that she should keep them so they could be published one day." *Life Is a Soap Bubble*, p. iii

The structure of his letters are mostly a few lines introducing today's theme, followed by a parable illustrating the very theme, and the letter is finished by another few lines drawing up some conclusive understanding of the chosen points. Excerpts:

"The eternal is hidden in the moment, and the vastness of infinity is contained in the atom. He who ignores the atom, thinking it is just an atom, loses the infinite itself. It is only by digging in the lowest that you find the highest. Each and every moment of life is significant. And no moments is less or more valuable than any other moment. To wait for a particular moment to find bliss is useless. Those who are aware turn each and every moment into bliss. And those who keep waiting for the right opportunity loose the very opportunity of life itself. The fulfillment of life is not attained all in one go, in a lump sum. It is to be found bit by bit, in each and every moment.

Once, after a master left his body, his disciples were asked, "What did your master value most?"

They replied, "Anything that he was involved in, in any given moment."

The ocean is made up of many single drops. And life consists of many individual moments. He who becomes

aware of the drop comes to know the whole ocean. And he who has experienced the moment has experienced the whole of life.” *Life Is a Soap Bubble #11*

“Life is a soap bubble. Those who don’t see it like that are drowned and destroyed in it. But those who become aware of this truth start searching for a life which is eternal. A mystic was once imprisoned. He had uttered a few truths which the emperor didn’t like at all. A friend visited him in prison and asked, “Why did you unnecessarily get yourself into all this trouble? What harm would there have been if you hadn’t said those things?”

The mystic said, “I can only speak the truth now. I cannot even think of saying anything false. Since I experienced a glimpse of godliness in my life, truth is my only option. And this imprisonment will only be for a short while.

Somebody went and told the emperor this. The emperor said, “Go and tell that mad mystic that this imprisonment is not for a short while, but for life.”

When the mystic heard this, he laughed and said, “Please go and tell the dear emperor that the mad mystic has asked, ‘Is life there for more than a short while?’”

Those who want to find real life will have to understand the truth about this so-called life of ours. And those who make an effort to understand its truth discover that its reality and its meaning are no more than a dream.” *Life Is a Soap Bubble #38*

In *A Cup of Tea* the first 150 letters are from the early period 1962 until 1970, while the remaining 200 letters all are from the year 1971, reflecting the change in Rajneesh’s residence to Bombay where now more time could be devoted to correspondence compared with the years when he was traveling and lecturing constantly out of Jabalpur, and only had the opportunity of handling his correspondence when he was at home for a few days at his base in Jabalpur. Only in some early letters from 1963 is he mentioning locations and his travelling schedules, whereas this kind of information is not to be found in his later letters. Occasionally also upcoming meditation camps are included in his letters, encouraging the receiver of the letter to join the camp. Furthermore the later letters are more rich on jokes and anecdotes compared to the earlier ones reflecting a change in his style and usage during the 1960s.

Some excerpts from Rajneesh’s early personal letters reprinted in *A Cup of Tea* may give us some understanding of his personal writing style, very focused and straight to the point:

“Don’t hesitate to write,
I have lots of time for you.
I am for those who need me-
nothing in my life is for myself.”

(Letters from 1964 #17. Excerpts)

” Love.

I looked for your letter as soon as I got here yesterday.

Though it was Sunday, I kept waiting for it.

It came this evening

how much you write in so few words!

When the heart is full it pours into the words

and so few are needed.

An ocean of love can be contained in just a jug!

As for scriptures on love

it is enough to know the four letters of the word!

Do you know how many times I read through your letters?"

(Letters from 1965 #23)

The theme of communication and of being trapped by clinging to words instead of enjoying a silent communion is repeated in several letters:

"Love.

I have received your letter.

I was very glad indeed to get it,

more so since you have sent a blank sheet.

But I have read in it

all that you have not written

but wanted to write.

Besides, what can words say?

Even after writing,

what you had meant to write remains unwritten,

so your silent letter is very lovely.

As it is,

whenever you come to see me you are mostly silent,

but your eyes tell all,

and your silence too.

Some deep thirst has touched you,

some unknown shore has called you.

Whenever God calls He calls this way-

but how long will you go on standing on the shore?

Look! The sun is out

and the winds can't wait to fill the boat's sails!"

(Letters from 1969 #55)

"Words are the form

and form has its own beauty, its own melody, its own music,

but this is not enough,

and he who considers this enough

remains discontented for ever.

The soul of poetry lies in silence."

(Letters from 1969 #60. Excerpts)

A few more letters from *A Cup of Tea* are reprinted in full length in the *Appendix*. Letters contained in *A Cup of*

Tea from the years 1970-1971 are presented in the following section on the Bombay years. Also to be found in the Bombay section are personal letters from Acharya Rajneesh to Kranti written in Bombay and later to be published in English, Hindi and Gujarati. (157)

A very intimate and beautifully written letter with his original letterhead was written to *Kranti* from Yogesh Bhavan in Napier Town, Jabalpur, where Rajneesh stayed until 1968 as a guest in the house of *Shri Devaki Nandan*. It has not been published before and is to be found in its full length translated into English in the *Appendix*.

This letter to Kranti, called by her pet name *Mounu*, is a lengthy and very supportive letter, written in a situation when Kranti was in need of clarifying her feelings and relationship with Rajneesh. It is dealing intimately with love, with the conditioning from the society and with his mission: Why he is here, and the way he is. This preserved letter belongs to a small number of outstanding letters due to its loaded content and the intimacy with which it was written. It appears that Rajneesh has written this letter to Kranti for her consolation and to improve her understanding, and although the date is not mentioned its content and the letterhead indicates its time of writing, which should be pre-1969. Presuming that Rajneesh did not use writing paper with a letterhead from his former postal address, when in 1968 he moved from Napier Town to Kamla Nehru Nagar, and considering his style and accuracy in all communication matters this is rather unlikely. (158)

Kranti was to become the first one in the line of female caretakers and secretaries to Osho: "There is evidence that women have sometimes been historically significant as the power behind a prophet's throne. This was certainly the case with Osho, whose main emotional support in the first phase of his teaching was his devoted cousin, Kranti. The most important single follower from 1969 to 1981 was Laxmi, [a role later to be assumed by Sheela]." (Puttick 1997, p. 164)

The letter was found in Kranti's estate and has been passed on to her husband the former *Swami Krishna Kabeer* (aka Chirantan Bramachari) whom she had married in the Bombay years on Rajneesh's suggestion. Kranti was the cousin sister of Rajneesh, the daughter of his father's sister, and she had become an early widow. In India love relations with a cousin sister, not to say a widow, is considered to be sinful. Later on when Ma Laxmi was nominated as secretary at Woodlands in Bombay, Kranti felt this change in her position very insulting and frustrating. (159)

On Rajneesh's maiden visit to Ludhiana in early August 1969 *Dr. Harivansh Rai Bachchan* came to see him and he happened to give a fairly accurate prophecy on the destiny of Acharya Rajneesh. He was himself a poet of international repute and a most popular Indian author of about 80 books. During their meeting on August the 6th – the World Peace Day commemorating the bombing of Hiroshima on that very day in 1945 – he had presented a copy of his collection of poems *Madhushala* to Rajneesh. Also *Dr. Tripathi* had arrived with some 20-25 female students. Talking on peace Rajneesh distanced himself from Gandhi's ideology, which made a listening sannyasin loose his temper and angrily challenging Rajneesh. When they were all leaving Ludhiana for Delhi *Bachchan* wished to make a prophecy, and being encouraged in this by Rajneesh, he said, "You are a tragic person and you shall be crucified." (Bharti 2007, pp. 62 & 275)

From Jabalpur Bachchan was informed that Rajneesh would be available to him in mid-October, but unfortunately he happened to slip in his bathroom and had to cancel his visit. The letter written by Acharya Rajneesh in September 1969 from his residence at *Kamla Nehru Nagar* in Jabalpur to *Dr. Harivansh Rai*

Bachchan is as follows:

“My beloved one,
Where does it happen that two persons meet?
At least on this earth, it does not happen, isn't it?
Dialogue seems to be impossible here.
But sometimes the impossible also happens.
That day, this is what happened.
Having met you,
I felt that meeting could also happen,
and dialogue too,
and even without words.
And your tears gave the answer.
I am very grateful for those tears.
Such resonance happens only in a while.
I have gone through “Madhushala”
Again and again I have gone through it.
If I could sing,
then what I would have sung is what is sung in it.
Only such sanyas
that can accept the world also happily,
I call sanyas.
Aren't really the world and 'Moksha' (salvation) one and the same?
In ignorance, there is duality.
In knowing, there is but only one!
Ah! Is that worth calling a religion
that cannot sing the song of love
And cannot dance in joy?

-Rajneesh Ke Pranam

08.09.1969

P.S.
Shiv says that you are to come over here.
Do come soon.
Time has no certainty.
See, the morning has happened,
The sun has arisen,
And now it is not very far that it will set!” (*Bharti 2007, p. 63*) (160)

When handling Rajneesh's incoming mail in Jabalpur while he was traveling, Ageh Bharti used to visit his residence in *Napier Town* a few times every week to check up on his mail. Some letters on future appointments were answered by his secretary Arvind Kumar Jain, who was in charge of his calendar and the appointments for

his lectures, while those letters concerning the submission and publishing of his articles in Hindi magazines were within Bharti's domain. The total bulk of Rajneesh's mailing is by Ageh Bharti defined in three categories:

"I used to go to His residence twice or thrice a week to check his mail while He was on tour itinerary. Usually, there're three kinds of letters. *One* – Personal letters from men and women devout from every corner of the country. *Two* – Letters conveying someone anticipating dates of convenience to address the public. *Three* – Letters seeking *Osho* to write articles for some magazines and newspapers. Mostly, I have enjoyed reading all those letters. Prof. Arvind Kumar dealt with the letters inviting *Osho* for lectures. And I would take those letters home which sought for His articles." (*Bharti 2007, p. 39*)

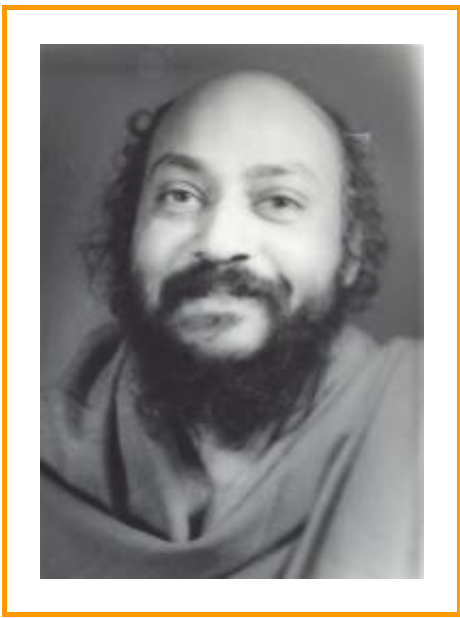
Arvind Kumar Jain remembers when Acharya Rajneesh was writing his letters and manuscripts: "As far as I remember, he was personally writing his speeches until 1967, and after 1967 he simply writes answers to his personal letters only, letters which came from the whole country and from abroad." (161)

Returning home in 1969 after the *Junagarh* meditation camp, followed by the music celebrations in Gadarwara and at the anniversary of *Taran Taran* in Jabalpur on December 16th, Rajneesh reached his home place in *Kamala Nehru Nagar* where he was seen by Ageh Bharti, while sorting his mail of which those letters not requiring any further communication were immediately torn off.

"As I reached *Osho's* residence I found Him enjoying the letters in His study room. Many letters were accumulated in His absence between December 6 and 17 while He had been on a tour. He sorted them which needed His reply. The letters that don't need to be replied were being torn off. When I reached there some 30-35 letters lay torn near *Osho*. I went on speaking about the disturbance that happened in the function with an expression of worry on my face.

At this, He laughed and said, "Such things go on happening. All that happened is now past. Why do you worry for that which is nowhere now but in the memory? Let it be buried. To remain with it, to weave the warps and woofs of the memories was of no use." (*Bharti 2007, p. 170*)

Still those letters torn were the minor part of the whole lot and most of the letters he received were answered with empathy and in the style we have presented in a few excerpts. These letters from *Osho* were preserved by the recipients as precious and personal items from a unique phase of their lives.



20. Portrait. Raj Studio, Jabalpur.



21. Junagadh, Gujarat. 1967.

In a letter to Osho dated November 7th, 1968, Laherubhai expresses his uncertainty concerning Osho's criticism of Gandhi at the previous camp at Nargol and the subsequent opposition to him. Osho is answering his letter a few days later:

“My Beloved,

I am obliged to receive your compassionate letter.

I am not against any person.

However, I am definitely against the principles, which have harmed the nation, and are harming it.

The criticism of such theories is necessary.

Because, only by this criticism the intellectual individuals of the country can be forced for contemplation (think).

This will create opposition against me, definitely.

But I want this only to happen.

Truth always wins.

And whatsoever I am doing, if it is not the truth, then its defeat is justified.

Do not worry about the friends who will leave me.

I do not want 'My' friends, I want friends of 'The Truth'.

My obeisance to all there.

Sd/-

13-11-1968

To: Shri Lacherchand B. Shah, Mumbai. (*Laheru 2012, p. 36*)

Manuscripts

Thanks to valuable early accounts by his secretaries in Jabalpur, Arvind Kumar Jain and Ageh Bharti, his way of writing and its development throughout the years can be followed and understood. Also his biographer Vasant Joshi has included some observations on Rajneesh's handwriting from the very beginning at primary school in Gadarwara:

“Right from the first grade at public school Rajneesh became known for his beautiful handwriting and his ability to paint.” (Joshi 1982, p. 27)

For a start he used his left hand when writing, and he remained a left handed writer most of his life. In his last years in Poona Two, when all his writing had almost come to an end, some photos were taken in Lao Tzu Library showing him signing and painting in his books, obviously with his right hand. In his own words:

“You will be surprised to know that when I started writing, being such a nuisance I started writing with my left hand. Of course everybody was against me, again, of course, except my Nani. She was the one who said, “If he wants to write with his left hand what is the wrong with it?” ...But nobody would allow me to use my left hand, and she could not be everywhere with me. In school, every teacher and every student was against me using my left hand: right is right, and left is wrong.” *Glimpses of a Golden Childhood (1990), p. 255*

His secretary in Jabalpur, Arvind Kumar Jain, had been associated with Osho since he was fourteen, and he clearly remembers his way of writing when he was young and later on as an academic scholar in Jabalpur: “From his very beginning of childhood he was holding the pen in a very peculiar manner in his left fingers of his hand. And he writes beautifully with the assistance of those fingers by his left hand. And I've not seen such a personality who can use his left hand and holding the pen in his two fingers. It was a unique experience to see his writing practice by his left hand.

The writing of Osho was like a river flow. And as nobody knows how the river flows and where it is flowing, like that Osho himself was writing with his left hand. And at that time he didn't want a single noise to be there in his isolated meditation room. He used to write the purpose for writing of his essence, and as anybody looks one can feel his writing pen was such a flowing hand, with full of flowing nature, with full of utmost confidence. So one thing, which I do experience by his writing, is that he was a person of solitary, integrity and the willpower like Himalaya.” (162)



Audio 2. Arvind Kumar Jain. (162)

The later writing of Osho's with his right hand also has been confirmed by Vasant Joshi, the author of *The Awakened One (1982, alt.t. 2010)*: “Personally, I have always seen Osho writing/signing on his letterhead with his right hand. In photograph he is also shown painting with his right hand. I am not surprised though, if he also used his left hand for writing – his creativity could touch any act with equal grace and ability.” (163)

What seems to be the case is that he was *ambidextral* and capable of writing effortless with any hand he might choose, although it is likely that his left handed disposition over the years seems to have given way to predominance of writing his signatures and painting of miniatures in his books mostly by using his right hand.

His signature was changed over the years from initially being in three parts to a signature in one flow. “Initially he used to write Rajneesh C[handra] Mohan. He writes Rajneesh, and then he writes C and Mohan in a very simple way. But as in the later state I cannot say what happens with Osho himself. His signature becomes mysterious, and only those persons who are being closely associated with him can understand what is going on.” (164)

“On our trips to the meditation camps, we would often travel in the train with him though in a separate *coupe* – it

was always the first-class air-conditioned cabins we used. Once, when I was seven months pregnant and travelling to my second camp, some cousins and I were discussing his signature. None of us could understand how the letters were written or make out how his name was spelled.

One person said that it was not a signature at all, but actually a drawing; another insisted it was a signature, but an illegible one. There was quite a bit of discussion about it, and at that moment, Osho passed by in the corridor outside our compartment, and I asked him to come in and clear up the mystery. He sat next to me and he carefully wrote this signature out and explained every character one by one for all of us to see. He made it clear that it was in fact an actual signature, only it was written in such an ornamental way, it had confused us.” (*Dulari in Savita 2014, p. 42*)

So we will thoroughly have to punctuate the prevailing myth that Rajneesh never wrote as plenty of letters, manuscripts and drafts for lectures and articles are preserved from his hand. Even though this is one of the most persistent myths presented, and repeatedly emphasized over the years by publishers who wanted to make the point that all his discourses were extemporaneous and transcribed verbatim from the audio recordings. And this is indeed true for his lecturing from around 1968 onwards, when audio recordings had been introduced and his level of transmitting his message no longer was in need of prepared manuscripts for his lecturing – and subsequent publishing – as in his first years as a speaker in Jabalpur.

“But he has written no articles himself after 1967. Only he has delivered public lectures which were recorded on tapes, and after that they were written and published for public welfare. So there were no manuscripts for his lectures after 1968.” (165)

In an earlier letter Arvind Kumar Jain tells of the manuscripts in Rajneesh’s own handwriting and the question of the authentication of these valuable gems: “...since 1950 onwards till 30th June 1970 when Osho left Jabalpur for Bombay, I gracefully lived jointly with Osho. During this graceful period of Twenty years what had not been done by me only God knows.

Although all activities related with Osho’s daily routine – physical & philosophical-literary respects – developed my own personality. Fortunately as per God’s will I happened to be Osho’s Personal Assistant during his evolving period 1960 to 1970. In the same period the different Philosophical, Literary & Psychological enlightened Writings with Travel Programme Lectures recorded by Osho himself in his own Hand-writing which is with God blessings retained & preserved with me. Therefore my Authentication is all & all & I do not need any authentication.” (166)

Arvind Kumar Jain was the one person most deeply involved in the publishing of the early lectures, and he remembers how in 1960 Rajneesh had himself been experimenting with writing the drafts for his lectures on his new Olympia typewriter with its Hindi keyboard until this procedure was transferred to and carried out by Arvind Jain for the rest of the 1960s.

“In May 1960 the Olympia German typemachine of Hindi was presented to Osho by some of his devotees [Mr. Rekhchand Parikh]. Only for a few days he used that machine for his personal letters and for some symposium notes. But then he left that practice, and he had given that machine to me. At that very machine I used to type his lectures, his articles and I did send them to various magazines for publication. He was not worried to work on typing, for he had no time to have that kind of physical labour. That’s why he had given that type of work to me.”

(167)

On a preserved draft *Vigyan aur Dharma* (Science and Religion) – ‘Discourse given at Gujarati University, Ahmedabad’ 1968 – two sheets were written on the typewriter – presumably by Arvind Kumar Jain – and we can see how in the margin Osho has then elaborated and enhanced the text in his own handwriting, changing from horizontal to almost vertical orientation in order to fill out all available space on the sheet. (See photo)

On the provenance of Osho’s paper for his manuscripts and the use of his preferred Parker ink pen, presented to him among other utensils by Parikh in 1960, we can tell from Arvind Kumar’s recollection of his writing practice:

“The paper he used for his manuscripts is from Orient Paper Mill, Amlay. It is full foolscap seized folio paper, 9 by 13 inches. This quality of paper is for manuscripts and not for typing. For typing ordinary paper was used. And he used to have the quality to adopt the things of higher age, say he was fond of having properties. So at the time when he was writing he used to write with his Parker pen, and especially he bought Parker ink also. Black colour and Royal Blue were his favourite colours, and only occasionally he used to write with green and red ink.” (168)

The manuscripts preserved in Acharya Rajneesh’s handwriting are covering the whole field of his lecturing in the 1960s. They are numbering a total of 477 sheets, of which 42 sheets are written also on the reverse page. According to Chinmaya’s estimate only 30-40% of the preserved manuscripts have already been published, exemplified by *Earthen Lamps* (2012), first published in Hindi entitled *Mitte ke Dyie* (1966). An excerpt:

“I consider this power to see oneself in all one’s ugliness, nakedness, and animalism to be the first step on the ladder of self-revolution.

Only the person who is able to see the ugliness in himself is capable of giving beauty to himself. Without the capacity for the first, the second is not possible, and anyone who covers up his own ugliness and busies himself with forgetting it will remain ugly forever. To know and accept the Ravana, the evil, in oneself is the first, inevitable step to becoming a Rama, a virtuous person. The ugliness of life remains hidden and secure if one remains unconscious about it.

First of all, I will have to know myself as I am. There is no alternative. If, on this very first point of the journey, we give room to falsehood then the truth can never be found in the end. But because of its ugliness we disown the reality of the self and start nourishing an unreal and imaginary personality. The desire for beauty is all right in itself, but the path is not right. The ugliness of the self cannot be eliminated by putting on beautiful masks, and what is more, because of such masks the self continues to become even more ugly and unshapely. Then slowly, all knowledge of the self disappears, and we only remain acquainted with and recognize our false masks. If one’s own face is lost it becomes impossible to recognize the self anymore.

A lady went to the bank to take out some money. The cashier asked her. “How do I know that you are who you say you are?”

She quickly took a mirror out from her bag, looked into it and said, “Believe me. I am who I say I am.”

In your search for truth, in your search for the existence of your real self, first you will have to wrestle with your own masks. Without discovering your real face, you can neither discover yourself nor refine yourself. The palace of truth stands on the foundation of reality. And no other power except truth can bring civilization.” *Earthen*

Lamps #37

Osho's choice of paper for the writing of his manuscripts is by no means accidental, and we may from another quotation understand that we are dealing with an aficionado on the subject of paper, in this case most likely from the newspaper press with which he was acquainted from his time as a subeditor on *Nav-Bharat*:

"Once, Osho told me that different papers have different taste and with closed eyes, only by smelling, He can tell to which country it belongs – America, Russia, Japan or some other country." (*Bharti 2007, p. 172*)

Articles

Arvind Kumar Jain is narrating from his time as Osho's personal secretary in Jabalpur, where together with Kranti he was taking care of his daily needs. Already from 1955 he used to assist in the publishing of Rajneesh's articles in various Indian magazines, from 1967 assisted in this by Ageh Bharti as we have seen.

"From my very childhood at age 14 I had the privilege to be associated with Osho. I used to call him Bharia, in Hindi that means elder brother. He was my first cousin, my maternal uncle's eldest son.

Regarding my personal experiences with Osho and my assistance as his personal assistant, it was a natural outcome of our association and of our living, as he was having more fun to employ another person as his personal secretary. So he has given me that opportunity to be his personal secretary, and as his personal secretary living the years 1960 to 1970, that is to say June 31 1970 when he left for Bombay, I used to fulfil all his physical daily needs. That is to say, to bring milk, to have fruits, to have other arrangements of his daily needs. But it is very immaterial, for him and for me also.

The most essential part which I was engaged in with him was to arrange his symposiums, to have the correspondence with the persons to whom he had to deal, to give appointments and to have all the associated work of his publishing.

That is to say, whatsoever he wanted to have published he gives as duty to me and always he gives me his writings. And I do recollect from his memoirs, that when I was at age seventeen and Osho was seven years elder to me, say at the age 24, he used to give me his writings regarding his spiritual articles. And those articles I used to type and send to the printed magazines.

At this time the top magazines of India in Hindi were *Shikerni* (Hindi monthly magazine), *Dharma Yug* (leading Hindi weekly magazine widely circulated), *Saptahik Hindustan* (weekly Hindustani magazine also widely circulated, New Delhi).

So to all these magazines I used to send for his publication. And when those articles were published in those magazines it was so mesmerizing like anything. So it happened with me, and I feel great pleasure in those days. That work he has given to me and with my whole heart and my whole soul I had taken all that work as a great privilege that God has given to me." (*169*)

The following magazines were, next to those already mentioned, among those publishing Osho's articles submitted to them out of Jabalpur: *Kadambini* ((Hindi monthly from New Delhi), *San Marg* (The Right Way), a religious regional magazine published in Madhya Pradesh, *Rasvanti*, a monthly from Lucknow and *Sutrakar*, a monthly from Calcutta and also some more sectarian Jain magazines: *Jain Jagat* (The Jain World) and *Marg Darshak* (He who shows the Way), both with a rather limited circulation within the Jain community,

From 1962 to 1970 his articles used to be published on a regular basis in the weekly magazine *Prakash* (Light), in which a column called *Atma Chintan* (Thinking about Self) was reserved for him. And as mentioned by Ageh

Bharti earlier *Aaranti* was another magazine publishing articles from Acharya Rajneesh's hand – or occasionally by Ageh Bharti's, who had been trusted now and then to write in Rajneesh's name. Ageh Bharti, himself a poet and writer already before he met Acharya Rajneesh, narrates an incident on early publishing for magazines, when he was handling the mail while Rajneesh was out of Jabalpur:

'And I would take those letters home which sought for His articles.

I don't exactly know how this happened through me. How simple it was to draft an article of one or two pages? The publishers needed the length of the article ranging from 20 to 22 pages, incorporating salient points in proper sequence. Besides this, I usually sent articles on my own to dozens of magazines that had not demanded articles.

Before meeting *Osho*, I was known as a poet and a writer. My poems and articles were being published in many magazines across the country. So I had my own set of friends and acquaintances with those publishers. Thus, I started to send articles of *Osho* to them.

Once in the year 1969, it happened that *Osho* was on tour itinerary. As usual, I went to His residence to check the mails. Amongst the letters, there was a letter from some Roshan Utpal of Indore (Editor, *Aarati Magazine*). He often sought *Osho* about an article on **communalism**. He has also requested humbly that the article should be sent as early as possible, as the print matter was sent to the Press.

I was in a great dilemma. Neither have I read nor have listened about the *Osho's* views on **communalism**. In the name of books at present, there are '*Kranti Beej*', '*Sadhana Path*', '*Mitti Ke Diye*', '*Singhnad*', '*Main Kaun hoon*' and two booklets '*Naye Manushya Ke Janam Ki Disha*' and '*Ahinsa Darshan*'. There are few issues of '*Jyotishikha*' published from Bombay and '*Yukrand*' published from Jabalpur, both exclusively for *Osho's* thoughts, but none of them carried anything on **communalism**. Moreover, I have not heard Him on the particular subject. So there was no way other than to wait until His return. I became upset because whenever some one seeks an article, neither I keep myself idling nor sleep until I have despatched that. However, I was helpless that time.' (*Bharti 2007, p. 39*)

We may ponder upon the fact that Rajneesh never took his stand or commented on the important question of *communalism* which was to leave its bloody mark repeatedly in many cities and districts of India. And still is. And in the same vein we can note that *Osho* never gave any discourse series on *Mohammed* or the *Koran* (*Al'Qur'an* means 'the recitation'), but with great pleasure he seems to have elaborated in several series during Poona One on the path of the *Sufi* mystics. Some of his titles are: *The Wisdom of the Sands* (vol.1-2) and *Sufis: The People of the Path* (vol.1-2).

In this account Acharya Rajneesh's confidence in Ageh Bharti is revealed, when he is giving him the permission occasionally to write articles in his own name and put Rajneesh as the author when needed:

"At last, the day arrived, when *Osho* had to return by Bombay-Howrah mail. As usual, I went to the station and received Him with open arms. It was always a blessing to meet Him on such occasions. After greeting Him, I asked, "How was the journey? And how were the programmes?"

Osho replied, 'Good' and wondered, '*Are you sending something (some article) somewhere?*'

I replied in brief about the articles published in some magazines besides those about to appear (embargoed) ahead. However, one publisher sought an article on **communalism** which was delayed. For, I have neither noticed you to have addressed nor interpreted anywhere in any book or magazine so far.

Osho replied curtly, 'You should have sent.'

I replied politely, 'But your language, your way of expression is so beautiful! It would be great injustice to you if I write and send the article in your name on the topic.'

He explained, 'No, whenever there is such an occasion, you should write and send.'

When I noticed that He was serious about what He was asserting, I looked into His eyes and implored, "Should I send it then?"

'Yes'.

'O.K.'

Osho left for His residence from the railway station. I paid my obeisance and returned home. It was around 2.30 p.m in the afternoon. I drafted the article by 6 p.m. in the evening and mailed to the publisher in His name. I paid late fee to get the parcel delivered by the railway mail service so that it could reach the editor of the magazine on the same night. I did not even like to wait until the next day for post-office to open. Nor, I showed it to Osho for His perusal before sending.

Finally, the article was published in the said magazine [*Aarati* magazine]. I have received appreciation from all corners.

Indeed, it was a rare gesture – *blessing in disguise* for me to send an article on His behalf in those days. I felt absolutely grateful for His confidence on me." (*Bharti 2007, p. 40*)

'Osho used to enquire on his return, Shiv, are you sending something for magazines?' Often I replied about the number of articles yet to be published in the forthcoming issues of magazines.'

He used to reply with a wry smile, 'Good, keep on sending.' I used to return home on the same evening and show the specimen copies of magazines.' (*Bharti 2007, p. 39*)

In *Work is Love Made Visible (2011 #8)* Osho is encouraging his people to publish two articles to introduce him to Krishnamurti's followers; one written by those followers and given to Bachchubhai to publish, the other one as an reply written by Osho's followers – including a list of all Osho's books – and both articles were to be distributed in Krishnamurti's meetings. In the same chapter from a meditation camp in Aajol 1970 Osho is being interview by a reporter from the *Times of India*, one of his first interviews to a national media, where he is answering all questions on his family, education and on God in telegraphic short sentences, mostly one or two words only.

While working in Press Office Krishna Prem once in 1978 paid a visit together with Madhura to the editor of the magazine *Dharma Yug* (a leading Hindi weekly magazine widely circulated) the litterateur *Dr. Dharm Vir Bharati* at his office in Bombay. He was determined not to publish the material forwarded to him, although the transcript from some discourses contained an answer to a question he had asked Acharya Rajneesh way back, and he tells about his meeting with Rajneesh in Jabalpur years ago:

"His tone softens slightly. "I met him once, you know. Twelve years ago. I asked him a question. I asked him, 'Why do you bother with the rich? If you really are an *Acharya*, a teacher, why do you not go out and spread your message to the poor?' And do you know what he did?" he asks, his voice hard again. "He leaned back in his chair, your *Acharya*, closed his eyes and said, 'One day I will answer you.'" (*Allanach 2010, p. 217*)

Supplementing Rajneesh's manuscripts are some articles printed in the following magazines, and they are

preserved in paper format only without the original manuscripts:

- * Vigyan Ke Agne Mee? Dharma Ka Viswas (Religious Faith in Fire of Science). *Kadambani*, June 1966. 4 pages.
- * Dharma Aur Vigyan (Religion and Science). *Marg Darshak*, April 1965. 3 pages.
- * Acharya Rajneesh Se Miliye (Meet Acharya Rajneesh). *Jain Jagat*, March 1965. 4 pages.
- * Mahavira Ka Sadhna Path (Path of Mahavira Sadhna). *Jain Jagat*, April 1965. 3 pages.
- * Prem Kya Hai (What is Love?). *Jain Jagat*, July 1965. 3 pages. Followed by announcement of public meditation meetings.
- * Satya Aur Ahimsa (Truth & Non-Violence). *Jain Jagat*, August 1965. 3 pages.
- * Mahavira Ki Moal Shikcha (Basic Education of Mahavira). *Jain Jagat*, September 1965. 4 pages.
- * Ahimsa Kya Hai? (What is Non-Violence?). *Marg Darshak*, September 1965. 5 pages. B/w head and shoulder photo on front page.
- * *Gyandaya* magazine had two articles on contemplation by Osho in September and November 1953. Also *Prakash* magazine saw writings from Osho on contemplation etc. (170)

In his *Blessed Days with Osho* Ageh Bharti in his *affidavit*, written in 1983 to support Bhagwan's staying as a religious leader in the USA, has included a comprehensive and exceptional listing of articles published in various magazines during the years 1967 to 1983. Ageh Bharti writes: "All the periodicals in the languages of the entire country would quite often publish excerpts from His lectures, books, and interviews. Several Osho-lovers used to contribute articles to the magazines on demand. Today, I do not have the records to testify except some periodicals that brought out articles of His message presented by me alone." (*Bharti 2007, p. 283*)

So the articles mentioned are *only* those submitted by Ageh Bharti, and if we compare with those just listed above we will see that they may constitute only the top of the total iceberg. Articles for 1970-1973 are to be found in the section on Bombay, but here follows Bharti's listing of the Indian periodicals in which material on Acharya Rajneesh can be found for the years 1967-1969, including frequency, place of publication and number of articles:

- *Sarvahitkari*. Monthly. Dehradun. (5)
- *Dharmamarg*. Monthly. Jammu. (5)
- *Madhumati*. Monthly. Udaipur. (2)
- *Kadambini*. Monthly. New Delhi. (3)
- *Muktadhara*. Weekly. New Delhi. (2)
- *Rasvanti*. Monthly. Lucknow. (5)
- *Raktabh*. Monthly. Phagwada (Punjab). (1)
- *Aarti*. Monthly. Indore (M.P.). (2)
- *Brahmavani*. Monthly. New Delhi. (2)
- *Rajdarpan*. Weekly. Akola. (2)
- *Anahoot*. Monthly. Varanasi. (1)
- *Anita*. Monthly. New Delhi. (1)
- *Vijyant*. Monthly. Raipur. (1)
- *Sutrakar*. Monthly. Calcutta. (5)

Of the 37 articles only 7 were published in 1967-1968, after he had resigned from university, and 30 in 1969 indicating a growing public interest in Rajneesh's work or a more focused and devotional effort from Ageh Bharti in submitting his master's voice. Next to Ageh Bharti we'll have to point out, that also Arvind Kumar Jain and *Narendra*, both within his family, were very dedicated in forwarding Rajneesh's articles to be printed in magazines. And among Osho's many assistants in those days also *Shyam Soni*, his friend since childhood schooldays in Gadarwara, helped and supported him as his co-secretary in Jabalpur. (171)

Important to mention is the existence of five preserved note books from the 1960s written by his secretary Arvind Kumar Jain. They were written in the evenings and contain in longhand the talks he had been listening to during the day as well as Osho's meetings with persons and his traveling schedules. Written in Hindi, the note books are still to be translated into English and they may reveal to us some very intimate insights in Rajneesh's transmission of his message to his followers (See *Appendix*). They are "Personal Notes in Notes Book taken by Prof. Arvind Jain regarding Acharya's (Osho) Life Philosophy & psychological Analysis given to Meeting Persons:

1. One Note book of 84 Pages – Notes of Public Meetings Lectures & personal Meetings Guidance of Osho to Meeting Persons. Written on front cover: 'Notes of Public Meetings Address & Personal Meetings of OSO with Dignitaries.' April 1961 to July 1961.
2. One Note book of 40 pages – Notes on Talks on Life Awakening Subjects given by Osho during October 1962 to November 1962. Written on front cover: 'Notes on Life Awakening Talks By OSO.'
3. One Note book of 64 pages – Written on front page: 'Notes on/of Osho visit to Chandrapur (MHS.) First Fortnight of October 1962.' Including Osho's blissful Talks. Some drawings and models.
4. One Note Book of 9 pages – Notes on Osho's Visit to Gadarwara – 16th May to 23rd May 1963. Written on front page: 'Regarding OSO – Life Philosophy.'
5. One Note Book of 250 pages – Notes of Osho's Life philosophy which Osho has given to Meeting Persons during January 1963 to June 1963. On front cover: 'Notes on OSO's Life Analysis over Different subjects Meeting with Different Personalities & Group Discussion.'" Pages are unlined. (172)

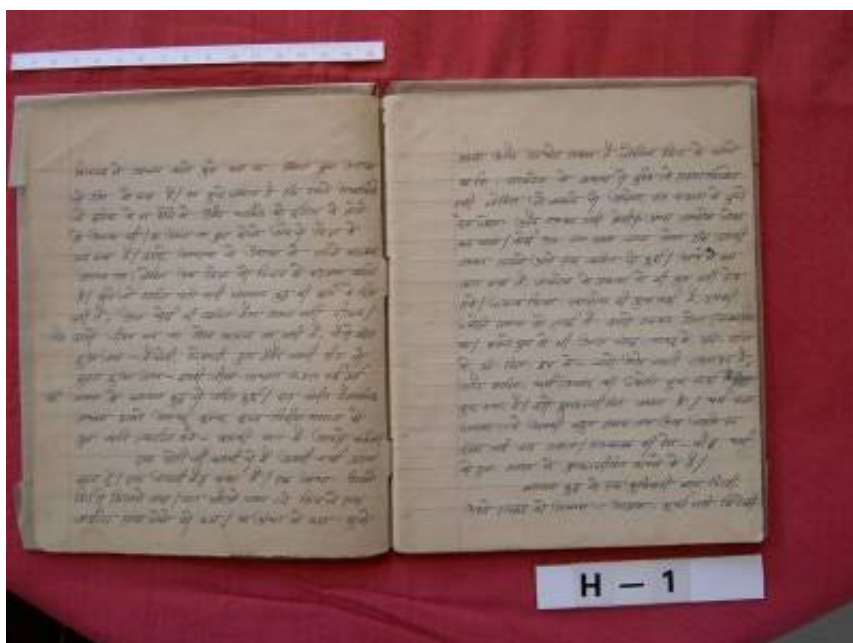


Fig. 4. Notes of Public Meetings Address & Personal Meetings of Osho With Dignitaries. April 1961 to July 1961. By Arvind Kumar Jain, Secretary. Opening.

These letters, manuscripts and articles are offering us some glimpses from the master's desk in the days when his vision was gradually put into writings for the benefit of the public. These manuscripts offer us a unique opportunity for further research into the corrections and proofreading Osho made to his preliminary writings before a lecture was delivered or the printing of a specific text in book format or as a magazine article.

2.10 Periodicals

To start publishing his own magazines was a decision to achieve several objectives in Acharya Rajneesh's work from the mid-1960s. His magazines were the most flexible way to give his followers the opportunity to read new and yet unpublished lectures in the days when the publishing of his booklets was still a rarity and not a common feature. Furthermore the periodicals were a channel to keep his growing caravan of listeners informed of new upcoming meditation camps and the schedules for his traveling and lecturing. They were knitting his seekers and meditation centres together with a regular connection providing them with an understanding that they may be geographically isolated in various Indian cities, but still they were part of a growing network all over India around their master.

In his years as a teenager in Gadarwara we have seen that his interest in publishing and reaching out to readers was already present. *Prayas* (Effort) was the name of the handwritten magazine he edited in his sixth grade with rubber letters from his toy press used for printing the title headings on the pages, the page numbers and a few whole pages with text. But most pages were written by hand, some with vivid calligraphic drawings of the headings. On top of each of its pages the word *PRAYAS* had been stamped in Roman lettering. The contents of the magazine was hand-coloured drawings, jokes and poetry, and all articles were written by Osho, three or four in his own name Rajneesh Mohan Chandra (RMC), some others were written under various pseudonyms and he even took the freedom to use the names of his classmates and friends as the authors for other texts in the magazine. *Prayas* appeared in two annual issues only, 1944 and 1945, but only the 1945-issue is still preserved, not quite unaffected by the strain of insects and more than fifty rainy seasons. Some photos of the preserved 1945-issue can be found in the section on Gadarwara.

Following his move to Jabalpur in 1951 he may have felt the need for sharing his understanding with those who were ready to listen. Rajneesh was still a B.A.-student at college, when in 1952 he began editing his second magazine publication *Mukul* now properly printed. *Mukul* means a soul or a flower in bud.

Three issues published in Jabalpur during 1952 and 1953 are known, of these only the third issue from 1953 seems to have been preserved and that in a fairly miserable and damaged condition. Editors were his friends *Hari Krishna Tharpati* and *Bajnath Sharma*. From the contents of the third issue we can mention: On Kahil Gibran. Rajneesh: My Thoughts (on destroying the old to create the new). On Ghandhiism. Rajneesh: Life, Death and Nature. And some jokes and poems. The 'Letters to the Editor' were all written and answered by Rajneesh himself, quite in style with the editorial liberties he had already arrogated when making *Prayas* happen in 1945. As a new feature *Mukul* was also including advertisements from some local Jain businessmen in

Jabalpur, a connection with wealthy businessmen to be developed in coming years especially in Gujarat. (173)

Jyotishikha

“JUNE 1966: JYOTI SIKHA (LIFE AWAKENING) MAGAZINE. A quarterly magazine in Hindi is published by Jivan Jagruti Kendra of Bombay, which also becomes the official publisher of books transcribed from Osho's talks. By this time, he is widely known as “Acharya Rajneesh.”” (Sarito 2000, p. 225)

First regularly published periodical with the message of Acharya Rajneesh was *Jyotishikha* (Lamplight) published from Bombay by *Jeevan Jagruti Kendra*. It was a quarterly magazine published from June 1966 until June 1974, when Rajneesh had moved to Poona and a major reorganization, including the publishing of magazines, was taking place. So for eight years *Jyotishikha* was serving as a common link between the followers of Rajneesh, and we can presume that a lot of pristine lectures, articles and other hidden gems in its issues are yet to be translated. The fact that Rajneesh's first magazine was to be published out of Bombay and not from Jabalpur, where he was living at that time, tells us that not only was a body like *Jeevan Jagruti Kendra* already at hand for the spreading of his message in the metropolis at that time, but also that he was deliberately aiming at reaching out from Jabalpur towards a new segment of educated and open minded listeners in Bombay and to cover other parts of Western India. As Urmila is telling us, the magazine was from the very beginning intended to be exclusively for Rajneesh's vision:

“Osho wanted this magazine to publish his lectures and not contain articles by other persons to avoid much confusion. It was to be a one man's message. It was better designed and of better paper quality compared to the later *Yukrant*.” (174)

“From June 1966, Jivan Jagruti Kendra, Mumbai, published a Hindi monthly magazine ‘Jyoti Shikha’, dedicated to Osho's work, so that all the people of India should benefit from his words and get information about his programs. Shri Jatubhai Mehta was the editor of *Jyoti Shikha*. In the initial days Shri Jatubhai Mehta, Shri Durlabhjibhai Khetani and Shri Rishabhbbhai Ranka etc. were working for Jivan Jagruti Kendra. In the very beginning in 1960, very few people in Mumbai and India knew Osho.” (Laheru 2012, p. 32)

As for the circulation numbers of *Jyotishikha* we are not able to tell with any certainty, but from *Gyan Bhed* we may estimate some level for the distribution of these early magazines in 1969:

“The magazine ‘*Jyoti-Shikha*’ published by *Jeevan Jagriti Kendra*, Bombay was more popular in Gujrat, Maharashtra and Rajasthan. The beloved friends of Acharyashree from Madhya Pradesh, Delhi, Haryana, Punjab, U.P. and Bihar laboured a lot of [to] popularize ‘*Yukrant*’. As a result two thousand copies of *Yukrant* started being published whereas *Jyoti-Shikha* was published at its normal course. A minimum of one hundred to one hundred fifty new subscribers took these magazines in every camp taken by Acharyashree. The new editions of ‘*Kranti Beej*’ and ‘*Sadhana Path*’ had also been published.” (Bhed 2006, p. 270)

Ageh Bharti mentions another magazine *Naye Beej* (New Seeds) which was to be published from March 31, 1966, but ‘for some reason or other it could not come into existence’. This project was considered three months before the publishing of *Jyotishikha* from June 1966. (Bharti 2012, p. 155)

For three years Jyotishikha remained the one and only magazine connecting Osho's followers, but then, only one year before he was to move to Bombay, another magazine was launched, now out of Jabalpur.

Yukrant

From 1969 it was considered appropriate to supplement the Bombay based quarterly *Jyotishikha* with another more frequently published magazine for the readers and devotees interested in the whereabouts of Acharya Rajneesh. So now *Yukrant* (Abbreviation of: Youth – Revolution) was published in Jabalpur from June 1969 to April/May 1975. (175)

Ageh Bharti remembers the considerations when choosing the name for the new magazine: “At Jabalpur, once He told friends that He would like to float an organization *Yuvak Kranti Dal (Yukrant)* i.e. Youth's Revolution Group. This organization should work at two levels, responsible for generation within and outside in the society. For peace, He coined good techniques of meditation.” (Bharti 2007, p. 66)

“I want a *Yuvak Kranti Dal*, a Revolutionary Youth Force, all over the country – a youth organization called Yukrand – which may be organized on military lines. Young people will meet there every day – both girls and boys – and they will play there. And my concept goes on growing that meditation for older people will be about relaxation, and meditation for the young will be active – meditation in action, meditation while playing, meditation while parading, exercising, drilling.” *Work is Love Made Visible (2011) #6*

“Just recently those boys in Jabalpur did some good work. They worked well. If young people become interested...And you have to make them interested. Just recently fifteen or twenty boys created a group in Jabalpur to take our literature from door to door. They got a very good response. Wherever they went, they received a very good response; they had a very good response.

A friend has a plan for a weekly bulletin, so those boys are starting it from January. They are getting ready to publish it in Jabalpur. It is a small newsletter of six pages, and all the information can be there.” *Work is Love Made Visible (2011) #10*

The magazine was published without any external investment and its first editor *Ajeet Kumar* was a primary figure in *Jeevan Jagruti Kendra* in Jabalpur, and he was much engaged in the collecting of advertisements for *Yukrant* from Jain businessmen in Jabalpur. He remembers from the first publishing of the magazine, its intended frequency and the subsequent change of editor, where Arvind Kumar Jain followed him as the editor after two years:

“First issue of *Yukrant* appeared on the 7th of March 1969. The magazine was intended to change after two years into a daily newspaper for spirituality and debate. It came out fortnightly for one or two years, and then changed by Arvind Kumar to a monthly magazine, when he took charge of the magazine. I was very good in writing Hindi language; wording was my property, so Osho asked me to publish a new magazine supplementing *Jyotishikha* already being published from Bombay. A merging of *Yukrant* and *Jyotishikha* was suggested by *Jeevan Jagruti Kendra*. Osho said, ‘No merging’, so they were to continue as two separate magazines and we worked six-seven months together from Jabalpur.

The name for *Yukrant* came from Osho himself, and five editors were involved in the first issue: *Arvind Kumar Jain, Kranti, Shree Abdul Radeem, Bhikhan Chand Jain* and myself *Ajeet Jain*. The publication was *Swamitri*

Publication.

Myself I had been doing work of Osho since 1963, and in 1969 I had to choose between a career as an advocate or a devotee of Osho. 200 rupees a month was offered, but later changed by Arvind Kumar Jain to be paid after one year only. Osho wanted me to be paid to keep me with the publishing of *Yukrant* magazine, but having transferred the magazine to Arvind Kumar Jain two years after its first issue I started my own practice as an advocate.” (176)



Fig. 5. Design of front page for *Yukrant* made by Osho. Two arrows. 26.5.1970. With signature in three parts. 25×8,6 cm. The Hindi text says: “You ask regarding Sai [Baba of Shirdi]? Regarding Jesus? Regarding the Buddha? But, what should I say regarding myself? Lamps are several, but the light is one. Flutes are several, but the music is one. But, those who limit their vision to the waves are unable to see the ocean. And those who cling to the leaves forget the tree. The vision of duality always breaks the one into several.”

The secretary and later editor Arvind Kumar Jain tells about the editing of *Yukrant*, and how also material for the magazine arrived from *Jeevan Jagruti Kendra* in Bombay, which still stands out as the main centre for the distribution of Rajneesh’s vision:

“The first issue of *Yukrant* was published on 15th June 1969. That was the day for selfillustration of Osho and his blissful shadow, where so many persons of adult age came and a crowd of those youth Jains. A most important contribution lay with my college and friend *Shree Abdul Radjeem*, who in spite of his physical fitness

was associated with me at my own press, named *Azeem Printing Press*, where I with the assistance of three more writers printed *Yukrant*. The material which was published in *Yukrant* has been sent from Bombay by *Jeevan Jagruti Kendra*, and some of the lectures we were having of previous dates from Jabalpur we published also, and some writings of different personalities, like *Shree Madu* and other fellow beings of Buddha. In this way we were working for *Yukrant*.” (177)

Designs for some *Yukrant* magazines and also two of Osho’s books were made by *Kamta Sagar*, a renowned artist at Jabalpur. (*Bharti 2006, p. 173*). But the most ardent designer was Osho himself, to be seen by way of example from the design for *Yukrant* front page made by Osho with two arrows dated 26.05.1970, and with his signature in three parts. (See photo) (178). The Hindi text on the design outline says:

“You ask regarding Sai? [Baba of Shirdi]

Regarding Jesus?

Regarding the Buddha?

But, what should I say regarding myself?

Lamps are several, but the light is one.

Flutes are several, but the music is one.

But, those who limit their vision to the waves
are unable to see the ocean.

And those who cling to the leaves
forget the tree.

The vision of duality always breaks the one into several.”

Ageh Bharti and Gyan Bhed are both mentioning that *Yukrant* was marketed as a fortnightly magazine already in March 1969, although the first issue of *Yukrant* evidently has the publishing date 15.6.1969. According to Ageh Bharti *Yukrant* was released at the Matheran meditation camp on March 20th, 1969, where Rajneesh started the series ‘Sound of Approaching Possibilities’ (*Sambhavanaon Ki Aahat*). Here he pointed to meditation as the only way not leading us astray, and on this camp Ajeet Kumar was to read his laudatory poem on Acharya Rajneesh to a reportedly enthusiastic audience:

“When Ajeet Kumar came to Matheran from Jabalpur with the first edition of ‘*Yukrant*’, Rajneesh-lovers bought the copies like hot cakes. The meditators not only became annual subscribers, but many of them deposited Rs. 250/- as life long membership fee. Many deposited the annual subscription fee on behalf of their relatives also. About Rs. 30.000/- was collected in an instance. This edition of the magazine was published without any capital investment and any external monetary aid. Only Ajeet Kumar’s tireless efforts had made it possible. He had gone from shop-to-shop to collect advertisements for the magazine. He had edited the gist of Acharyashree’s sermons and had read the proof. Bhikham Chand Jain, Arvind and his friends of Jabalpur had also helped him. Ishwar Bhai and Mahipal were greatly delighted to see ‘*Yukrant*’. They announced before the sermon. “Ajeet Kumar, the heart of Jeevan Jagruti Kendra, Jabalpur has come to us with the first edition of ‘*Yukrant*’ which you have welcomed from the core of your heart. It is a fortnightly magazine. If you extend your support to the magazine as you have done today, they are planning to convert it into a weekly magazine. Now, I invite the same Ajeet Kumar to come on the stage and offer the flowers of reverence to Acharyashree because only he has been in the company of Acharyashree for most of the time during the past three years.

Ajeet Kumar came upon the stage and touched the feet of Acharyashree. Then saluting the audience he said, "To say anything about Acharyashree is not only difficult but impossible. It is not at all possible to limit him within words or within any boundary. Even if he is very near to you, he seems to be far away from you. But on the contrary when he is far away from me, I feel his presence very nearer to me.

I am trying to produce my feelings through a poem even though I know it very well that I could not express what I wish to. I have only tried to do so." He started with his poem:

"Neither surrounded by words / Nor bound by any limitations / He is so eternal, so eternal; / We have not known him yet. / He is not the base of a creation, / And not an incarnation on earth. / Neither a Jagatguru, a saint, a scientist nor an explorer; / Neither a sage, a learned man, an author nor a preacher. / I am feeling like saying, / Acharyashree is nothing, / And whatever he is, / My songs can't reach there. / They go but stop / Meanwhile, / Acharyashree advances.

The meeting hall echoed with clapping sound. On request Ajeet Kumar continued with his poem:

Now, you tell me, O my heart! / How can I introduce him / Who dwells in every heart like this? / And still if you haven't understood, / I must tell, / Acharyashree is nothing, / He is something, / He is something more, / He is everything".

This time people clapped with more zeal. Ajeet Kumar had to repeat the poem on public request. Seeing the interest of the meditators for the poem, Ishwar Bhai Shah and Mahipal got it printed the same day and distributed among them during the next sermon. Acharyashree was beyond such praises and condemnations. He only said starting his sermon, "I am overwhelmed seeing the limitless love of my friends for me!" (*Bhed 2006, p. 269*)

Ageh Bharti remembers from the Second Hindu World Conference held in Patna in March 1969 (See 2.6 *Religious Conferences*), where also *Yukrant* was out and quite some disturbance occurred during his distribution of the magazine during the conference:

"He has talked about this in many lectures. A three day conference, Shankacharya was there, the Hindu Pope was the chairman and a discussion went on. I was also on the stage, the high podium, sitting behind Osho listening to all those talks, about fifteen people were sitting there. 45 minutes were given to Osho as the fourth speaker on the first day...it might have gone on until two o'clock at night, but it ended at 8.30 in the evening. At the second day Osho was not to speak, but his lecture was arranged somewhere else on the ground. There I was standing with *Yukrand* magazine and all, and after the lecture people gathered around me as I was selling subscriptions for *Yukrant* magazine at the conference. I had a friend also, Chouksey, and at some time after the lecture had ended on the second day, a young Hindu went up on the stage and took things away, and all the magazines disappeared also as he ran away shouting at Rajneesh.

After fifteen minutes Osho got up to leave, but a sannyasin asked him to speak. He was always around attending all his talks and listening with full attention, love and respect. Osho said No!, but the audience was shouting for more also. On the third day the conference not even started. Osho had been talking about very dangerous things.

I March 1969 the first issue of the magazine *Yukrant* was out. Ajeet Kumar Jain was editing *Yukrant* in the beginning, and Arvind Kumar was the main man. He was also Osho's secretary and *Kranti* was also there." (179)



22. Lions Club Rajkot. 1967.



23. Mukul (Flower in Bud). 1953. Third issue. Magazine published by Osho and his friends.

As complaints from the subscribers were received, Osho had to deal with the problem of irregularity in the publishing of his magazine and the division of labour among those involved in making *Yukrant* happen.

“Prof. Arvind Kumar published a magazine namely ‘*Yukrand*’ from Jabalpur. It was dedicated purely to Osho’s thoughts and value system to be emulated by His devotees.

I was fortunate enough to find my memoir or poem getting reproduced in each of its issues. The special issues entertained me as the *Guest Editor*. Sometimes, I wrote the editorial. Most of the readers across the country believed me to be the publisher. So, the friends and readers alike used to complain over the delay of the periodical, wherever I accompanied Osho. Often they complained about the delay in bringing the issue, without understanding the infrastructural problems faced by the real publisher.

Each time when I returned home, i.e. Jabalpur, I conveyed the anguish to the publisher, Prof. Arvind Kumar, but in vain. There was hardly any improvement on this aspect. He was not only lazy, but lacked from courage. For Osho’s ‘*Yukrand*’ meant *Yuvak Kranti Dal*, connoting *Youth’s Revolution Group*, but out of fear Prof. Arvind Kumar used to incorporate a footnote on the jacket, mentioning *Yug Kranti Darshan*, meaning the *Philosophy of revolution for the [this] age*.

Eventually, I reported the matter to Osho, ‘Delayed publication of *Yukrand* every time is not understandable. If Arvindji pays more attention, certainly it could be published on time. And once it is brought out on time, the sequence remained to be followed strictly.’ Osho resented over the development and remarked, ‘*Arvind is lazy. The magazine should be published on time.*’ At this juncture, Osho inquired, ‘*Does Arvind give you some money for postage etc. or not?*’

‘Yes’ I replied. ‘*How much he gave?*’ Osho asked.

“It’s enough.” I replied.

(Osho had advised Prof. Arvind Kumar once, to pay money for Shiv Pratap to postage stamps in sending articles to the print media.)

Osho called for a congregation of friends (1969) after a couple of days. The participants included Prof. Arvind Kumar, Ajeet Kumar, Bhikham Chand, Alok Pandey, R.R. Mishra, Narayana Prasad Shrivastava etc. I was out of town in connection with my duties with the department of railways. Osho assigned the work for the volunteers. He insisted everyone to do his work promptly so that the magazine was brought about before the deadline. The friend circle often suggested my name to read the final proof of specimen dummy.

Osho wondered, ‘*No, proofreading won’t be right for Shiv Pratap. Find someone else.*’

The friends-circle recommended me after discussing that Shiv Pratap as the right person.

Osho replied, 'Proofreading is a mechanical and dry work. It won't be right for him. Alok Pandey, you do this work.' Alok Pandey took over the job.

When Narayana Prasad Shrivastava reported about the proceedings of meeting, my heart melt like a burning candle. It reflected two things. One, Osho cares for little things for His lovers. Second, how innocent and apolitical He was! Alok Pandey could feel bad. Osho could have said repeated the work in a different manner. But He remained intrinsically pure and simple. I was assigned to monitor the state of things and assist others during my absence. Often Osho advised, "Shiv's bicycle is old. Arrange a rented new bicycle so that he has no difficulty in commuting!"

I wonder even now on His motherly affection for us!" (Bharti 2007, p. 43)

"Once I composed a poem, titled 'A Reality'. I wrote it on a piece of paper and showed it to Osho.

After reading the poem, Osho makes a little change in the title with a blue pencil with His own hand. He writes a prefix 'Acharya Rajneesh' to the title 'A Reality' and puts a colon in between. Now the title becomes 'Acharya Rajneesh: A Reality'. And at the bottom where there was no name etc. He wrote 'shiv' and says to me, "Give it to 'Yukrand' to publish."

Instead of giving that paper to 'Yukrand' on which Osho Himself changed the title and added my name at the bottom, I wrote the whole poem on another paper with changed title, my name at the bottom and gave it to 'Yukrand' magazine for publication. And that paper on which Osho wrote is safe with me even today. Right now, it is in front of me. So the English translation of the poem can be read as under -

Acharya Rajneesh: A Reality

Really,

How wondrous it is

*I am seeing it with my own eyes that
what sometimes I read, and couldn't understand.*

Yea, I am seeing with my own eyes

That something is happening on the earth

And the whole world is asleep,

Wonder of Wonders!

That 'YOU' have descended on the earth.

And they are fleeing towards moon and stars,

And, at least for me,

this is a far more new wonder that

After having seen,

even a wonder remains no longer a wonder!

Really, beloved Buddha!

Now it is not a wonder for me

that when you were here, You were not heard!

Yes, beloved Krishna!

It is not a wonder to me

*that people fought against a lover like you,
and created strategies to kill you.*

My beloved Jesus!

It is no longer a surprise to me

that loving man like you

was taken to be a Vagabond.

And you were crucified on the cross.

And Beloved Socrates!

Now it is not a problem for me to understand

that you were humiliated and poisoned.

In fact, all this is strange

that for me now, all is wonder.

And simultaneously, nothing is wonder!!

-Shiv

(Bharti 2007, p. 123)

Sometime later Rajneesh passed on a letter for Ageh Bharti when he received him at Jabalpur railway station. It turned out to be a warm letter of gratitude from Jayati, one of the readers of his articles and poems on *Osho*.
(180)

According to Ageh Bharti some fraud once happened in the collection of money for *Yukrant*, and this small incident was commented upon by Rajneesh in his usual disarming manner:

“It happened once that a friend approached Rajneesh and said he would work for *Yukrand*. He commenced his work and started to collect money in the name of Rajneesh, but suddenly the friend disappeared to Kashmir with all the money and was not to return. His expenses for rent of room had to be paid by Arvind Jain later. When being warned that he should keep away from bad company Rajneesh answered: “This Universe is very big, if he has taken, so what? Accept this too with a smile.” (Bharti 2007, p. 67)

Gyan Bhed has in his *Ek Fakkar Messiah Osho* conveyed that these early magazines constitute a major source for the initial phase of Osho’s work, and for his own writings on Osho also, “The matter was taken from the founder members of Jeevan Jagriti Kendra, Jabalpur, “Jyotishikha” and “Yukrant”, published by the Jeevan Jagriti Kendra of Bombay and Jabalpur. The report about earlier meditation camps held from 1964 to 1973 & all that was happening around Acharya Shree, its entire information with the Hindi discourses had been reported in these magazines. These magazines were being purchased by each meditator and they helped a lot in spreading his movement “*Samagra Jeevan Men Kranti*.” The institution of sannyas at Manali meditation camp, coming of foreigners into his contact, and the story of seven meditation camps held at Mount Abu was described with minute details in volume V of *Ek Fakkar Messiah Osho*. Some glimpse of that you will find in the abridged English version *The Rebellious Enlightened Master Osho (2006)*.” (181)

Most of Gyan Bhed’s writings on Osho are based on interviews and early articles in Hindi from *Yotishikha* and *Yukrant*, and although it is not to be denied that his whole approach in writing on Osho may in parts be labeled fictitious, it is obvious that a lot of material is still hidden in the pages of these early magazines, waiting patiently to be translated into English and possibly causing some rewriting of what we have been relying upon up to now. It may one day even come true that what Westerners call fiction may turn out to be nothing but reliable sources

hidden in Hindi magazines.

One more magazine seems never to have manifested: “Then, there is a format drafted by Osho in his own hand; format for a magazine “*Naye Beej*” – that means ‘New Seeds’. It was to be published from March 31, 1966 but for some reason or other it could not come into existence.” (*Bharti 2012, p. 155*)

The Hindi magazine *Jagruti* is an excellent source to the early publishing of Acharya Rajneesh; among other things one of its issues contains a detailed chronology of his numerous travels in the 1960's.

Yotishikha and *Yukrant* both continue their more or less steady circulation during Osho's stay in Bombay, now supplemented by a few more magazines also in Hindi. They cease their publishing in the early phase of Poona One, after a circulation period of eight and six years respectively, to give way for a restructuring of the whole periodical scene.

New magazines in Hindi with a more professional layout like *Rajneesh Darshan* were in the early 1970s supplemented by other periodicals appearing in English for a growing number of devotees in the West: *Rajneesh Newsletter* and *Sannyas*. And from Poona One other national magazines are published outside India in English, German, Spanish and Japanese around the globe.

2.11 Meditation Camps

In the 1960s Osho was talking to constantly changing crowds of listeners. This made him bored and tiresome as again and again he had to start from ABC with listeners who seemed occupied with other more mundane matters than their personal growth, smoking their beedis and chit-chatting with their fellow listeners. The urge evolved to work with the same gathering of meditators over a few days to create a sacred space for them to experiment with their being and where they were actively doing something and not just participating and sitting in an assembly of passive listeners. So from 1962 until 1974, when Osho moves to Poona, he organize a series of meditation camps, usually four times a year, each with a duration from three to ten days. During these camps he gives several daily discourses and leads various meditations, including a variety of exercises in being silent. Recordings from his discourses at these early meditation camps were to become among first published books.

“JUNE 1964: RANAKPUR MEDITATION CAMP. Ranakpur Meditation Camp became a landmark in Osho's work because for the first time his discourses and meditations were recorded and published in a book, *Path to Self-Realization*, which was widely acclaimed in India. Osho later said that this book contains his whole teaching, which has never altered. The book is now in print under the title *The Perfect Way* (Rebel Publishing House, India). (*Urmila 2007, p. 149; Sarito 2000, p. 225*)

Ranakpur was his choice for this meditation camp due to its magnificent sub-tropical scenery and the sacredness of the place, with the *Adinath* temple complex built in honour of the Jain *Tirthankaras* (litterary ‘fordmakers’) and one of the most important pilgrimage places of Jainism. The temple itself is of enchanting beauty with its 1.444 ornamented marble columns and brimming white exterior which changes its appearance during the day contrasting the lush green of the surrounding forest. Aesthetic sense, also in the interior design of his library, was to stay with Osho for his whole lifespan on earth, drawing among other sources on his experiences and socialization as a Jain.

Acharya Rajneesh's lecturing was not without hassling from the authorities on various levels, and the situation at that time in the 1960s made him choose to downgrade his traveling and speaking to ever new listeners, and instead start conducting meditation camps, where people could come and stay with him for a few days and experiment with their spiritual growth.

"I used to talk to crowds of fifty thousand people or one hundred thousand people, and I knew that everything was going beyond their heads; they were just sitting there.

These people loved me, not because they understood what I was saying, but just because of the way I was saying it. They loved my presence but they were not seekers. They had just taken an opportunity.

Soon I became tired. It was utterly useless because they were listening with one ear, and from the other it was going out – that was the men! Women listen with both the ears, and everything goes out from their mouth. Just a little difference! Have you ever seen two women sitting silently together?

The world is so full of gossiping, and you are talking about meditation. It is so juicy to gossip about what is happening in the neighbourhood. As far as meditation goes, there is enough time in old age, or even after death. Silently lying down in your grave you can meditate as much as you want. But right now there is so much happening all around – somebody's wife has escaped, somebody's husband is cheating his wife...

Seeing the situation, that it is almost futile to talk to the crowd, I started gathering a few people. The only way was to drop speaking to the crowds. I would go to a mountain and I would inform people that whoever wanted to come to the mountain for ten days, or seven days, could come and be with me. Naturally, if somebody takes ten days out of his work, he has some interest, it cannot just be curiosity. If he leaves his wife and children and job for ten days, at least he shows a sign that he is not only curious but he really wants to know. That's how the meditation camps began." (*Urmila 2007, p. 148; Sarito 2000, p. 225*)

1962

A few years before the well-known camp in Ranakpur 1964, Osho had arranged two early meditation camps in Jabalpur itself, the first one arranged near *Water Tank* in 1962 and a second one at *The Agricultural Institute* in 1963. So initially Rajneesh had started his scheme of using meditation camps for the spreading of his message at this early phase when he was living in Napier Town, Jabalpur. His very first meditation camp was arranged in the open at a place near *Khandari Water Works* on the insistence of his friends and with *Kaksi Bhai Menandiwala* as its secretary, a Gujarati Jain and very close friend of Rajneesh. At this first camp no sleeping arrangements were made for the participants in the camp, so everyone had to find his own lodging outside the camp site.

Speaking at the meditation camp at *Khandari Water Works*, Rajneesh talked on the secrets of meditation. In a one hour long speech he declined the accusations that meditators were selfish when they withdraw themselves into meditation. Meditation takes one into a state of thoughtlessness, no mind, and calmness occurs, when something which cannot be expressed in words, is experienced. After his speech Rajneesh asked everyone to lie down on the ground in complete relaxation and experiment with lax meditation, which was to be repeated in the afternoon. This very first meditation camp was considered highly successful by Rajneesh and his friends, and they immediately started planning for a second camp on a somewhat larger scale.

After Rajneesh had returned to Jabalpur from one of his first journeys to speak in Bombay in 1963, his friends requested him to make a second meditation camp at the premises of *The Agriculture College* in Jabalpur. Now

one hundred and fifty men and women attended this second camp for three days, and the event was vividly reported in the local newspapers, leading to a sudden increase in the number of participants in the meditations.

Osho's first meditations and discourses in Bombai were at *Hira Baug Wadi, C.P. Tank* in 1962, and in 1963 his discourses were arranged at a friend's bungalow at *Babulnath* near *Chowpati* where Osho conducted experiments in Vipassana meditation with more than 100 participants. One seeker, *Shri Bharatbhai Ghadiyali*, who met Osho already in *Hira Baug Wadi* and was introduced to Vipassana the following year, is mentioned by Laherubhai as a still devoted and practicing disciple. (*Laheru 2012, p. 11*)

The phenomenon of people meeting only in silence had happened earlier as a historical event in Jabalpur. During the resistance movement between the World Wars the freedom fighter *Seth Govind Das* had decided to hold a 'dump' meeting with thousands of participants at *Tilak Maidan*, as any public speaking in those days had been prohibited and was the direct way to jail. So people were just squatting on the ground day and night and no speeches were delivered. Still *Seth Govind Das* once again had to go to jail shortly after the 'dump' meeting.

1964

The news went that a third meditation camp was to be held for five days from June 3rd 1964 at *Shree Muchala Mahavir Ji Campus* in *Ranakpur*, 60 km north of *Udaipur* in *Rajasthan* and tucked away in a remote valley of the *Aravalli* range. Even though this camp was mainly organized by *Shree Kothari Ji*, former minister of the Rajastani Government, at the request of Rajneesh's friends in Rajasthan, the attendants for the camp reached about sixty men and women. Some of them had known him for years and were coming from Rajneesh's 'homely' locations far away, *Gadarwara*, *Jabalpur* and *Sagar* in *Madhya Pradesh*. For the participants the camp's activities – and passivities – could be benefitted with visits at the beautiful and famous Jain temples of *Ranakpur*, some of the largest and most important Jain temples in India, and at the *Shree Muchhala Mahavir* itself. This first meditation camp outside *Jabalpur* is rightfully widely mentioned in the secondary literature on Rajneesh, although some inaccuracies in the camp's origin and duration are to be found:

"By 1964 he had found financial backing to set up his first meditation camp, a ten-day retreat at *Machala Mahavir* in *Rajasthan*." (*Clarke 1990, p. 44*)

Ranakpur meditation camp became a landmark in Rajneesh's work because now for the first time his ten discourses were recorded and published in a book, *Sadhana Path (Path to Self-Realization)*, and he has later said that this book contains his whole teaching which have never altered. The audio-recording of his speeches began at the *Ranakpur* meditation camp, and he was with this new technology entering a new level for the dissemination of his words. Slowly during the 1960s the importance of recording and documenting the words of Acharya Rajneesh was recognized, and initial attempts in a variety of technical standards and qualities with tape recordings were practised. (*Urmila 2007, p. 149; Sarito 2000, p. 225*)

In the evening of June 3rd Acharya Rajneesh inaugurated the *Ranakpur* meditation camp and addressed the listeners in his welcome speech:

"I see man engulfed in deep darkness. He has become like a house whose lamp has been snuffed out on a dark night. Something in him has been extinguished. But a lamp that has been extinguished can be relit.

I see as well that man has lost all direction. He has become like a boat that has lost its way on the high seas. He

has forgotten where he wants to go and what he wants to be. But the memory of what has been forgotten can be re-awakened in him.

Although there is darkness there is no cause for despair. The deeper the darkness, the closer the dawn. In the offing I see a spiritual regeneration for the whole world. A new man is about to be born and we are in the throes of his birth. But this regeneration needs the cooperation of each of us. It is to happen through us and through us alone. We cannot afford to be mere spectators. We must all prepare for this rebirth within ourselves.” *The Perfect Way. The Welcome. (Urmila 2007, p. 149)*

He continued by revealing to the seekers that the camp was to be seen as a wake up call:

“The approach of that new day, of that dawning, will only happen if we fill ourselves with light. It is up to us to turn that possibility into a reality. We are all bricks of the edifice of tomorrow and we are the rays of light out of which the future sun will be born. We are creators not just spectators. The need, however, is not only for the creation of ourselves. It is by creating himself that man creates humanity. The individual is the component of society and both evolution and revolution can take place through him. You are that component.

This is why I want to call you. I want to awaken you from your slumber. Don't you see that your lives have become quite meaningless and useless, totally boring? Life has lost all meaning, all purpose. But this is natural. Without light in man's heart there cannot be any meaning in his life. There cannot be any joy in his life when there is no light in his inner being.” *The Perfect Way. The Welcome. (Urmila 2007, p. 149)*

In his welcome speech at the camp Osho also gave the participants three guidelines:

“The first maxim is: live in the present. Only the present is real and alive. And if the truth is to be known it can be known only through the present.

The second maxim is: live naturally. Just as actors in a play remove their costumes and makeup and put them aside after the performance, in these five days you must remove your false masks and live in it.

The third maxim is: live alone. Inside, do not allow things to crowd in on you. And the same is true for the outside – live by yourself as if you are all alone at this camp. You don't have to maintain relations with anyone else.” *The Perfect Way. The Welcome. (Sarito 2000, p. 225)*

The meditations practised at the camp were all silent meditations, sitting calmly watching your breath in *Vipassana* meditation in the morning hour before the sermon, or relaxing your body in the evening into *Shawasan* (Posture of the Dead) following the evening discourse. To some of the fifty to sixty participants Rajneesh was a well-known figure, but to many listeners this camp was their first meeting with Acharya Rajneesh.

In a lecture after the Ranakpur camp he recalls:

“Bhuribal is very closely connected with me...But as she was illiterate, perhaps her name won't ever become known. She was a villager, she belonged to the country people of Rajasthan. But her genius was unique; without knowing scripture she knew the truth...

It was my first camp. Bhuribal was a participant in it...She attended the first lecture..the words and events of the camp that Bhuribal participated in are collected in a book called *The Path of Self-Realization*. It was the first camp; only fifty people participated. It was in Muchala Mahavir, an isolated uninhabited ruin in far Rajasthan. Kalidas Bhatiya, a High Court advocate, was with Bhuribal. He served her...” (182)

Devotees from other states in India than Madhya Pradesh and Rajasthan had not even been informed of the meditation camp in Ranakpur, and in a final announcement when the camp came to an end, an all-India meditation camp was heralded with its place and dates to be announced later on. In Osho's own words the meditation camp and the silent meditations practised there in Ranakpur are mentioned in a letter from 1964 printed in *A Cup of Tea*:

"My respects to you.

Your letters were received.

I have been away, so I could not reply at once.

I have just got back from a camp at Ranakpur.

It was just for friends from Rajasthan,

that's why you weren't informed.

It lasted five days and about sixty people participated.

It was a wonderful success

and it was obvious that much happened.

Encouraged by the results

the organizers are planning a camp on an all-India basis.

You must come to that.

I am glad to hear your meditation is progressing.

You have only to be silent.

To be silent is everything.

Silence does not mean absence of speech,

it means absence of thoughts.

When the mind quietens down it becomes linked to the infinite.

Don't do anything,

just sit and watch the flow of thoughts,

just watch.

This *just watching* dissolves thought by itself.

The awakening of witnessing

brings freedom from the modifications of the mind.

With thoughts finished,

consciousness *is*.

This is *samadhi*."

Love to all friends.

A Cup of Tea. Letters from 1964, #19

A following meditation camp also in 1964 was held at *Matheran* hill station for three days, and it was at this camp the promise was given by Rajneesh to *Sohan Baphana* from Poona that he would write her daily letters to support her on her spiritual path. Those letters were to be collected and printed in *Prem Ke Phool* with a later English translation *Flowers of Love* (1977) and finally published in *A Cup of Tea* (1980).

“There is a hill station, Matheran, where there is a very beautiful scenic spot. I have seen many mountains and many places where mountains echo, but Matheran’s echo is very rare...” *The Messiah, vol.2 #6*

After the meditation camp at Matheran and home again in Jabalpur, Rajneesh started persuading people around him to leave behind all knowledge to be found in books, and instead gain knowledge and insights that were based on their own experiences. In this respect a new format for meetings was introduced, a *Gyan Satra* (Knowledge session), and the first *Gyan Satra* was organised by *Lala Sunderlal* for three days, December 12th to 14th 1964. Welcoming the questions from the meditators Rajneesh has said according to Gyan Bhed:

“I want that you should start your journey with doubt and not with belief. The imposed belief pushes one into the depth of superstitions and a feeble shadow of doubt still remains with him. Hence, the journey started with doubts is auspicious. One, who doubts starts exploring and a time comes when he begins to doubt on the doubt itself and then only [in a] trice reverence originates.” (*Bhed 2006, p. 200*)

1965

These shorter knowledge sessions *Gyan Satra* were used by Rajneesh as another format complementing the more expanded meditation camps, and Rajneesh visited Bombay again on January 20th 1965 for a four days ‘Knowledge session’ organised by *Ishwar Bhai*. After the session in Bombay Osho continues by car, accompanied by *Ishwar Bhai*, to *Ajol* in *Mahesana* District, Gujarat. Here a three-day meditation camp started on February 2nd 1965, and in this *Ajol* camp Rajneesh talked on meditation practices and on how to activate the navel centre.

“We have to think upon two things. One how to loosen the strings of the mind and secondly, how to lighten the strings of the heart. Maintaining these two is meditation. If these two are done the third automatically occurs. We are attached to the real centre of life – the navel.” (*Bhed 2006, p. 240*)

In the *Ajol* camp Rajneesh also turns his focus on the body movements of the meditators, which were to be in accordance and balanced with the navel to activate the navel centre in a style familiar from Chinese *Tai Chi*. He gave the following prescriptions for the activation of the navel centre: *Proper exercise, balanced food, appropriate sleep, proper labour and adventurous living*.

Rajneesh had a liking for Gujarat also before his first meditation camp at *Ajol* with its famous Hindu temple. His love for the state and its people went both ways, and in general he was much loved by the open and receptive people of Gujarat. Often the Town Hall in Ahmedabad was full when Acharya Rajneesh was lecturing here, and people had to stand outside. Acharya Rajneesh held some workshops and sessions in Ahmedabad, also for members of the High Court, and the businessmen of Gujarat were very open for new ideas while at the same time they were firmly rooted in their traditional culture. (183)

Fig. 6. Map with locations for meditation camps. To be drawn on map of Northern India, including: Bombay, Jabalpur, Delhi, Poona, Nargol, Junagadh (Gujarat), Aajol, Mt. Abu, Ludhiana, Matheran, Anand Sheela (40 miles from Kalyan up in a valley near Ambernath Trimurti Hills), Ranakpur (60 km north of Udaipur in Rajasthan), Mahabaleshwar near Poona, Udaipur, Pahalgam (in Kesar valley about 95 km east of Srinagar in Kashmir), Dwarka (Gujarat), Manali, Sharadagram. **In progress.**

A following meditation camp at *Mahabaleshwar* started on February 12th 1965, and in this opening speech at 8 p.m. Rajneesh conveyed what he expected from the participants in the three days the camp was going to last, and like in earlier camps we hear the importance of the practicing of silence:

“My dear ‘*Atman*’ (Pious Souls)!

First of all let me welcome you – because you are anxious to know God...One change, that I would like you to bring about, is that you don’t talk much during these three days. Try to keep yourself silent as far as possible, speak only if it is necessary. Your limited talks should be regarding the camp and the meditation you are doing and not concerning the daily routine. You will get two benefits of it. First your energy which is wasted in talking will be stored and second you will be able to utilize that energy in meditation...You may feel some inconvenience, some troubles and some complaints but you please ignore them. We have not gathered here for convenience or inconvenience...We’ll continuously try to enter into our conscience, meditation and the state of trance.” (*Bhed 2006, p. 208*)

On the following day, February 13th, Rajneesh in his morning speech to the meditators talked on purification of the body by means of appropriate food, exercise and rest, cleanliness, catharsis and creative work. His speech in the evening was on purification of thought by means of *Satyam, Shivam, Sundaram* (Truth, Godliness and Beauty) and through association with a virtuous man. In his speech the next day, on February 14th, the focus was on bodylessness and some of his points were that 1: If one only recalls that he is consciousness and not a body, the identity of his body breaks away. 2: Bodylessness occurs only by observation of all bodily functions. And 3: Bodylessness is felt through *Shawasan* by thinking that the body has become dead, quieting the breath and body.

Every day during the camps there were meditations both in the morning and in the evening, along with Rajneesh’s talks in the fixed scheme for these camps he was now using on a regular basis. Part of the structure from now on was that in his talks he integrates giving answers to the questions the participants had been encouraged to forward to him. And the suggestion to remain in silence during meditation camps was a format to be repeated again and again in years to come:

“Ever since I met Osho, from the very beginning, He emphasized on silence. In Nargol meditation camp (1968), Junagarh meditation camp (1969), Aajol Camp (1970), Mount Abu camps of the beginning years (1971, 1972, 1973). He always had a schedule for one hour silence for seekers. He used to sit silent with seekers. In Mount Abu’s later camps, for half an hour Kirtan (chanting of devotional songs), dance, and then half an hour silence were arranged.” (*Bharti 2007, p. 281*)

1966

The second meditation camp to be held in Rajasthan, this time in *Udaipur*, was organised by *Sri Hiralal Kothari* from May 14th to 17th 1966 on the premises of *Teachers Training College* near the lake of *Fateh Sagar Jheel*. For this meditation camp most participants had arrived from Gujarat, Bombay and Rajasthan.

The daily structure for the camp was laid out with a morning discourse from Rajneesh followed by meditation. Then an hour for questions in the afternoon, and in the night one more discourse or question hour followed by meditation. And late in the evening right until midnight, every individual at the camp could meet Rajneesh to discuss their problems related to meditation. This is what may be called a fairly packed scheme for Rajneesh

and the organizers of the camp.

A well known episode with silence and blank pages took place at the Udaipur camp, when *Ma Bhuripal*, who had participated in the first meditation camp in Ranakpur in June 1964, came forward to ask for the blessings of Acharya Rajneesh for a small book with blank pages she had kept. Along with 15-20 disciples Ma Bhurabai had arrived on the second day of the *Udaipur* camp to listen to Rajneesh. She was sitting in silence during the meditation, and having afterwards fed Rajneesh with her own sweet mangoes she invited him to come to her hut the following day where she wanted him to release a holy book. The offer was accepted by Rajneesh, and at 8.30 in the morning the car of the *Maharana* of *Udaipur*, who was a disciple of *Bhurabai*, drove to the camp to pick up Rajneesh. Arriving at the hut where she was staying, he was offered a handful of jasmine flowers of which he left one flower floating in a bowl filled with water.

“Suddenly he sighted a couplet on the wall, where it was written ‘Silence is the means, silence is practised, silence is assimilated into silence, silence understood, silence is the understanding, silence is assimilated into silence’. Acharyashree smiled reading it.

Then Bhurabai put a book wrapped in a satin cloth and requested him to release the holy book. Acharyashree took the book out from the cloth and showed it to the people sitting in the hut. He overturned the leaves of the book. The whole book was plain. Acharyashree smiled. Then he took his seat on Bhurabai’s request. There was silence for some time. Both Acharyashree (the Buddha) and Bhurabai (the Siddha) were lost in that deep silence.

After three or four minutes Bhurabai said, “Please speak something, Babu!”

Acharyashree, keeping mum for a minute, said, “There is nothing greater than silence. The clear sky is blue, the earth is blue. All the noises and turbulence are at the circumference. As you move towards the centre from the circumference peace and silence start raining and the noise of thoughts calm down. Truth is faced in super silence. There is no way to express it in words. Laotse has said that truth becomes untruth as soon as it is expressed in words...

See, Bhurabai got the blank book released by me. How many of you could understand the mystery of that Blank book. The holy book of the sufies is also blank. Nothing is written in that. This gives the message that truth cannot be explained in words.” (*Bhed 2006, p. 222*)

Afterwards Rajneesh told the anecdote on *Mahakashyap* who was the only one to grasp the silence Buddha was transmitting when he was only holding a lotus flower, and after sitting for five minutes in utter silence Acharyashree took leave from *Bhurabai* and her disciples and returned to the meditation camp in session. The incident has been recalled by Rajneesh shortly afterwards and he tells on the Black Book of *Bhuribal*:

“At the next camp [in Udaipur] her disciples waited eagerly, with great excitement. She had put a book in a chest and had it sealed. She had a lock put on it and brought the key. Her disciples lifted the chest on their heads and brought it to me. They asked me to open it. I opened it and took out a booklet, a tiny little booklet of some ten or fifteen pages; and tiny – about three inches long by two inches wide. And black pages without any white... I said, “Bhuribal, you have written well. Other people write, but they blacken the page only a little bit. You wrote so there is no white left at all.” She had written and written and written...I said, “This is real scripture. This is the scripture of scriptures. The Sufis have a book, it is a blank book. They call it The Book of the Books. But its pages are

white. Bhuribal's book has gone beyond this. Its pages are black." (184)

One of the followers of Acharya Rajneesh, who had not been able to participate and help in organizing the *Udaipur* camp, received a letter from Rajneesh containing the words:

"I think you won't be coming to Udaipur to assist me and that's on your mind.

Come if you can,

if you can't – never mind,

you are helping me all the time.

Isn't one's love help enough?

If you don't come I will miss you

because the camp at Udaipur

is linked for me with being with you,

so I am hoping you can come.

Regards to all."

A Cup of Tea. Letters from 1965, #29.

We cannot tell if this particular camp at Udaipur is the one referred to by his secretary Arvind Kumar Jain, but his memories from a meditation camp near Jaipur may give us some general idea of Osho's arrangements for the camp and the participants' experiences:

"He had arranged a camp near Jaipur which I attended. It was my privilege to be at that camp, and some cinema artist *Shimal* and other dignitaries also took part in that camp. It was a very intensive camp which he had arranged here, and he took every kind of trouble for the public welfare of the participants. He had to do nothing with himself, but he took any kind of torture for those fellow beings to be benefitted by the divine forces which he himself had experienced in his life." (185)

1967

No camps are mentioned in Bharti's listing for this year.

Arvind Kumar Jain remembers Rajneesh's consideration for choosing the right beautiful scenic settings, like former hill-stations and power-places, for his meditation camps, and also how political and religious figures started gathering around Acharya Rajneesh:

"As far as I remember he used to choose the isolated and dense forested areas which had a riverlike look and those with a natural beauty, as places for his meditation camps. In the year 1964 he had his first meditation camp at Ranakpur in Rajasthan, and the lectures which he delivered there for five days were published in his first book in Hindi *Sadhana Path*. And he had also arranged camps at the request of some literate devotees in various places, and actually in 1967 at one specific place in Delhi, so that the intellectuals of that surrounding area may come and take part in the meditation camp. And I do remember that in the year 1967 when that camp was arranged, a very great devotee of Mahatma Gandhi, *Shri Madakarai* and also *Vimla Jain*, a great seeker of theosophy and truth, they used to listen to his talks and take part in the meditation. And not only was the vice chancellor of that university there, but also other intellectuals took part in the meditation camp by the great

scholar of the century, Osho.” (186)

1968

At a meditation camp in *Ajol*, Gujarat, Osho spoke on the body, the head, the navel and the tuning of the heart. The eight discourses from February 3, 1968 to February 5, 1968, were years later translated from Hindi *Antar Yatra* and published under the title *The Inner Journey. A Practical Guidebook for the Seeker* (1996). Excerpt from Osho’s talks:

“Books, scriptures and gurus are dangerous because they have readymade formulas. They tell you that you should wake up at a certain time, you should eat this, you should sleep like this and you should do things in this way. These readymade formulas are dangerous. It is good to understand them, but each person had to make his own arrangements for his life.

Each person has to find his own path of meditation. Each person has to walk by himself and create a path for his spiritual journey. There is no readymade highway for you to go and start walking on; there is no such highway anywhere. The path of the spiritual journey is like a small footpath – but a footpath that is not even there! – you create it as you walk along it and it continues for howsoever long you walk on it. And the more you walk, the more your understanding of the journey that is yet to come will develop.” *The Inner Journey #3*

Starting on May 2nd 1968 Osho had organized a three day meditation camp in *Nargol*, Balsad District, Gujarat, with its parole *Shunyata Ki Nao* (Boat of total voidness) written on a board above the entrance of the camp. The campsite was a beautiful place on the seashore in *Saru* forest, where also lodging and boarding were offered for the seven to eight hundred participants. The discourses from the camp were published as *Shunya Ki Naav* and *Neti-Neti* dotted with small parables on meditation, emptiness and shunyata. In his opening lecture on the first evening Osho spoke on the empty boat and clarified the significant difference between an assembly of listeners and a meditation camp with people eager to act and do something to help their spiritual growth:

“Empty vessels are helpful if you want to swim in the ocean. So if you want to swim in the ocean of God or in the ocean of life, you will have to make your own body an empty vessel. The more a man is empty, the more he becomes able to swim across. But the problem is that we are always after filling ourselves up, someone with gold, another with soil, some with knowledge and some with gold or soil or gems, such a vessel will certainly sink. Whatever we have filled into ourselves will only drown us. Only an empty vessel can help in swimming. And religion is that art of swimming. How can we empty the vessel and be able to swim? How can we sail the zero (*Shunyata*) boat of life to the unknown shore which is called God or truth, how?

Yesterday someone asked me on the way, “What is a meditation camp? What is the assembly of saints?” I told him, “Assembly is for those who are disciples and are eager to hear and a meditation camp is for those who are meditators and are eager to do something and not only to hear. So those who have come here only to hear something have opted for a wrong place. I myself visit your town and cities to tell you about everything so that you can hear but you are called to such distant and to this lonely place so that something can be done. Don’t be anxious to hear something during these three days. You must come with determination to do something during these days.”

His speech was concluded with a short story and he finished by saying, “Finally, I bow to God present within everyone present here. Please accept my *Pranam*.” (*Bhed 2006, p. 242*)

After the camp at *Nargol* in May 1968 Rajneesh proceeded in a rather busy schedule for more meditation camps in the following months in the states of Gujarat, Maharashtra, Rajasthan, Madhya Pradesh, Delhi, Punjab, Haryana and Bihar. Then again in October he returned to the seashore of *Nargol* where on October 30th, 1968, Rajneesh inaugurated his second meditation camp at Nargol lasting until November 3rd. At this camp he again urged the participants in the camp not only to listen to his words, but rather do something with themselves here in the present moment:

“My dear friends. You were called and you came. Probably you are not well-aware why you have been called here. If you have thought that I'll speak and you will listen to it, then you are wrong because I myself shall visit each and every village to speak. There is no need to come over to this place only for listening to me. Your visit is meaningful only if you have thought to do something. As for me, I have called you to do something...If you remain here at this very sea-shore, keep on hearing the roars of this very ocean, under the shade of these very trees and the light of this very moon and these stars in this very sky, then something can happen. The first condition for a meditator is to live in the present.” (*Bhed 2006, p. 258*)

A new meditation to stop the stream of thoughts was introduced by Rajneesh to the meditators and developed during the camp. Sitting in *Sukhasan* posture looking at the tip of the nose they were told to ask themselves the question *Who am I*, and to ponder upon this question over time, not to let the first superficial answers satisfy their quest, but to keep on asking until one day the answer will emerge which opens to their very being. This fundamental question was to be pursued and pondered upon in later therapy groups in Poona – *Enlightenment Intensive* – where the participants were listening for days to each other's understanding of their self. At a meeting with young participants during the camp Osho starts a movement *Yuvak Kranti Dal* (Youth Revolution Party / Youth Force) which he intended to spread all over the country. (187)

“The morning session concluded after the meditation practice. There was a special programme of ‘Intimate Relationship’ in the aftersession. All the meditators sat silently in the company of Acharyashree under the shade of the *Saru* trees. One by one each of them sat before Acharyashree for two minutes. If he was silent inside he had an intimate relationship established with Acharyashree and Acharyashree transmitted to him in his silence all that was not possible to be spoken in words. In the night session Acharyashree answered their questions then all went into *Shawasan* doing the ‘nose tip’ meditation practice.” (*Bhed 2006, p. 260*)

At this second camp at Nargol in an interview with *Shri Chandrakant Vora* Osho was criticizing Gandhi severely. This attitude of his had serious consequences and made the Gujarat government cancel some land allotted to Osho for the making of an ashram in Nargol. Discussions were going on in Ahmedabad and Baroda newspapers forcing many followers in Bombay to turn away from him and making it more difficult for Laherubhai to arrange for his accommodation in Bombay. (*Laheru 2012, p. 26*)

As for the structure of future camps aimed specifically at those people working together with him, Osho gave his considerations in a meeting, where he guided his friends and explained their work and responsibilities:

“Today's gathering has been called because I have been thinking that from next time, the camps should be for four days instead of three. The first day should be for all the friends. One day should be spent with them, and the camp will start the next day. Then I can do something for them, and they can think and reflect in this direction. And in whichever village we are meeting, we are gathering together, there should be a one-hour sitting

for the friends of that village who have become actively interested in doing the work. There should be a get-together for them in which we can think together how we can expand the work there. Whoever has any proposals should bring them and explain to the others how the work can move forward according to their ideas.” *Work is Love Made Visible (2011) #10*

During the meeting Osho also mentioned that *Shri Narendra* was doing his research on meditation and preparing his Ph.D. thesis on the subject after having finished his M.A. in psychology. He urged his seekers to inform Narendra about the changes happening to them as a result of their meditations, so he could complete his research. He also told the young people to create a youth force in their respective home towns. The discourses of this second camp of Nargol were published in Hindi *Prabhu ki Pagdandiyani* (The Walkways of the Lord).

1969

Osho returns in March 1969 to *Matheran*, the place where at an earlier camp in 1964 Sohan had received his offer to write to her every day. Laxmi's family had suggested to *Jeevan Jagruti Kendra* that Rajneesh could stay at *Kuruwa*, the family's home, and to Laxmi's delight the offer was accepted. The cook was given special instructions for the meals, which comprised of fruits, cracked wheat, lentils, *dal*, a bean or bean soup dish, boiled vegetables, salad without chili and spices. Seven members of the wealthy Laxmi family all went to the camp, and they met Rajneesh at *Neral* from where they all together proceeded to Matheran for the camp. During this camp also the first edition of the magazine *Yukrant* was released and subscribers signed up in numbers. Laxmi recalls:

“During the meditation camp the meditators attended discourses in the morning and sat in silence during evening for five days in Osho's presence. In the afternoon the mediators sat in silence with their eyes closed around Osho. During this hour they were encouraged to express their feelings. While some cried, the others laughed. After this hour was over they sat closer around while Osho touched the third eye centre on the forehead of the meditators in turn. Each would then move to accommodate the other.” (*Laxmi 2002*)

“The Matheran meditation camp which started on the 20th of March, 1969, was unique in itself. The 600 meditators who attended this camp were from Bombay and Matheran. At the time of sermons 2500 to 3000 people gathered there. Some people came from Poona and Bombay by car only to listen to the sermons. This camp was organized by Ishwar Bhai Shah, secretary of *Jeevan Jagruti Kendra* in Bombay assisted by many followers of Rajneesh like Rishabhadas Raka, film actor Mahipal and others. This camp was named ‘Sound of Approaching Possibilities’ (*Sambhavnaon Ki Aahat*). (*Bhed 2006, p. 268*)

Here Osho also suggested that future meditation camps could be targeted towards specific segments of his followers; separate camps for workers and organizers, for young people, professors, educators, politicians and camps exclusively for initiated sannyasins. One may wonder from where he might get the energy and time for these elaborated programs:

“Yes, soon we will have a camp and soon there will be separate camps for sannyasins. The moment there are one thousand sannyasins, then we will have separate camps. Sannyasins can participate in ordinary camps but no non-sannyasins can participate. So those camps will be organized by Neo-Sannyas International, not by the Life Awakening Movement. They will be organized by N.S.I.” *Work is Love Made Visible #10 & #14*

It may be during this camp at Matheran that Jyoti observed a dog coming regularly to sit silently near the podium

while Osho is speaking. He sits at the same place every day like a great meditator and looks very attentive with his ears raised while Osho is speaking. After the camp when the mini train running between Matheran and Neral station is leaving the dog starts running with the train until Osho indicates with a gesture of his hand that he can stop running. Osho remarks, "He is a very evolved soul." (*Jyoti* 1994 #40)



24. Browsing in his library. Jabalpur.



25. Aurangabad. 1964.

Later that year a meditation camp and symposium for two weeks had been organized by *Shri Sundarlal Jain* from Delhi for a whole fortnight at *Pahalgam (188)* located in the charming *Kesar* valley about 95 km east of Srinagar in Kashmir. Each year in July or August thousands of Hindu pilgrims are walking their *yatra* (pilgrimage) partly on ice to the famous *Amarnath cave* in that area. The camp was held from September 17th to October 3rd, 1969, and the discourse series was titled *Mahavir in My Opinion (Mahavira: meri drsti mein (1971))* in which Osho discussed deep esoteric matters. To join this camp seekers had arrived from Bombay, Gujarat, Delhi, Ludhiana, Haryana and Rajasthan, and again the format was the well known combination of daily lectures and the answering of the questions people had put forward to him.

For the meditation camp in *Kashmir* lasting for two weeks, Laxmi had persuaded her maternal uncle to accompany her and join the camp. Sixty people attended the camp, and Osho's talks on *Mahavir* in the discourse series were recorded on spool-to-spool tapes. Laxmi remembers, that they were overwhelmed with the perspective he provided on Mahavir. To them it was a fresh journey with Mahavir, a new experience. The uncle apologized his earlier behaviour and decision not to host Bhagwan in the family's home in Bombay and he later explained the issue to the family after having returned from the camp. On his return to Bombay Laxmi's uncle told the family he regretted his earlier decision not to host Osho at their home in Bombay, a matter he also had apologized to Osho and Laxmi during the camp. Laxmi recalls from the camp: "A fortnight long meditation camp was on the anvil in Kashmir. Laxmi coaxed her maternal uncle to accompany her. Sixty people attended the camp. Here Osho spoke on Mahavir. Both Laxmi and uncle were overwhelmed with the perspective Osho provided on Mahavir. It was a fresh journey with Mahavir. It was a new experience with Mahavir." (*Laxmi* 2002)

Prior to the camp Lala Sundarlal had called Rajneesh by phone and requested that he should spend a few more

days to enjoy the overwhelming beauty of the Himalayas, so Rajneesh had arrived in Kashmir ten days before the camp was scheduled to start.

“Acharya had the desire to enjoy the invaluable treasure of natural beauty in the charming valley of Kashmir in his heart for long. Looking into his diary he postponed some of the programmes and headed towards Kashmir. He viewed the glacier in *Sonmarg*. He was astonished to see the exquisite beauty of the *safeda* (white trunk) trees standing on either side of the road like sentries. He reached *Khillan Marg* on the back of a horse and enjoyed sliding on a sledge there. He also enjoyed boarding a ‘*Shikara*’ (houseboat) in the Wular and the Dal lakes. It was the time when the entire valley was full of flowers and fruits. He reached *Pahalgam* on the fourth day.” (*Bhed 2006, p. 279*)

In his first meditation camps Osho’s discourses were exclusively in Hindi, and only in later camps English was used. Those two languages are according to a Mt.Abu-interview with *Devi Singh Bikaner* said never to have been mingled at the same meditation camp, an understanding which is contradicted by the complementary use of both languages to suit the mixed audience at a camp in January 1972. After July 1973 his last camps are alternately in English or in Hindi. *Pahalgam* meditation camp in 1969 was the first occasion for Acharya Rajneesh to speak publicly in the English language and attending to a Western audience. English was from now on practised by Rajneesh when addressing Western as well as his Indian audiences; also for his Indian listeners, with their many languages and regional dialects, it was quite common to use English as a *lingua franca*. Just like today. In several places Osho has commented on the level of his speaking capability in English:

“When I started using English for two or three months I was thinking in Hindi and speaking in English. It was a double trouble. I don’t know English but I manage. I am surprised myself because English is such an unscientific language and I am not acquainted with it in any way, but when you have to say something, when you have something to say, then the language follows. If you have just a little bit of an acquaintance with the words they follow, they fall in line.

I don’t care. What does it matter if a word here and there is mispronounced? My whole life I have been mispronouncing.” *From Darkness to Light #14; Books I Have Loved #7. (Urmila 2007, p. 152)*

“Anyone listening to Osho’s English, his pronunciation and phraseology, may sense that his mastering of Hindi, verified by Indian listeners again and again, is in quite another league, and yet the way he speaks his peculiar English is in fact making him easy to understand to his extremely mixed audiences from many various countries and tongues. A very small number of Indians speak English with ease, but a great many more have learnt to get by in it.” *Varma* is arguing that less than two per cent of the entire Indian population speaks English adequately and that the Indian elites, with their minimal or inadequate knowledge of Hindi, have presided over a linguistic apartheid, where most of the population have been unable to acquire the fluency in English of their social ‘superiors’, “Indian English is littered with instances of spelling errors, grammatical mistakes, pronunciation howlers and incorrect phraseology...The result is a nation of linguistic ‘half-castes’, insecure in English and neglectful of their own mother tongue.” (*Varma 2005, p. 114*)

Maharishi Mahesh Yogi was in those days famous in Jabalpur for his emotionless *Bhavateet* meditation, and the teaching of his *Transcendental Meditation* with its 20 minute repetition technique of a mantra. Rajneesh was invited by participating Western and Indian followers of *Maharishi* to talk to them during their camp at *Pahalgam*.

Rajneesh answered questions from the disciples of *Maharishi*, and he explained to them that their chosen method for meditation, with the muttering of a mantra, would lead them nowhere, but only into an illusory state of auto-hypnosis. Even when chanting a mantra the mind keeps itself occupied, and only by doing nothing, remaining totally alone, that very moment would lead you to your inner depths. *Jyoti* recalls from the camp:

“I take my little cassette recorder and join with two more friends in the car in which Osho is going. In nearly ten minutes, the car stops near a bungalow which has a beautiful big lawn in the garden. Lots of chairs are around. Mahesh Yogi is sitting on a chair talking to his disciples, who look very excited as we reach there. Osho namastes everyone with folded hands and sits on the chair next to Mahesh Yogi. I sit next to Osho with my recorder in my lap. There is no mike arrangement. Mahesh Yogi continues talking to his disciples for a while, explaining to them about the different paths leading towards the same goal. I look at Osho, He is sitting with His eyes closed.

One of Mahesh Yogi’s disciples expresses his wish to hear Osho. There is pindrop silence for a moment. Osho opens His eyes; I am holding the microphone in my hand for recording his talk. Up till now, I have never heard Osho speaking in English to a group of Westerners. Maybe it is His first talk in English. It is more like a dialogue than a discourse. I hear Him say, “There is no goal; the question of paths does not arise. All paths take you away from yourself. You are simply dreaming...”

Mahesh Yogi’s disciples are conditioned by his teachings about different techniques. They start arguing with Osho. I can see they are not open and receptive; their minds are full of borrowed ideas. Still, Osho is answering their stupid questions for about an hour. Maharishi Mahesh Yogi looks very disturbed. Osho can destroy his whole business, which is based on teaching people transcendental meditation. He does not allow Osho to finish His talk and interferes by trying to explain to his disciples that Osho’s approach is different but He means the same thing. I am simply surprised by his stupidity. He is trying to protect himself by compromising with what Osho has said.” (*Jyoti 1994 #51*)

“I am against the so-called transcendental meditation of Maharishi Mahesh Yogi. It is very destructive. It is a lullaby; it gives you good sleep, at the most. It can’t awaken you. It can cool you, it can give you a little calmness; it is good for people who are suffering from nervousness, tension, anxiety. It is a psychological device, it is a psychological drug – a non-medicinal tranquilizer. But it is not meditation, no. It is neither meditation nor transcendental; it is not at all. It simply soothes you, consoles you, helps you to go into good sleep.

But meditation is just the opposite. Meditation is waking up. It is not a lullaby, it is diametrically the opposite. It is a shock, it shatters your sleep and your dreams. It shatters all identities. It reveals one fact, that you are God. It only reveals your reality and takes all illusions away.” (*Urmila 2007, p. 153*)

From his dak-bungalow in *Pahalgam* Rajneesh went to the local graveyard where he searched every grave very carefully, until he said to *Lala Sundarlal* that those two graves he was pointing out were those belonging to Moses and Jesus Christ. And he told him the Muslim legend from the Koran on the later event of Jesus’ going to Kashmir, fathering a family and his final death there. He also told him that the meaning of both *Gadarwara* and *Pahalgam* was *The Village of the Shepherd*. Having paid his homage to the graves of the religious founders he went to see the chief minister of Jammu & Kashmir, *Sheik Abdullah*, to whom he had already been introduced together with *Masto Baba* in Delhi some years ago. During their conversation it became evident that the sheik had no intention of permitting Rajneesh to buy any land in Kashmir for the setting up of an ashram and heritage in the mountains. In the presence of *Pandit Nehru*, *Sheik Abdullah* had in Delhi indeed promised to help

Rajneesh if needed, but now he admitted that because he was afraid of what might happen in terms of religious disturbances in the future, he could not allow Rajneesh to purchase any land or to settle down permanently in Kashmir. The situation in the divided state and the tensions between Muslims and Hindus were such that this idea had not the slightest chance to succeed.

At the end of October 1969 another four-day meditation camp was organized by *Shri Puskarbhai Gokani* again near the sea-shore and this time at *Dwarka* in Gujarat, from October 28 to October 31. Osho's stay was arranged in a school building causing quite some disturbances with nightly female intruders: "Some two or three women, who were probably schoolteachers there, would reach to Osho's room and bother him in the night. After the last discourse and meditation of the night Osho came back to his room and needed rest. So I used to stop people who came to meet him at that time. Moreover, I told them that Osho must take rest at that time, and if they want to meet him then they should come at the meeting time. In spite of this, they would forcibly reach to him and ask him their personal problems. Osho would give them the solutions calmly." (*Laheru 2012, p. 41*)

Here the 250 male and female participants meditated at the beach and had their stay in a large hall nearby, where also a small stage of wooden planks had been constructed for Rajneesh's lectures, furnished with a mattress and a white bed sheet. The slogan for this camp was 'I teach Death' (*Main Mrityu Sikhata Hoon*). Acharya Rajneesh had during this camp delivered his insights on death; that it is a fiction, and he explained that *samadhi* experienced through meditation is similar to the experience of death.

"In the meditation camp, Osho answered questions of the seekers in the morning and evening and after that he conducted meditations. In the afternoon from 2.00 PM to 3.00 PM there was silent meditation practice in the presence of Osho. In it, the seekers would sit silently near Osho and if somebody felt to go near him then he could go and express his feelings near him for two minutes." (*Laheru 2012, p. 41*)

"In 1969 I attended a three-day meditation camp in Gujarat, where Osho was giving a series of Hindi discourses called *Main Mrityu Sikhata Hun* (meaning: I teach you death). The whole set of lectures was about death and dying.

In the morning he would talk for one hour, then there would be a meditation on death. And in the afternoon there would be questions and answers. Then, on the third day, Osho asked us to sit in silence with him for one hour. I was puzzled about this, not knowing what it was to sit in silence. I looked around to see what the others were doing – everyone was sitting still, with their eyes closed, their backs upright and legs crossed...so I followed suit and as I did so, I slowly started relaxing. First the body relaxed, then the mind relaxed...and soon it was very beautiful just be sitting in some unfamiliar silent state, watching my breath slow down until there seemed to be nothing happening at all." (*Teertha in Savita 2014, p. 51*)

Swami Anand Arun remembers from the camp: "Many thousands of years ago, Dwarka was ruled by Krishna and it was his favourite place for his pastimes. The background of the Arabian Sea, and above all the mystical presence of Osho took my consciousness to newer realms. The meditations on the sandy beaches of the sea, triggered a deep transformation within me, and turned the whole course of my life. Osho's presence, his discourses and meditations on the art of dying took us within to a deep inner awareness of undying. Later the discourses given in that camp were published as a book called "Mein Mrityu Sikhata Hu (In Hindi)." (189)

The discourses in this Hindi series seem to have continued from Bombay in 1968, over Dwarka in 1969, to be finished in his early days in Bombay 1970: “There are total 15 discourses in Hindi series ‘Mein Mrutyu Sikhata Hoon (I Teach Death)’, which were published as a book. The first two discourses happened in Mumbai on November 4 and 5, 1968. After that, next seven discourses happened in Dwarka Meditation camp and then next six discourses happened as question answer series from August 1, 1970 to August 6, 1970 at C.C.I. Chambers, Mumbai.” (Laheru 2012, p. 41)

These 15 discourses were first intended published as *The Gateless Gate*, a title already used for a compilation of letters from 1971, but they were later to be published with the title *And Now and Here (1984-85)* in two volumes. In volume two and in a one-volume 2008-edition the Dwarka discourses were supplemented with material from *The Mysteries of Life and Death*. (See *Bibliography*)

In her introduction (1984) Ma Krishna Gopa writes: “In the fall of 1969, Bhagwan Shree Rajneesh gave a series of discourses at a meditation camp at Dwarka, in Gujarat, India. To the seekers gathered around him, he spoke of life and death. He told them that the only way to ever live life fully was to experience death, accept death, embrace death, understand death in all its aspects. He led them in meditations that would allow them to experience their nothingness. He exhorted them to inquire into every corner of their lives and their universe and find death dancing, hand in hand with life, its partner and its self. This book presents these discourses. He is speaking to you and me. He is giving us the key to life, showing us the witness, showing us the divinity of all things, asking us to put aside our hopes and assumptions and desires, and drown in His ocean.”

During his inauguration speech, lasting for a little more than thirty minutes in the evening of October 28th, 1969, Rajneesh addressed the participants:

“My dear friends! We are free from what we have known and also we conquer that what we have known. I would like to tell you that there is nothing more true than death, but death only appears to be true and we feel that the entire life is surrounded by death only. The fear of death has created the society, the family and the nation and it has only gathered friends. This fear only has created the competition of gathering wealth. This fear has given us the aspiration for status and the most surprising fact is that this fear has originated Gods and Temples. Therefore, whatever we have managed considering death to be a truth, has become untrue. Life can not become a truth till [as long as] we have the fear of death. Only they can conquer life from whom the fear of death has vanished...

I'll talk only about the process how you can stand face-to-face to death during the remaining three days. I hope many of you will know how to die during these three days and will be able to die. It will be a great achievement if you are able to die at this sea-shore where once Lord Krishna had stepped...

Neither you have to get rid of death nor conquer it. You have only to know it and it becomes salvation. The knowledge of death makes death to disappear and then suddenly we are attached to life for the first time. In meditation also we have to die leaving all and only the feeling – I should remain only like a spectator. And then death will occur inside. If you are able to leave yourself and can gather the courage to die, the situation will occur which is called ‘ecstasy’. Now you all get ready for the meditation of death.” (Bhed 2006, p. 288)

Before guiding the seekers through the meditation Osho explains the four steps of the meditation in which they may witness an experience similar to death:

“The first step is to let loose your body. You have to draw all the power of the body within yourself. Only if you wish, the power returns.

The second step is to be silent. Breath should become so slow that it is hardly noticeable. Gradually the breath stays at one point. If it stays for even a moment, you can notice the limitless distance between the body and the soul.

The third step is the mind becoming quiet and zero. So, thoughts are also to be made dull.

And the last step is to become a witness of bodylessness, breathlessness and thoughtlessness. You have to keep silent for ten minutes. You will intensify your bodylessness, breathlessness and thoughtlessness at my instructions.

All of you please sit down or lie down on the sand quietly.”(190)

Osho leads these meditation techniques to make the participants understand the experience of death and his inauguration speech was followed by the described ‘Floating and Dying’ meditation (*Bahana aur Mitana*), a new meditation that was to be given its final shape at *Chowpatti* in Bombay on November 25th 1969, at the *Birla Kreedra Kendra*.

A meditation camp was arranged in *Junagarh*, Gujarat, at the end of that year by *Dr. Hemant Shukla* and *Magan Bhai Tanna* in December 9-12, 1969. Ageh Bharti attended this camp by invitation of *Jaya*, later on *Ma Yoga Meera*, the wife of *Dr. Hemant Shukla*, and he was carrying a bundle of *Urmila’s* newly published Hindi book *Shanti ki Khoj*, which was published by *Jaya* and her husband. The book contained a.o. some of *Rajneesh’s* discourses delivered at an earlier meditation camp at *Junagarh* itself. Many people joining the camp came to congratulate *Rajneesh* on his birthday, December 11th, which happened during that camp, and some of them presented gifts to him. *Rajneesh* was staying in the state government *Circuit House* with *Laxmi* of Bombay, who for a considerable period was to become his secretary from July 1st, 1970 in Bombay and later in Poona until May 31, 1981, when he left for U.S.A. *Laxmi* is mentioned more fully in the section on Bombay.

The structure for the meditation camp at *Junagarh* was an hour long discourse in the morning as well as in the evening, followed by 15 minutes of meditation. In the afternoon *Rajneesh* used to meet the devotees between 2 and 3 p.m., and following this session there was a one-hour long sitting, *satsang*, in deep silence in his presence. *Rajneesh* had also here suggested the participants to remain in silence for the whole time they were in the camp. During the camp one day *Jaya* desired a photo session with *Rajneesh*, and some different and very innocent moments are said to have come out of this. *Osho* suggested that his friends go to the studio and have their photo taken dressed in traditional Kashmiri garments. They persuaded the cameraman to follow them back to the camp, where he takes the picture of *Osho* dressed up on horseback.

“In a few minutes He comes out dressed in Kashmiri dress looking like a Mughal emperor with mischievous smile on His face. The cameraman is waiting with his horse on the ground near our cottage. *Osho* walks gracefully and slowly to the horse and pats him. He rides on the horse, looks at us smilingly and the camera clicks. Next day, we get this beautiful picture of *Osho* sitting on the horse like the emperor of Kashmir.” (*Jyoti* 1994 #46)

But also other energies were around this camp, as somebody cracked explosives during *Rajneesh’s* evening discourse – living with awareness was the theme! – on the 12th, and when he was reaching for his car after the discourse, hundreds of students were chasing him and it was a hard task for his followers to keep them at bay.

The crowd was massive as the car rolled out, and according to Dr. Hemant Shukla the disturbances were due to the great influence of *Rashtriya Swayamsevak Sangh (RSS)* in that area. (191)

When later on back in the *Circuit House* Rajneesh commented on the questions from his friends, he had the following remarks on the opposition he was confronted with:

“They try to disturb my meetings, they oppose but there is nothing to worry. In 1916, Banaras University foundation was being laid. Gandhi was there. Gandhi was not well-known till that time. After great recommendations, he was permitted to speak only for five minutes. But when he spoke, people got utterly displeased. Even Annie Besant and Pt. Madan Mohan Malviya objected to Gandhi’s speech because he was speaking against the prevalent norms. Lastly, people started to shout and Gandhi could not speak even for five minutes. But within three years, they started to follow Gandhi and in three years, Gandhi became very popular. So there is nothing to worry. Opposition is also necessary.” (Bharti 2007, p. 160)

The camp closed down on December 12th, but Rajneesh was not to leave *Junagarh* until the following day in the afternoon. This gave him enough time to address the students the following morning, where he delivered a lecture emphasising the need of science and religion to join hands together. After the discourse dozens of students surrounded Rajneesh to take his autograph, but when he walked towards his car some other students like before started to push forward from behind, while in front of him others kissed his beard and hugged him while photographs were being taken. When reaching the *Circuit House* many friends came into his room, and a boy is said to have asked him in a shrilling voice, ‘Have you attained God?’ To this Rajneesh calmly replied:

“Recently, there was a conference where three such people were present who claimed to have realised God. In the end, those three Gods quarrelled also. God had no claim. He was humble by nature. But the real thing that matters is your thirst. Are you really thirsty or listening to my talks, you have become thirsty? Often people’s thirst is not their own. Search for that thirst within you and if there is thirst, you will certainly find it. You cannot live without finding. There is no other way to live. And the day you will find it, it will be clear to you as to who has found it and who has not found it. Presently whatever you understand by seeing me, is right”. While Osho concluded with the aforesaid words, the young man running fast falls at his feet.” (Bharti 2007, p. 162)

Finishing the meditation camp Rajneesh had left *Junagarh* by plane for Bombay, where he stayed for some time at the request of some of his friends before he left for Gadarwara. Here in the evening an orchestra programme was arranged on the huge maidan in Gadarwara civil area. The following day Rajneesh and his musician friends all went by train to Jabalpur where on December 16, 1969, the birthday anniversary of the great Jain saint *Taran Taran* was to be celebrated with Rajneesh invited as the chief guest long time ago. The events at that celebration have been laid out earlier in this section on Jabalpur.

In the ensuing months three camps were scheduled at *Nargol*, Maharashtra. A beautiful place, Nargol is a sand beach and trees that are just look alike of pines. Here during the first camp Osho suggested that all those present be silent for five days. Laxmi participated in that camp and was silent for three days until a moment of unawareness hit her. A breakthrough in her commitment happened at that camp in Nargol in 1969 where Bhagwan had said, “You don’t know why I have come, but I do!” making Laxmi ponder deeply all night on her being and she remained in a blissful state for three days.

1970

A third meditation camp took place in *Nargol* from the 2nd to the 5th of May 1970. What made this camp notorious was the introduction of the first rough version of the *Dynamic Meditation (Sakriya Dhyana)*, which was to be fine-tuned from this very first design until 1973 where it reached a well-experienced stage. Throughout the years this cathartic meditation proved to be one of the most effective ways of waking up the energy of man. To wake up the sleeping energies and become a pure witness, he gave the following instructions to the meditators:

“Put all your strength in inhaling and exhaling deep breaths. Let the whole of your body tremble. Let a storm occur. Let you feel only your breath. Many things will occur if your energy is awoken, your body will tremble, you may feel like crying, body parts will move and make different poses. Let it occur whatsoever it is; you go on taking and releasing deep breaths.” (*Bhed 2006, p. 291*)

The first three steps in this initial version of the Dynamic Meditation were each of ten minutes duration: Deep breathing in the first step, seeking purgation while inhaling and exhaling in the second step and asking themselves ‘Who am I?’ in the third step. Finally these steps were followed by *Shawasan* (Silence in the Posture of the Dead). Rajneesh was guiding the meditators on their way through the various stages, and he explained in his lectures the mechanisms of the meditation, and elaborated on the phenomenon of energy transmission, *shaktipat*. In *Nargol* he was also telling the participants on his spiritual and psychological sources for the development of his Dynamic Meditation:

“There are two ways. Either relax directly as Tao implies, or relax indirectly as the Upanishads say. Create the tension to its ultimate, and then there will be relaxation. And I think the Upanishads are more helpful, because we are tense and we understand the meaning, the language, the ways of tension. Tell someone suddenly to relax and he cannot...

When you have come up to the climax, your whole body, your whole mind, becomes hungry for relaxation. With so much tension, you want to stop, and I go on pushing you to continue, continue to the very end. Do whatsoever you can do to create tensions, and then, when you stop you just fall down from the peak into a deep abyss. The abyss is the end, the effortlessness is the end, but the Upanishads use tension as the means.” (*Urmila 2007, p. 154*) (192)

The first experiment with Dynamic, before the camp held at Nargol, had happened in Bombay already on April 15, 1970, on the ground of *Palm Beach High School* situated at *Nepean Sea Road* near the beach, and the meditation was to be revised many times in the next years. Initially Osho conducted this meditation himself, urging the meditators to push on even more, as documented on video. However later on he stopped leading himself, conga drumming was introduced and finally recorded music was played and a fifth stage eventually added.

“There was a meditation camp in Nargol and Osho had been leading Dynamic meditation on a windy beach. But with all the activity involved – catharting, jumping up and down – people dressed only in a lungi tied at the waist found their covering falling off. The wind would blow the lungi open and with all the shaking and moving, the long strip of cloth would get in the way and eventually unwind and fall on the ground.

So he told people not to worry about wearing clothes if they didn’t want to. If they preferred, they could do the meditations naked – it was a purely practical suggestion. But of course this attracted attention. And soon a

photographer found his way there and took pictures, which were immediately published in the major news magazine, *The Illustrated Weekly of India*. What we saw were photos of naked people crying or rolling on the ground – all the things that people do in Dynamic which look terrible when photographed – all this gave Osho a very bad reputation.” (*Dulari in Savita 2014, p. 43*)

The opening lecture from the meditation camp at Nargol in the evening of May 2nd, 1970, was later published as *The Journey of the Kundalini* by Jeevan Jagruti Kendra (November 1974) with the subtitle: *From the Pool of the Life-Energy to the Universal Spirit*. Returning to Bombay after the camp Osho had a stopover at Swami Muktananda's Ashram at Vajreshwari, where he made himself familiar with the organization of the ashram. Just in case.

During the 1960s the meditation camps were complemented with the establishing of local meditation centres in many places all over India. In February 1964 Acharya Rajneesh had written in a letter:

“I am going to speak on Samadhi Yoga in Delhi and I have also to inaugurate a meditation centre there. Such centers I have already begun at Bombay, Calcutta, Jaipur, Kanpur, Udaipur, Chanda and other places. Thousands of people have come into contact and one gathers hope that meditation can be brought to each and every home. Meditation is the central essence of religion. It is only through re-establishing it that religion can be revived.” *Four Letters to Ma Dharm Jyoti #4*

The first meditation centre was opened in 1962 as *Jivan Jagruti Kendras* (Life Awakening Centres), and Rajneesh named his movement *Jivan Jagruti Andolan* (Life Awakening Movement).

“With the help of meditation temples or centers, I would like to, in a scientific way, introduce the modern man to meditation – not only in an intellectual way, but to introduce him to meditation in an experimental way. There are certain things that we can know of only by doing them. The meditation centers are scientific places where a modern man can understand meditation through modern language and symbols. Not only that, he can actually meditate and get introduced to it. There are one hundred and twelve such methods in the world. I would like to give a detailed scientific basis for these methods in the meditation centers. So that not only can you understand, but also do them.” (*Sarito 2000, p. 224*) (193)

“I was recently in Gadarwara. They have started a center there. They asked me if they should organize it in the same way as the center in Mumbai. I said to them, “Don't even bother to do that. They have patrons who pay one thousand rupees. Your whole life will be gone in just trying to find one patron. You won't find one here. If you look for patrons who will pay fifteen rupees, you can find some.” *Work is Love Made Visible (2011) #6*

Acharya Rajneesh conducted meditation camps at other places in India next to those already mentioned, among these *Varanasi* (Benares) in Bihar, with its deep religious tradition and the place from where both Buddha and Mahavir have originated.

The metropolis of Bombay was to become Osho's new place for his residence, conveniently located also for the continuation of his meditation camps, which were mostly attracting participants from the Eastern states of India like Maharashtra, Gujarat and Rajasthan not to mention the metropolis Bombay itself.

2.12 Leaving Jabalpur

“1970-1974: BOMBAY. On June 27, 1970, a send-off celebration is held for Osho in Jabalpur, where he has been a professor and lived for many years. On July 1, Osho moves to Bombay and begins to give regular evening discourses to about fifty people, sometimes concluding with a meditation or singing and dancing. He travels only to fulfil outstanding speaking engagements, and by December these are completed.” (*Sarito 2000, p. 225*) (194)

Osho has commented in this way on his decision to end his phase of lecturing and traveling and his move from Jabalpur to Bombay:

“You ask me: Why did You stop traveling? Traveling, I was trying to find people who are ready to go with me to any end. The moment I became aware that I had enough people in India, that I need not bother to go on traveling, I could now settle in one place and let people come to me. As I became settled, Indians came, and soon people from around the world slowly, slowly started coming.” *The Last Testament, vol.1 #13*

“I used to come to Bombay, before I settled in Bombay, almost two or three times per month because the headquarters were in Bombay, the whole work was there. There I had the greatest following; and the most intelligent people in India of course are in Bombay. Slowly thousands of people started knowing me.” *From Personality to Individuality #28*

In 1970 Rajneesh writes to a friend and he remarks on his intense years of travelling:

“This was my assurance given to many friends in the previous life when truth is attained, I will inform them.

That I have done.

Hence, my travels in India are almost over.

Certainly some friends are outside India also – I am creating the bridge to contact them.

Although friends have no memory of the promise taken,...

But what is known to me must be done.

Now, and generally I will stay at one place.

This way I will also be able to concentrate more on the seekers.

And I will be more available to those who really needs me.

Whether I travel or not, whether I speak or not, it will make no difference for those who are ready to move along with me.

For them, even not travelling my travels will be continuing,

And even in my silence I will be speaking.

If my body disappears in the formless, even then they will go on receiving the support of my hands.

And not only today but ever – I will show them the path through the eternal flow of time.

Because, not I am not – only God is singing the song through my flute.

May those who have eyes see it.

May those who have ears hear it.

May those who have wisdom recognize it.”

Four Letters to Ma Dham Jyoti #3.

Laxmi recalls the time when the moving was being discussed:

“It was proposed that Osho be invited to live in Mumbai. Osho’s reply was simple. He would be fine in any place, however people would need to be aware that no one was obliged to him. He said the invitation stemmed from people’s love for him, however he would not accept any interference in his work. He warned that the message was to help people to be aware...As regards funds Osho said that it was up to the trustees to take care of the needs of Osho’s work. The trust [JJK] could publish books, charge entry fee to visitors for lectures, charge for food and lodging. Osho was not in need of money for personal expenses. The trustees agreed to these proposals and Osho accepted their invitation to live in Mumbai.” (*Laxmi 2002*)

Osho’s departure from Jabalpur naturally caused some changes and evoked strong emotional feelings among those who had been close to him during his many years in the town. His secretary Arvind Kumar Jain also felt like being left behind and he has confided that Rajneesh, when asked for the rationale behind his move, had answered, “**Basically because of money.**” (195)

“For his fellow beings welfare and for the worldwide following welfare he left Jabalpur for Bombay and the Lord has fulfilled his mysterious life. Likewise he has fulfilled me to that end also. In the beginning it was my personal physical loss when Osho left Jabalpur, and I was for four years in a heavenly state of madness, called *bhia* by this separation. I simply went once to Bombay in 1971 when he was in Woodland, but there I felt that I’ve got no need now in his mission. So I myself keep away from that mission, and I don’t have more contact physically with the mission of Osho. But for spirituality and for other divine work I was doing it myself at Jabalpur.” (196)

“So almost four years after his resignation in 1966 from the university, Bhagwan decided to leave Jabalpur. He cut short his travels, reduced the number of meditation camps, and began packing up his personal library. His friends were eager and ready to find a place for him in Bombay where he could find his own space and also be able to meet people.” (*Joshi 1982, p. 94*)

In the end of June, on 28.06.1970, a farewell party for Rajneesh was organized by his followers and admirers in Jabalpur. The event was held at *Shaheed Smarak Bhawan* (The Martyrs Memorial Building), where the vice-chancellor of the Jabalpur University *Dr. Rajbali* presided over the function. Only a few of those present were allowed to speak at the occasion, among them were not unexpectedly mostly V.I.P.’s and notabilities, people like the chairman of the municipal corporation, the local MLA, two professors, an advocate and a doctor. The invitations were arranged by *Mr. Bhikam Chand Jain*, who on request included *Shiv Pratap Singh* to speak before Archarya Rajneesh himself was given the word.

Acharya Rajneesh and his work were much praised in their speeches, but at the same time they also deliberately dissociated themselves in subtle ways from his ongoing criticism of notabilities within the political and religious establishment. None of the speakers present had ever done any meditation with Rajneesh, they hardly ever attended his talks and only very few of those being close to Rajneesh are said to have been invited for the farewell party.

First speaker was professor *Ms. Kamla Jain* who happened to deliver a long and boring speech, and as time was running out with speaker upon speaker Shiv Pratap Singh felt the whole scene was getting much too formal and dull, and he had to remind *Mr. Bhikam* on his permission to speak. In his emotional speech among other things

he then said:

“Acharyashree has been such a spiritual teacher and saint whose company has transformed the lives of thousands of people. They have got a new light of life. Till now whatever the speakers have spoken about Acharyashree is incomplete and formal because those speakers have never been in close contact with Acharyashree. They have never experienced the divinity and super consciousness in him...

I don't think it is sufficient to commemorate such a person only by garlanding him. Such a person can be said to be commemorated only if man goes into meditation leaving everything. Only if his inner lamp is lighted on the day when all the worldly limitations of caste, creed, nationality etc. are gone and everything will be determined by love and the day when emergence of a sorrowful, poor and perturbed man will be only an accident. Probably on that day Krishna, Buddha, Mahavir etc. will be rightly commemorated. Presently we are only disregarding them.

Bhagwanshree has said – “How can one get the glimpse of God who is unable to locate him in human beings? I am telling you that it is not the proper time to commemorate Acharyashree. We have to make a lot of labour and a lot of meditation to bring that day.

Yes, we can see him off from Jabalpur. He has decided to live in Bombay now with the intention to spread the spirit of revolutions throughout the world. Of course, you have had the pride of living in his company for such a long period of time. But it is also not possible to see Bhagwanshree off. So, I am only saluting him.” (*Bhed 2006, p. 295; Bharti 2007, p. 182*)

When requested to speak, Rajneesh is quoted to have said to the attendants of the farewell celebration:

“My dear friends. There is something wrong! Of course I am going to Bombay, but it is wrong that I am leaving Jabalpur, exactly in the way as a tree leaves itself in order to spread in the sky, but the roots still remain there. So, it is not possible for me to leave Jabalpur because wherever I go, I will be treated as a part of Jabalpur. Anywhere else, in any corner of the world I will be merely a foreigner (alien). I can not become a resident of that place. I will be called a resident of this Jabalpur only.

Your greetings and compliments have put me into a sort of trouble. It does not suit in any way that an idol-breaker like me is greeted like this. I think it to be proper if stones are pelted upon me. This greeting is quite a new experience for me. Just 15 days ago I was in Amritsar. People threw stones on me which assured me that I was right. Because when I say something and people have become so much corrupt that it is impossible that they agree to it, I feel that I was wrong somewhere in my saying. People have become so much corrupt that it is impossible that they may agree to a correct thing. But it is a bit troublesome for me if people greet me. The organizers of this ceremony have rightly said that it is not necessary to agree to all my thoughts. What to talk of all the thoughts. I say that it is not necessary to agree to any of the thoughts given by me. So, when you agree, I suspect that there must be something wrong in my thought.” (*Bhed 2006, p. 296; Bharti 2007, p. 183*)

Following this part of his speech Rajneesh then spoke of the mechanisms in the necessity of destruction in order to create something new, a theme repeatedly elaborated on by Osho ever since his first writings in *Mokul* 1952, and the courage needed to bring this process forward. And he continued his 45 minutes long speech by saying that his wandering around could not be stopped completely:

“The day I felt that a new soul of the country should originate, I started sowing seeds of revolution going to the villages and the cities. I am always ready to go to any destination to perform this work. I will be in Bombay for a

year and then may be I fly to New York. My friends in Bombay may feel happy now, but they will also feel sad to see me off after a year. But in any case, I can't leave Jabalpur, this I can assure you. Whereever I am, I'll be known as a resident of Jabalpur...Dr. Rajbali has rightly said that a man like me can not work staying at one place. I am a wanderer so I have to wander about around the globe...I am grateful to you because you listened to me so peacefully. And in the end, I salute God sitting within you, please accept it." (*Bhed 2006, p. 298; Bharti 2007, p. 183*) (197)

The formal atmosphere of the celebration had been changed radically, and Acharya Rajneesh was now greeted with shouting and the clapping of hands, when slowly he made his way through the assembly towards his car outside. Some touched his feet and ran to his car to greet him when he was driving off.

"The next day [June 29th, 1970] a farewell function was organised by the All India Medical Association under the chairmanship of *Dr. Bijlani* where Acharyashree was given an emotion packed farewell. Acharyashree said in his one hour long speech, "If you have to become successful doctors, you will have to treat the patient's mind first and then his body and to treat yourself you should first know yourself." (*Bhed 2006, p. 299*)

In the morning of June 30th at 8 a.m. Shiv Pratap Singh went to meet Acharya Rajneesh at his residence to have a last rendez vous before his departure. He recounts from their last meeting in Jabalpur:

"Then I see a stationery shop opposite the City College. I was reminded; *Osho* had studied in this college also. He might have sometimes visited this shop. I looked at the shop carefully. Meanwhile, the shopkeeper brought me out of reverie, 'What do you want?'

I bought an exercise book and reached *Osho's* residence. After talking for some time, I expressed my feeling extending the notebook to Him.

He wrote:

"Stop thinking.

Drown deep in Meditation.

There is no other way but Meditation.

Only by that,

You can reach to yourself,

to me,

and to all."

Rajneesh Ke Pranam

30.06.70

(Bharti 2007, p. 185)

On June 30, 1970, at 5 p.m. he leaves Jabalpur by Howrah-Bombay Mail, and at the railway station in Jabalpur a crowd of friends had gathered to send him off. Overladen with garlands, these were eventually hung on a line from one end to another on his coach, thus decorating the whole A.C. coach with garlands. Tears were shed, and laughter was bursting out. His secretary for the whole Jabalpur phase, prof. Arvind Kumar with his wife Rama stood behind the crowd, both crying loudly.

A few minutes before the train was to leave, Rajneesh's friends and followers had made two parallel rows up to the door of the coach, and slowly Rajneesh was walking ahead towards the coach. He was touchingly greeted with folded hands and hugged by his followers, and his feet were also being touched. He summoned Shiv Pratap Singh to join him at the meditation camp in *Ajol* in August 1970, and finally he boarded the train. He stood at the gate facing friends, looking with a smile at everyone when the train slowly chugged off. Rajneesh later remembered some of those present for his send-off, among them the principal *Mackvan*:

“In Jabalpur, where I lived for twenty years, there is a big theological college [Leonard Theological College] where they train Christian missionaries for Asian countries; it is the biggest in Asia. I used to go there...And that man became a friend [*Principal Mackwan*] – and of course became corrupted slowly, slowly. His house became my meeting place...And when I left Jabalpur, among the people who had come to give me a send-off was this old Principal Mackwan, with tears in his eyes..., “I am old, and I know you – once you leave a place you never look back.” And I have never gone back to Jabalpur.” *From Darkness to Light #15*.

The next day he arrived at the *Victoria Terminus Railway Station* in Bombay where his followers had gathered with more garlands to welcome him.

In his new Bombay phase Osho were to deliver regular evening discourses in Woodlands Apartments to about 50 people on spiritual and esoteric matters, and sometimes he would conclude with a meditation or *shaktipat*. His years in Bombay 1970-1974 may be considered an transition period from his time with an Indian audience in Jabalpur and his lecturing All India, until his move to Poona in 1974, when the influx of Westerners really took off. Bombay was the place where he was slowly turning his focus towards the international scene and where the publishing of his booklets now increasingly gave way to translations into English, and whole new discourse series spoken in English were in Bombay to appear in hardcover editions. His last travels to lecture in other cities were now only to fulfil outstanding speaking engagements, and by December 1970 these had been completed.

Part Three

Bombay

Contents

Part Three

Bhagwan Shree Rajneesh

1970-1974 Bombay

**“I use words. Listening to my words you stop thinking.
And in those moments when there is no thinking,
much transpires, much that cannot be said
but can only be understood;
much which no language is capable of expressing.
But the very presence of a man who knows,
starts stirring your heart, changing your being.”**
The Transmission of the Lamp

3.0 Bombay

Before he left Jabalpur in June 1970 Rajneesh had already referred to Bombay as the place where he had his greatest following, and he had added too, that the most intelligent people in India of course are to be found in Bombay. He may have alluded to the many well-off Jain businessmen in Bombay who had become his friends, but also the many Gujarati Hindu and Jain families he had acquainted would from now on have a much better opportunity to keep in touch with their master. In Bombay he would furthermore be in close connection with the main office of *Jeevan Jagruti Kendra* (Life Awakening Movement). So Bombay was where the people and the money were located, ready to move the work of Acharya Rajneesh further on and into a new phase with an expanding international focus.

The Marathas and Gujaratis were the main groups of Metropolitan Bombay when Rajneesh arrived to the largest urban area in India and capital in the state of Maharashtra. For centuries the city was known as *The Gateway of India*, a name given to the seaside domed arch of yellow basalt built in 1924 to commemorate the arrival of the British king, George V in 1911. And in 1947 the British left their Indian Empire under the same arch with troops marching on to their ships for the last journey home, an emotional scene to be repeated in Hong Kong exactly fifty years later.

Way back the district was a Portuguese possession and anchorage from 1510 to 1661 when it was ceded to Charles II as part of the dowry of princess Catharine of Braganza. In 1668 Charles II transferred the place to the East India Company for an annual rent of ten pounds. Under governor *Gerald Aungier* (1669-1677) Bombay developed into a prosperous town and it soon supplanted Surat as the principal English settlement on the west

coast, now also the capital of Bombay Presidency. With the opening of the Suez Canal in 1869 it became the first Indian port of call for incoming ships from Europe, an opportunity for trade that made the foundation for what was to follow.

The history of the construction of Bombay is a constant struggle against the sea, as the area was composed of seven hilly islands levelled to make one big island. All drinking water had since the great plague in 1896 to be brought in from lakes far away, and clean water was a scarce commodity causing theft and periodic riots over water. But sometimes during the rainy season, water is not at all in short supply. This author remember, when stranded in *Bandar* during his field studies, he witnessed the downpour of 960 mm in the cause of 18 hours on that fatal day in July 2005, when Bombay was drowned and everything came to a halt. Everything. Thousands of commuters and school children could be seen slowly walking – silently and gracefully – on empty flooded street lanes with their black umbrellas against the torrent rain towards distant homes as all public connections by trains and busses came to a stand still during the night.

The city of Bombay was built on the manufacturing of cloth, and when Bhagwan was a resident it had just started its slow move from factories to offices and later on into the information age. While, at the same time, half the population still doesn't have a toilet and are relieving themselves outdoor by the sea or elsewhere. In its earlier days Bombay used to be a beautiful and breathable city, but already after one year in this unhealthy and polluted environment Bhagwan's chronic health problems were at stake. His asthma, diabetes and various allergies, eventually made him move to the healthier climate in Poona. The saying goes that Bombay *'is the toilet of India which only got flushed in the monsoon!'*

Some parts of central Bombay have a population density of one million people per square mile, which is said to be the highest number of individuals massed together anywhere in the world. The slum population of the metropolis doubles every decade, and the building of new homes for tenants are obvious less than satisfying, with the *Rent Act* of 1947 as a crucial legislative weapon to create continuous doubt in the mind of a property owner, if the land in question really belongs to him. (Kurian 1976; Mehta 2005)

3.1 Arriving in Bombay

The Bombay of the 1970s was not only the biggest, fastest and richest but also the most cosmopolitan and most hybrid city in India. It was for this place that Rajneesh left academic life and his residence in Jabalpur for good and arrived at *Victoria Railway Station* in Bombay on July 1, 1970. Many friends had gathered to welcome him at the railway station, and while the train slowly moved in he was in his usual manner standing at the compartment door, greeting people gathered on the platform with his folded hands in namaste. Laxmi, who had now been close with him for quite some time, was standing among other people on the platform, wearing her new ochre clothes, the traditional colour of Indian sannyasins. When the train finally came to a halt Rajneesh smilingly said she was to become his first sannyasin, and on the spot he named her *Ma Yoga Laxmi*. So Laxmi became his first sannyasin, initiated right there in the noisy marketplace of one of India's most busy and crowded railway stations. (1)

With rounds of garlands decorating his neck he slowly went to his car, and was taken to his apartment in *C.C.I. Chambers* (Cricketers' Club of India). The flat, no. 27 owned by *Shri Himatbhai Joshi* on the fourth floor at *Dinshaw Vacha Road / Marine Drive near Churchgate*, had been prepared for him in advance offering three

bedrooms and one big hall. After refreshing himself he addressed his followers and told them that the *Dynamic Meditation* and its powerful potentials would be included in the evening speech which was to follow. Any questions on this topic were to be given to his secretary Laxmi before the evening lecture.

The discussion of the potentials of Dynamic Meditation was dealt with intensively by Osho in this period, starting with his speeches in the Nargol meditation camp on May 5th, and the rationale and structure behind the meditation is laid out in many of his discourses also later on. The Dynamic Meditation was to become the most famous of meditation methods designed by Osho, with its phases of heavy body work alternating with silence, and it stands out as a landmark for his ability to conceive highly effective and cathartic methods for the growth of his disciples. In Bombay Dynamic Meditation took place every morning at *Chowpatty Beach* near Woodlands Apartment which Osho did not attend, and here Indian *Karuna* would keep up the energy by shouting, “Faster, faster, breathing, faster, breathing.” (2)

Fig. 1. Citymap, Bombay. With indication of two residences and places for lectures: C.C.I. Chambers (near Churchgate), Woodlands (Peddar Road), Chowpatty Beach (Juhu), Strand Book Stall (Sir D.N. Road, Dhannur), Cross Maidan, Bhagwan Bhavan (Majid Bunder St.), Palm Beach High School Ground, Patkar Hall. More here? **In progress.**

Still some inspiration had come from the outside, and it suffice here to point out that the ‘Stop’ exercise is borrowed from Gurdjieff and the timing of the meditation and the silence around sunrise bear witness of the Japanese Zen Buddhist morning rite – attended by this author in Bodh Gaya – as well as the Egyptian Sun adoration rite, a culture from where Osho later on in Poona was inspired to erect his monumental pyramids in black marble in his ashram.

At *C.C.I. Chambers*, a centre for businessmen, Osho would in his daily schedule take a nap in the afternoon, while Laxmi went home to eat and shower before returning in the evening to prepare for the discourse. *Laherubhai* assisted him and took care of him, but as he was not able to stay around the clock he recommended Laxmi and Chinmaya to Osho who immediately agreed to the proposal and they both became his secretaries in Bombay: “Every morning, Laxmi used to come from her house to C.C.I. and stayed there until late night. Chinmayji stayed in C.C.I. only. Osho’s cousin sister, Krantiben, who was taking care from Jabalpur days also stayed in C.C.I. Ishwarbhai and I used to go to meet Osho two or three times every day and whatever work was given to us, we did it according to his instructions.” (*Laheru 2012, p. 52*)

“He is staying as a guest in a three bedroom apartment at C.C.I. Chambers which is rented by a friend of Him. In one of the bedrooms, we—maybe eight friends—do dynamic every morning from seven to eight. I am staying in the suburbs of Bombay and it takes me nearly an hour to reach there. One of the friends leads the meditation and the rest of us participate in it. In the silent period of the meditation Osho comes in the room to see how we are doing today. I am sitting silently in Buddha posture and feel His presence near me.” (*Jyoti 1994 #53*)

Many visitors came to see Osho at C.C.I. and forty to fifty seekers could be seated in the hall. The flat was abundant with activities and every morning active meditations started in one room. Eventually the lift would malfunction due to overload, causing endless complains from the other tenants over the noise and expenses for the constant repairs of the lift, which made the society of C.C.I. take objection because of the excessive flow of visitors. It was already time to move on.

3.2 Woodlands Apartments

With Rajneesh's growing number of listeners, meditators and visitors, I.C.C. Chambers near Churchgate soon proved too small to meet the requirements, and Acharya Rajneesh accordingly in November 1970 shifted his residence to *A-1 Woodlands Apartments* on *Peddar Road* in Bombay's *Cumbala Hill* district, a spacious three-bedroom flat of 3500 square foot area with larger facilities, and where one of the rooms could be destined exclusively for Osho's study-cum-bedroom. Especially the large living hall was more suitable and comfortable for the seating of his listeners giving room for about 200 people. The residential complex was an elite address in south Bombay, and the flat was soon bought in the name of *Jeevan Jagruti Kendra* for Rs. 250,000, and *Shri Kakubhai* and *Shri Manikant Khona (Manu)* managed everything by working day and night, and they completed painting the flat just in time. The building was twenty-seven storied, and Osho was living on the first floor overlooking the beautiful front garden. He had himself been involved in the selection of the flat, and was initially shown a flat on the twenty-first floor with a terrace that could seat two hundred people. He declined the offer due to his understanding that meditators must relate with nature and that any accommodation above level three might result in some alienation from nature. He further remarked that the effect of living on heights away from nature was unknown. Visitors could now use the staircase and all problems with overloaded lifts had disappeared overnight. (3)

In Woodlands his followers now could get in touch with meditation practises and regular evening discourses and they were coming in scores. Businessmen from Gujarat and friends from Nagpur and Poona and many other parts of Western India were here his guests.

Osho's daily schedule at Woodlands mainly differed from that of his Jabalpur days of traveling in the way that more of his time was devoted to homely and indoor living and studying, offering his guidance to his many visitors.

He was up at six thirty every morning, and invariably there were several people waiting for his *darshan* and talk. Often he would call these people to his room for a spontaneous talk perhaps on the significance of meditation and the orange color or whatever he fancied they were delighted to hear. But his schedule with an afternoon nap was to be continued at Woodlands, as Veena recalls: "Bhagwan was deeply 'attached' to his afternoon nap. Nothing was allowed to interfere with that nap! In Woodlands it was time for those around to also have a siesta or catch up on some reading or personal activities." (Veena 2012, p. 24)

As a vegetarian Osho used to eat balanced food, but his extensive touring of All India from Jabalpur had brought an irregularity into his eating and affected his health. Now in Woodlands some effort was made to turn this back on track and his caretakers were keen to serve him a healthy and appropriate diet. Yet his morning breakfast at 8 a.m. was a meagre one: Plain Green Label tea without milk and sugar and only two apples following his morning bath. For lunch he balanced this with edible seeds of plants like lentils or beans, some vegetables with two prepared sauces, curd, porridge and two dry *chapatis*. Dinner was very much like lunch, only with porridge being replaced by soup or salad. The diet was now and then supplemented with *panipuri* and *jaljeera*, and an ice cream was also to be seen now and then during the hot season.

Where Osho in Jabalpur had rested and listened to music following his dinner before he went on reading late into the night, his daily evening discourse at Woodlands made him change this programme. He now had his

lunch at 11 a.m. and following this he took a three hours rest where he used to listen to music on his record player. Among his favourites were *ghazals* sung by *Mehandi Hassan*, *Ghulam Ali* and *Jagjeet Sing*. Also the semi-classical songs of the famous Ustad musicians *Alauddin Khan*, *Bade Ghulam Ali* and *Kumar Gandharva* were often chosen by him, occasionally added with instrumental music played by *Ravi Shankar*, *Bismillah Khan* or *Hari Prasad Chaurasia*. After dinner in the evening he now only took a ten minutes rest before he was ready to deliver his evening discourse to the audience. His discourse completed, once again he took some rest listening to his music records before again disappearing into the volumes of his library. When reading, milk mixed with cardamom or nutmeg was his evening treat. Before sleep he liked *kalakand* or *rasmalai*, like in the days when his Nani was catering for him. His sleeping schedule was fixed in the sense that he always got up in the morning at the same time, no matter how long into the night he had been reading. And it looks like he was giving *prasad* to his devotees:

“After leaving my office, I come straight to the Woodlands by 6:00 pm and wait in the kitchen for Osho's thali (in which He eats His dinner) to be brought out of His room when he has finished. There is always some leftover food in his thali and the cook, Maharaj, gives me two chappatis to eat. I have stopped eating lunch these days and this is my only meal of the day. I eat with much delight from Oshos's thali. In india leftover food from the master's thali is called 'prasad' and devotees feel blessed to have a bit of it. I feel blessed eating His prasad everyday.” (Jyoti 1994 #79)

Cleanliness and aesthetics were the keywords for his assistants in their caretaking of his daily needs as well as the maintaining of his library. Particles of dust were a rarity in the flat, and bathrooms and kitchen were kept so clean that any health inspector would have wasted his time on the premises. Shining steel vessels were beautifully arranged on the shelves in the kitchen, and the number of towels reached four, each with its specific use in the cleaning and wiping of vegetables before cooking. These towels were all washed immediately after use, to keep the hygienic level as high as possible. One more towel could always be found on Bhagwan's shoulder, where it served his personal needs day and night and was changed every morning and evening. His bathroom saw three additional towels, also to be changed twice during the day. Some assistants must have been really busy cleaning towels in Woodlands those days. (4)

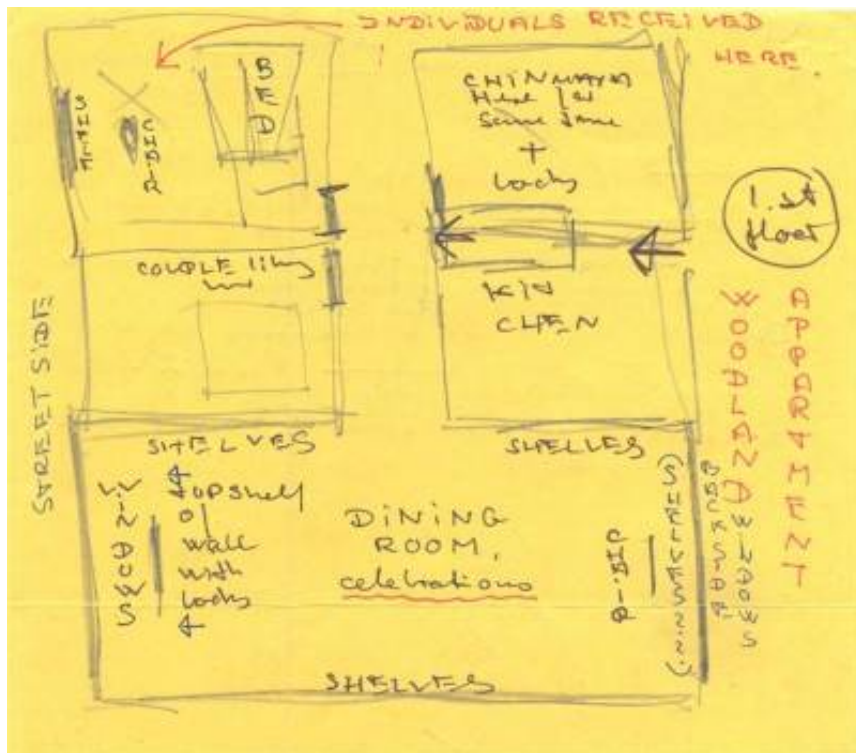


Fig. 2. Woodland apartment in Bombay. Interior plan drawn on yellow paper by Chaitanya Bharti and the author 1999.

Osho's 40th birthday celebration on December 11, 1970 was held in Woodland Apartments and *Ma Bhagawati* purchased the very first copy of *Prem Ke Phool* (Flowers of Love) published on that occasion. *Shri Mahipalji* was organizing the program for the celebration with speeches of Laherubhai and Kakubhai before Osho gave a discourse published in *Maati Kahe Kumhar Su #5*. In Kakubhai's speech he said to Osho: "When you end the discourse, you always say, 'I pay my obeisance [pranam] to the Supreme Soul sitting in everybody.' It may be correct for him. But I suggest to him that he should say like this, 'I pay my obeisance to the Supreme Soul sleeping in everybody.'"...Subsequent to this incident Osho stopped saying, 'My beloved friend,' in the beginning, and 'I pay my obeisance to the Supreme Soul sitting in everybody,' at the end of discourses as he used to say before." (Laheru 2012, p. 64)

From Keerti's narrative of his first meeting with Osho the following year we'll get an idea of what it was like as a newcomer to go and see him in Woodlands for the first time: "I arrived in Bombay on the morning of September 4, 1971. I had five rupees in my pocket. A taxi was too expensive so I took a bus and went to Jeevan Jagruti Kendra to find out Osho's residential address. The office boy, Balkrishna directed me to 'A-1 Woodlands Apartments, Peddar Road' and he told me how to get there by bus.

At the entrance to the apartment there was a notice board saying that 'Meeting Times with Bhagwan Shree Rajneesh are from 9.30 to 11.00 a.m. and 2.30 to 4.00 p.m.'

I entered the apartment and introduced myself to His secretary, Ma Yoga Laxmi, who was sitting at the reception desk. There were a few cheerful sannyasins sitting nearby laughing and having fun. I asked Laxmi if she could arrange a time for me to meet Bhagwan Shree Rajneesh.

"Have you heard His discourses?" she asked.

"I have been reading His books." I replied.

"Then it would be better," she said, "if you first attended his discourses in the Patkar Hall, before coming for Darshan." (Swami Chaitanya Keerti in: *Bhagawati* 2010, p. 344; Keerti 2000)

Keerti stayed on waiting to see Bhagwan, and finally a note he had written to Bhagwan was answered, and he had his first darshan with his master, who was sitting in his simple and small revolving chair with a glass wall behind him. After exchanging some words – “*Kaise Aana Hua?*” What brought you here? – Bhagwan asks Ma Anand Madhu through the intercom to bring a mala and soon after the visitor had been given his new sannyas name: *Swami Chaitanya Keerti*. He is introduced to Madhu who was the coordinator of the *Kirtan Mandali* that was due to leave the very next day for Gujarat and to arrive at Mount Abu the following month for the next meditation camp: “You join this group, sing and dance with this group and we will meet in Mount Abu next month,” he heard him say. On his way out Keerti’s mood was dancing as it would be for years to come when he was dancing and singing Kirtan Mandali in the streets of India:

“Utterly thrilled and blessed I came out of the Woodland Apartment and found the whole of Bombay celebrating... dum dum dum...loud drum-beats. People were carrying Lord Ganesha idols and there were processions after processions – very crazy, and very colourful.

I found myself dancing with them – I had met the ultimate in human form and my happiness knew no bounds. I was not a dancer. I was a very serious person. Osho had filled me with a new consciousness that made me dance – an unknown dance. And the journey of dance had begun.” (*Swami Chaitanya Keerti in: Bhagawati 2010, p. 348; Keerti 2000*)

Ma Prem Fatima tells about her first meeting with Bhagwan in Woodlands after having first disassociated herself to the proposal from her friend, and she is vividly picturing the fame Bhagwan Shree Rajneesh was having among the major part of Indians in those days:

“But when she mentioned another guru one day, I exploded: “Rajneesh, did you say? That charlatan! That peddler of spiritual euphoris? Never!” I hissed and slammed the door. To have suggested Rajneesh was stretching it to profanity. The sex guru was by now a swear word in India. My friend’s persistence however, prevailed over my resolve and we hailed a cap...

Erstwhile freaks and dropouts turned sannyasins took up every inch in the spacious hall of his Peddar Road apartment. Their eyes glazed, their looks vacuous, they were saffron-clad with malas strung around their necks. Entered Bhagwan Rajneesh, now called Osho, dressed in an immaculate white robe. Head down, hands folded, he greeted his herd, lowered himself in a chair and trapped a bevy of beautiful sannyasins in his lusty leer. Those mesmeric, lotus eyes gradually turned to orbs of burning desire. Some letch of a guru indeed! I felt repelled and desperate for escape. My eyes combed the somnolent assembly for a way out. But the saffron sea was too engulfing for me to swim through.

Much concentrated staring later, he became a smile around and started to speak. And a miracle began to unfold itself word by enchanting word. His unhurried, soothing voice ripped apart dead scriptures, moth-eaten traditions, sham and hypocrisy. His truth, wisdom and deep insight cast a spell over me. I sat glued to his magic through the length of the discourse.” (*Ma Prem Fatima in: Bhagawati 2010, p. 486*)

Osho recounts how his visitors were confused when after the darshan in his small study they tried to find the right way out of the room:

“You say: My first meeting with you at Woodlands, ended with my getting up from sitting at your feet and walking, not out of the door, but into your closet!

It was not only you, it happened with many people, because in Woodlands, where I used to live, the door to my

room and the door to my closet were exactly the same. For anybody who entered for the first time, it was natural – the chances were fifty-fifty, so almost fifty percent of the people used to go into the closet – and I enjoyed it very much! I used to have an electric remote control lock by my side for both doors. Once a person entered my closet, I would lock it...

It was really fun, because people would come out of the closet so embarrassed, so upset...The closet was big enough, so they would move around inside, and there were so many robes...so they would go around the robes, and finally they would come out, very shocked. What had happened? – they had entered by the same door, or so they thought. As they came out, they became aware that there was another door just beside it, exactly the same, painted the same color.

There was also a third door, which led to my bathroom. Once in a while...somebody would come out of the closet door in a hurry, and – as the mind is, it goes to extremes – he would miss the middle one and go to the third door, which would take him into the bathroom. Those who entered the bathroom would take longer to come out, because from my bathroom opened another door, which led to my sauna.

Coming out of all those doors, they would feel so embarrassed that they would ask, “What happened to the door by which I came in? And I would say, “Always remember the golden mean, the middle one.” And it is not only true about those doors: in your life also, never go to the extremes. Always find the middle one, the golden mean. At the extremes, truth is always a half-truth; only in the middle is it complete, is it whole.” *The Rebellious Spirit #17*

Laxmi

Before the camp at Kulu Manali in September 1970 a friend one afternoon visited Osho in his flat at C.C.I. and enquired about the colours Laxmi was wearing and her new name. Responding to his enquiry Osho took the opportunity to initiate Laxmi into neo-sannyas for the second time:

“Sitting up in bed Osho took a fresh sheet of paper and wrote ‘Ma Yoga Laxmi, Secretary to Acharya Rajneesh’. Handling the sheet over to Laxmi Osho explained to Laxmi that with the death of a person the identity dies too. Similarly with a new birth a person gets a new name. “Laxmi you are reborn. A changed name will help you to disconnect with the life you have lived so far and commence a new life. When I initiate people each male will have a prefix ‘swami’ and each woman’s name will have prefix ‘ma’ to her name. Ma means mother. It denotes feminine attributes including warmth, love, soft and care. While swami is one who is a master of the self, one who has conquered the unconscious.” (*Laxmi 2002*)

This was confirmed when in Woodlands he appointed *Ma Yoga Laxmi* and also *Swami Yog Chinmaya* as his secretaries to help managing the growing community around him. The daily organizational matters were to be taken care of by Laxmi, whereas Chinmaya was to conduct classes and later oversee the expanding field of publishing. Laxmi was to become a long time key-figure in the growth of Bhagwan’s work, also in Poona later on as the managing trustee of the Rajneesh Foundation.

Born into a prominent Jain family with in Bombay, Laxmi had from her youth in the early 1960s had a keen interest in Indian politics to a great extent influenced by her father, a successful Gujarati businessman, who was all for India’s independence movement. As a member of the *Indian National Congress Party* he was close to many political leaders including Gandhi, Nehru and Patel, and Laxmi was being groomed for a political career. Laxmi heard Bhagwan for the first time at the *Mahilla Vibhai* (All-India Women’s Congress), when she was a

secretary of its Bombay branch. Acharya Rajneesh was invited as a guest and lead speaker on the silver jubilee meeting, and from the very first sight of him something had clicked in her, and her destiny as his loving follower was a matter of fact.

A breakthrough in her commitment followed at a meditation camp in Nargol in 1969, where Bhagwan had said, "You don't know why I have come, but I do!" making Laxmi ponder all night on her being, and she remained in a blissful state for three days. From now on she devoted herself entirely to Bhagwan's vision, and she started accompanying him on his travels in the final months where he was still based in Jabalpur. During meditation a vision had appeared to her, and from now on she began wearing ochre-coloured clothes, the traditional colour of sannyas, several months later to be practised by Bhagwan when he began to initiate into neo-sannyas.

"Laxmi was petite, short and fair. A round face, high cheekbones, she had a pleasant appearance. Simple and well dressed, she was very conscious of personal hygiene. Her eyes would shine and face light up with a smile where ever Osho and his work were mentioned. She often waved her left hand excitedly while speaking to make her point. Her fragile appearance was no match to her calm yet passionate and extraordinary energy. She had a diminutive body but was a giant in terms of courage and fortitude." (5)

Like her whole family Laxmi was devoted to Gandhian ideology, and Gandhi and other leaders of India's freedom movement had visited her family country house in Kutch, Gujarat. She was herself weaving her own *khadi* for cloth, an iconic gesture widely propagated also among well-heeled Indians. One time when Osho was staying with her family in Bombay the issue came up and he asked her:

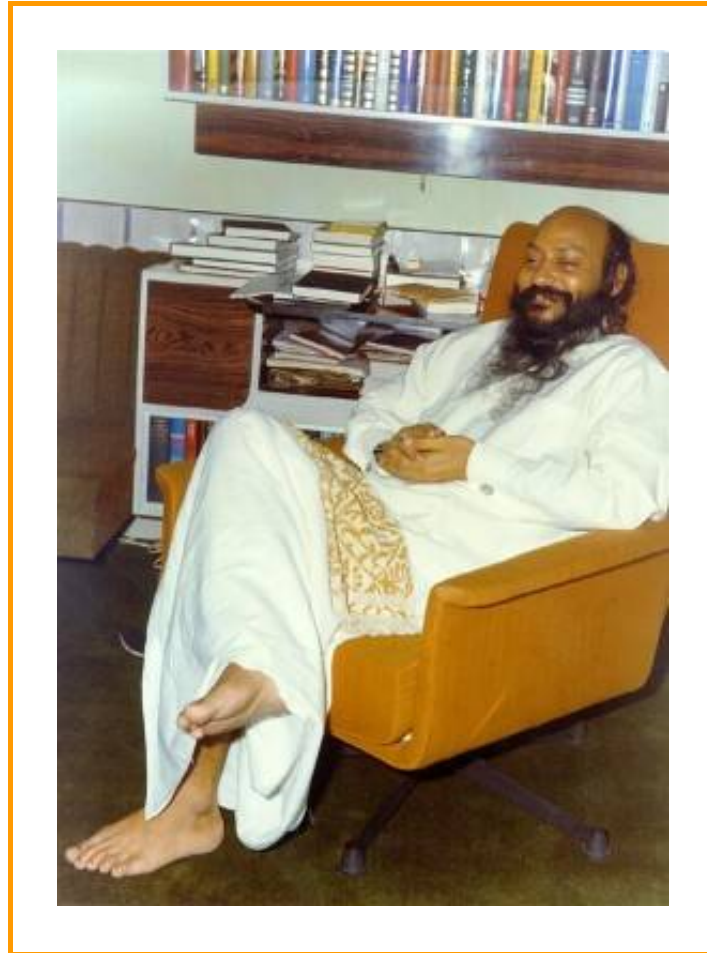
"What is average number of hours one spends on mundane affairs in routine? How many hours is one left with for other matters? Should one spend time in weaving for oneself? Instead should one ensure employment to millions who work in mills manufacturing cloth? If middle class people do not buy cloth then hundreds of workers will be laid off in mills. And their families would starve". He added that Gandhi's idealism would lead to poverty. *Khadi* is good and cool to wear but there is no need for all of us to weave it. Let the poor get employment in mills and industries. This would generate more money. Weaving *khadi* is good work in villages that do not have electricity as it provides work to people. But in cities industry should be allowed to flourish."

Further he added,

"I am not trying to convert you. If this appeals to you only then you may stop weaving. In the time saved you work on your growth. Be more aware and meditative. Sit in silence, watching sunrise, listen to the birds twittering, and enjoy the fragrance of flowers. These will enrich you and you will feel more energetic. In the moment of death, social work, family, friends will not be of any help. Only your awareness and meditation will be your light." (Laxmi 2002)

Shortly after this conversation Laxmi stopped weaving her hand spun *khadi*, realizing that her friends were only boosting her ego and praising her for her simplicity. India had now several cloth mills unlike in the days of Gandhi, where cloth was imported from Britain. And from now on she gradually renounced Gandhi's idealism from her daily life. Her change of fabric from homespun *khadi* to terrycloth was noticed by Osho, and she asked if he would like new clothes, as cotton appeared wrinkled during his travel. He agreed, and soon Osho had new *chaddars* and *lungis*. But as remembered by Veena, he held on to his *khadi* blankets during Poona One and

World Tour: “She [Vivek] explained that the only blankets Osho was comfortable with were cotton khadi blankets that he had been carrying around for years (a bit like Peanuts!) There were eleven of them, all different, and he liked to use them in a certain combination which necessitated her spreading them over the bed twice a day (for his midday nap and night)...These two blanket combos were carried around the world because, despite a few attempts at change, nothing ever suited him as well as they did. He had those same blankets for thirty years or more. Says much for the quality of khadi products!” (Veena 2012, pp. 115 & 118) (6)



1. Osho in his study at Woodlands. Copyright: Chaitanya Bharti

Laxmi was the first to meet all new visitors and neo-sannyasins who came to see him at Woodlands as she handled his daily appointments. Laxmi remembers from the time at Woodlands:

“Several years passed by with this routine. Each day unfurled its bag of surprises. For Laxmi it was sheer joy to work for Osho. Laxmi would be at the front desk by eight to organize meetings for Osho and seeing visitors. The busiest hours were eight to eleven in the morning and three in the afternoon to eleven in the night. In the beginning Laxmi was his secretary, driver, cleaner, assistant and certainly a disciple. It was a one-woman show. Osho’s cousin sister [Kranti] took personal care of him. In the event Osho’s cousin was away to Jabalpur, Madhya Pradesh, Laxmi stayed at Woodlands whenever. During her stay Laxmi would serve Osho’s meals and sleep in his room.” (Laxmi 2002)

His cousin sister Kranti had taken care of his daily needs, but after her marriage to Kabeer and their subsequent move to *Ahmedabad*, *Mukti* became in charge of the kitchen and Laxmi took care of the many other responsibilities needed to ease Osho’s life. In 1985, at the Ranch in Oregon, Osho was to say:

“One of my oldest sannyasins, Ma Yoga Laxmi, was the president of the Indian section of my sannyasins for almost ten years, and has been with me almost for twenty years.” *From the False to the Truth #4*

One night, while staying at Woodlands, Laxmi had an experience of witnessing herself, and from now on she was seeing Laxmi engrossed in activities *in the third person* and ever hence she was referring to herself in third person and never as self. According to Kul Bhusan:

“At a certain point of her inner journey, she dropped her identification with ‘I’ and referred to herself in the third person in speech as ‘Laxmi’ rather than as ‘I’. Since then, it became for her never to use the expression ‘I’ in her conversation and also in this book [Journey of the Heart] as she tells her story. She talks about herself and her experiences in the third person with only an occasional use of the first person (‘we’).” (7)

Osho and Laxmi have both narrated on the episode before his enlightenment, when he was meditating sitting in a tree, and how he suddenly felt his body falling to the ground, while he was having an out-of-the-body experience (OBE) and physically still sitting atop in the tree. Meanwhile two women passing the tree spotted the body and touched it on the ground. Instantly, Osho says, he returned to his body. After this he realized that feminine touch is potent to reestablish contact with one’s body, and ever since he had chosen women as his caretakers and grounding mediums.

Sheela has this description of Laxmi’s appearance at Woodlands: “His home was a three-room apartment in a high-rise building. His secretary Ma Yoga Laxmi (everybody called her Laxmi or Ma Laxmi) welcomed us from behind her desk, which stood at the entrance of the apartment...Laxmi – that’s how I addressed her when I got to know her better – was a small, petite woman who probably weighed no more than forty kilos. She looked very fragile. Her clothing consisted of a bright orange lungi, a kind of sarong worn by people in southern India, and a red kurta. She wore a red scarf over her head, like the hood of a nurse or a nun. Around her neck was a *mala* with a photo of Bhagwan. Her body appeared weak, but she walked, spoke, and moved with great energy. Her voice had strength. Her behaviour radiated confidence. She appeared astute and authoritarian.” (*Sheela 2012, p. 116*)

Laxmi and Vivek are both included in the description of the Bombay phase in *The Sound of Running Water*: “From this time onwards two disciples become the pivotal figures in the life of the new community. They are now the only disciples to have constant access to the Master. Their roles are beautifully complementary dovetailing the day-to-day administration of the outer, public organization with the more private world of the Master’s household. As Bhagwan’s secretary, Ma Yoga Laxmi has been largely instrumental in creating and administering the whole complex structure of activities around the Master, and she is the one who is directly responsible for their growth. Wild, volcanic and unpredictable, surrounded by the constant noise of action, Laxmi contrasts strikingly – at least at the surface – with the unhurried, slightly amused calm of Ma Yoga Vivek. Vivek is Bhagwan’s constant companion and is rarely known at this time by those in the world outside the grounds of the residence. She has the extraordinary and exacting task of looking after the Master’s household and his physical well-being. Virtually all directives from the Master are channelled through these two disciples and the influence of their very different life styles is clearly felt throughout the growing community.” (*Asha 1980, p. 76*)

As we can see from Laxmi’s writing on Bombay she had a variety of tasks to perform, some of them more risky than others. With him to Bombay Osho had brought his own car but soon the trust of *Jeevan Jagruti Kendra*

found it appropriate to purchase one more car: A big white *Chevrolet Impala (8)*, which was at once painted orange. They all went for a test drive on the first day with Laxmi driving sitting on cushions at the wheel due to her low stature. She was fond of cars and from age nine she had been driving one of the family's imported cars around the family garage. When Osho asked her to change seat with him he speeded away on the highway at 140 kilometres per hour, until he abruptly applied the power brakes causing disturbances and minor bruises among the passengers inside the car. Then Laxmi resumed driving. (*Laxmi 2002*)



Video 1. Life is just a play. Remembering Ma Yoga Laxmi. #1 of 3.

Laxmi resigned as director of the *Rajneesh Foundation* in 1981 and met with her master in Oregon before she returned to India in 1985 diagnosed with cancer. She saw Osho for a short time when he was back in Bombay 1986 and Laxmi left her body in 1990.

Chinmaya

In the first months in Woodlands many questions in Bhagwan's lectures were asked by *Swami Kriyanand Saraswati*, who before joining Osho in 1966 had been a traditional Hindu saint living at a college of yoga in Bihar and searching for a guru to guide him. With every right we can say that he fell in love with Osho, and initiated into sannyas in the Kulu Manali camp September 1970 he was given the name *Swami Yog Chinmaya*. As Bhagwan's secretary he became instrumental in the expanding publishing of the discourses held at Woodlands and elsewhere in the early 1970s.

In the *Darshan Diary: The Buddha Disease* (Monday 10 January 1977), we have an interview in Poona with Chinmaya, where he describes his first meetings and impressions of Osho in Jabalpur. First some editorial comments: "Chinmaya was one of the first disciples of Osho and has been living in the ashram with the two dozen or so other Indian sannyasins for some years now. Over the past year particularly, he has come to be regarded – not unkindly – as the ashram's pundit, or Mullah Nasruddin alternately.

The questions he puts to Osho in the morning discourse are invariably lengthy and very intellectual, setting Chinmaya up for the inevitable zen Whack from Osho and friendly chafing from fellow-sannyasins!...[he] has established a reputation for being able to produce deeply significant and highly esoteric reasons for the most innocent of happenings around Osho!...

Coming from a family who followed the orthodox Hindu tradition, Chinmaya remained discontent with that way of life and started searching intently by himself...

Chinmaya: In 1965 I came across a very small article written by Osho, written by himself – he used to write articles for magazines and newspapers, Sunday articles. I came across this article – *Love, non-violence, meditation and samadhi* – and it struck me very deeply because I was well acquainted with previous literatures

about yoga and Bhakti and had been in contact with yogis and wandering monks.

I immediately caught the quality and joyousness of Osho and felt that I had to meet this man. I read his first book of meditation *The Path of Self-Realisation* originally in Hindi, so I had grasped this basic attitude towards religious experience, about an approach to life that was against all techniques, all gurus, scriptures, traditions, patterns, disciplines, and I was a very staunch student of yoga so I became more curious. This man seemed to be very much a stirrer up of debate and yet very charismatic...

Before coming to Bombay to make his headquarters he had been talking to a group of 60.000 about being aware of socialism, and in the mornings he was taking meditation classes...

At the end of April, 1971, just before visiting Ahmedabad, Osho called me and said that a new phase of his spiritual work would start – the work between master and disciples. He said that we should find a new name for him and especially asked me to bring a list of possible names. He liked the name 'Bhagwan' and immediately ordered me to change his names in recent publications and called me one evening to announce the change of name in public and to explain why he had changed from Acharya Rajneesh to Bhagwan Rajneesh.

It caused much controversy all over India because the word 'Bhagwan' is highly respected; no man would dare to call himself God. Many articles appeared against the change and Osho received hundreds and hundreds of letters against it. After about one month he suddenly wrote a press note of about fifteen lines, saying:

'I am nobody – only he is. Whatsoever the existence, the infinite reality, states, I just respond to it. So I'm not a person, not a Messiah, not a Teerthanka – but I am nothing less!'

The excitement continued for about eight months and then everybody settled...

Chinmaya became Osho's secretary for three years, organising lectures, meditation programs and camps...

Chinmaya: I used to see him a lot at this time – I used to sit with him for approximately one to two hours a day and I used to have conversations and consultations with him. In the first early years I also used to travel with him for lectures and camps.

Before residing with him I was living in his ideas, his expressions, in the world of his words and, a little bit, the world of meditations. But when I started living with him, my relationship became of being to being, the words and his wisdom became secondary and closeness became deeper and deeper. Slowly, slowly I started dropping scholarship and knowledge and mind and became concerned with inner silence and spiritual questions...

The more he kills me, the more grateful I become...tears of gratefulness overflow from my eyes." (9)

It is Chinmaya's understanding, that Osho's contribution in mysticism is a clear fulfilment linked to a long line of previous masters, and that after 1990 old sannyasins are now ego-positioning themselves as being Osho-near. The legacy of the secretary to an enlightened master is the fragrance of an awakened intellectual presence; it is an alchemic process and a transformation demanding a whole new directory to be written to encompass these highly charged matters. (10)

Chinmaya was living together with Osho at Woodlands, after he had stayed behind in I.C.C. Chambers for some months to take care of practical matters before moving to Woodlands. While Osho was in Oregon Chinmaya had his ashram in Nepal, which he sold after being with Osho in *Kulu Manali* 1986. He returned to Poona II and left in 1989 for *Bageshwar* in the Himalayas.

Vivek

One of the first seekers to come from the West to meet Bhagwan in 1971 was Christine Woolf from Frankfurt am

Main in Germany. She was initiated in Woodlands and received her new name *Ma Yoga Vivek* (meaning awareness in Sanskrit). As a reincarnation of Rajneesh's teenage girlfriend *Shashi* (Gudiya), who had died in 1947, she was to remain the closest companion of Bhagwan, caring for his household and all his needs until his final days in Poona.

"I had a girlfriend when I was young. Then she died. But on her deathbed she promised me she would come back. And she has come back. The name of the girlfriend was Shashi. She died in '47. She was the daughter of a certain doctor in my village, Dr. Sharma. He is also dead now. And now she has come as Vivek to take care of me. Vivek cannot remember it. I used to call Shashi Gudiya, and I started calling Vivek Gudiya also, just to give continuity. Life is a great drama, a great play – it goes on from one life to another." *The Path of Love #2*

She met Bhagwan at the first meditation camp held at Mt. Abu, in April 1971, where she was breathless when watching the catharsis of the participants in the Dynamic Meditation. On request, she went to see Bhagwan in the *Circuit House* where he was staying, in a darshan consisting of periods of her passing out and Bhagwan's guidance of how to enter the meditations offered during the camp. One other day when Bhagwan left the stage and walked to his car outside the camp area, he called Vivek over and put his arm around her shoulder, saying, "You're going to live with me." She was not able to sleep all night and many experiences were as explosions happening to her during that camp. It was totally beyond anything that she had ever read or felt before, and after the Mt. Abu camp she went back to Bombay and took sannyas on April 16th, 1971.

"Yesterday, someone came to me in the morning, and I told her to take sannyas. She was bewildered. She said to give her time to think and decide, at least two days. I said to her, "Who knows about two days? So much you require...take it today, this moment." But she was not decisive, so I gave her two days. The next morning she came and took it. She has not taken two days, only one day. I asked her, "Why? You have been given two days, why have you come so soon? She said, "At three o'clock at night, suddenly I was awake, and something went deep within me telling me, "Go take sannyas."

It is not a decision that she has made, but a decision that has been made by her very deep-rooted mind. But the moment she came in the room I knew her, I knew that mind which she came to know twenty hours later.

So when I say take sannyas, there are so many reasons with every person to whom I tell it. Either he has been a sannyasin in the past life, or somewhere in the long journey he has been a sannyasin.

I had given her another name yesterday, but today I had to change it because I gave her that name in her indecision. Now I am giving her a different name that will be a help to her. When she came this morning, she herself was decided. That other name was not needed at all. And I have given her the name *Ma Yoga Vivek*, because now the decision has come through her vivek – her awareness, her consciousness." *I Am the Gate #2 (16 April 1971)*

Later on when she was asked whether she remembered anything about being with Bhagwan before, she replied: "No, not of being with Bhagwan. A few days after I took sannyas he was giving lectures in English in his room, in his bedroom. There were...maybe thirty people...There were so many people and everyone was talking, talking, talking. I was just sitting on the bed. Something went click! It went shoop, shuushh, and I suddenly went in...I then had an experience of one past life; it wasn't with Bhagwan. I didn't know anything about past lives... I didn't start living there and start looking for him, until '73. We moved to Poona in '74, so it must have been in '73 that I totally looked after him and moved in." (11)

Vivek was basically his caretaker and companion from 1973 and for the rest of his life, and it has been put forward that she was also engaged in some sexual relationship with him. She met her untimely death in December 1989 only one month before Osho left his body. In Oregon in the mid-80s Osho was to say:

“Look at Vivek, who has been with me longest – for fifteen years. When she first came, she was only twenty; now she is thirty-five. Almost half of her life she has been with me. And she has served me with an immense devotion, love care, such that you can only find in ancient stories about women, not in reality. From the morning when I wake up, till at night when I go to sleep, she is running all around. She has no time of her own, every moment she is devoted. Just to serve me is her joy.” *From Bondage to Freedom #14*

“Vivek has been for sixteen years with me. When she came she was only twenty years old; now she is thirty-six, almost twice the age. and all these sixteen years, day in, day out, she has been taking care of me with as much love as possible, with a deep devotion.” *Beyond Psychology #24*

“Bombay was an uncomfortable place to be in – dirty, hot, and very humid. I spent a lot of time just hanging out in Woodlands – the rather up-market apartment block in which Osho lived – and meeting the sannyasins who came in and out. Most were Indians but there were a few Westerners. The person who became my closest friend was a reserved, exquisite English woman, Nirvano.” (*Veena 2012, p. 97*)

Next to Laxmi, Chinmaya and Vivek other assistants to Osho included Narendra, Ma Taru, Ma Darshan, Ma Karuna, and Ma Jyoti who were all catering to his personal needs and requirements and staying at Woodlands at a temporary basis: “When Bhagwan was still living in Bombay, there were five people who lived with Him in His apartment and cared for His physical needs.” (*Sheela 2012, p. 169*)

Kranti. According to Chinmaya the name means awareness rather than revolution. Ever since the earliest days in Jabalpur Kranti was taking care of Rajneesh’s personal needs while they were staying together. She left with him for Bombay and continued to serve him as his personal assistant, while Rajneesh’s secretary Arvind Kumar Jain chose to remain in Jabalpur. Kranti was an educated teacher, and she had to go to Jabalpur some weeks every year in an official procedure to keep her teaching position. She didn’t want to give up her job, but gradually the understanding was shared that Laxmi had to precede Kranti as his closest assistant, partly due to her much better command of the English language. When Osho and Kranti were living in Woodlands, Osho returned from Ahmedabad with *Kabeer* and *Krishna Saraswati*, who stayed with Osho for three years (May 1971-74). Krishna Saraswati is now [2006] living in an isolated place outside Ahmedabad and is still very dedicated to Osho. Osho was in many ways challenging Kranti’s moral conceptions, and gradually stepping back she felt at last she had to leave him with Kabeer. (12)

Arvind Kumar Jain, his former secretary from Jabalpur, only visited Bhagwan once at Woodlands, and he felt that his own change of status as former secretary, the change of name to Bhagwan and the introduction of sannyas, these matters were altogether forcing him to step back: “I simply went once to Bombay in 1971, when he was at Woodlands. But there I felt that I’ve got no need now in his mission, so I myself keep away from that mission. And I don’t have more contact physically with the mission of Osho, but for spirituality and for other divine work I was doing myself at Jabalpur.” (13)

Mukta. “Mukta...as far as I am concerned, you are the only sannyasin amongst millions who has loved me from

the very first day you entered into my room some twenty years ago...I can remember the first day you entered into my room in Bombay. sitting on the sofa, I had a very clear perception that you had not come with Pratima, that sannyasin, but that Pratima had come with you, my future sannyasin. And that same day Mukta became a sannyasin. Such unwavering trust and love is the only miracle worth calling a miracle.” *Satyam-Shivam-Sundram* #27

In a letter to Mukta from 1971 Osho tells her that she has been related to Yoga Vivek in one of her past lives. *A Cup of Tea* #6

Sheela. Sheela was the youngest daughter of a Baroda based industrial family and her father, *Ambalal Patel*, a friend of Osho’s father. Whenever Osho was lecturing in Baroda he used to visit Ambalal Patel who was keen to introduce his children to men of high esteem. She was only partly involved in the household at Woodlands, but was later to become his secretary in late Poona One, where she was to replace Laxmi, and during the years in Oregon, U.S.A. she played a crucial role as Bhagwan’s secretary and spokeswoman.

“Sheela had come first to me because her husband was suffering from cancer, and the doctors in America had said that he cannot live more than two years. She was desperately in search of someone who could help. Her husband, Chinmaya [other than his secretary], was a beautiful man. He remained with me, and it almost always happens, when you are facing death meditation is easy...

Sheela had to remain with him, so it was just accidental, her coming to me, her remaining with me.” *From Bondage to Freedom* #5

3.3 Neo-sannyas in Kulu Manali

Osho – at this time still called Acharya Rajneesh – began in 1970 to initiate seekers into *neo-sannyas* or discipleship, a path of commitment to self-exploration and meditation which does not involve renouncing the world or anything else. Osho’s understanding of ‘renunciation’ is a radical departure from the traditional Eastern concept. To him it’s not the material world that needs to be renounced, but our past and the conditioning and belief systems that each generation imposes on the next. We are here dealing with an event of obvious significance, and to Chinmaya the great distinction in Osho’s work is to be found between *before* and *after* his introduction of sannyas in 1970. (14)

“Neo-Sannyas International is set up as world movement. Osho appoints presidents, vice presidents and secretaries for continents, countries, and for provinces in India.” (15)

“Those who were close to him during this period say that his radiance and force were such that one would begin to shake, cry, or feel a lot of energy just by being near him. People felt this very intensively during one of his meditation camps held in August, 1970. He would shake people’s beings just by seeing or touching them. He disclosed at this camp that he wanted to initiate into *sannyas* (discipleship) those who felt inwardly connected to him. Thus at a meditation camp organized by Jeevan Jagruti Kendra held from September 25 to October 5, 1970, at Kulu Manali (Himachal Pradesh), a beautiful resort in a valley of the Himalayas, here Bhagwan initiated six people into sannyas. He gave new names to these individuals and formally began the Neo-Sannyas International Movement.” (*Joshi 1982, p. 95*) (16)

Twenty-five friends left with Osho by flight from Bombay to Delhi in the morning on September 24th, and from Delhi they had to reach Kulu Manali in the mountains by car. When Osho did not like Ambassador cars his friends had arranged an *Impala car* for his journey. All day from 11 p.m. and throughout the night they continued the long journey with rain in between, until in the early morning they had a break at a roadside tea vendor where they could wash, have some drink and rest for a while. Osho always preferred soda instead of water for drinking, but unfortunately his soda had been left behind with Laxmi in another car far behind on the road. Some film songs could be played on cassettes and particularly one song had Osho's liking: *Tum Mujhe Yun Bhula Na Paaoge* (You will not be able to forget me like this) from the Hindi movie *Pagla Kahin Ka*. Finally after completing the journey of about 20-22 hours, on the evening of September 25 they reached Kulu Manali and checked in at a hotel where the water supply was lacking, and their longing for a bath had to be met with buckets of water being carried in. Easy to understand that on their return journey to Bombay after the camp they preferred to go by car to Chandigarh only and from there by plane to Bombay via Delhi. The carrier turned out to be named *Krishna*. (Laheru 2012, p. 58)

At the Kulu Manali camp in his morning lecture on the 26th Osho was speaking on Krishna, and that morning he revealed to his listeners that his work was to jump to a new level. He explained a new asceticism, and he introduced a totally new understanding of the traditional concept of sannyas. Saffron clothes were to be the dress code of those initiated, who were also to wear a mala with his picture in a locket, and finally they would receive a new name from their master. Osho recalls the night before he started this new phase:

"The day I started initiating people, my only fear was, "Will I be able to some day change my followers into my friends?" The night before, I could not sleep. Again and again I thought, "How am I going to manage it? A follower is not supposed to be a friend." I said to myself that night in Kulu Manali in the Himalayas. "Don't be serious. You can manage anything, although you don't know the ABC of managerial science."

I recall a book by Bern, *The Managerial Revolution*. I read it not because the title contained the word *revolution*, but because the title contained the word *managerial*. Although I loved the book, naturally I was disappointed because it was not what I was looking for. I was never able to manage anything. So that night in Kulu Manali I laughed." *Glimpses of a Golden Childhood #23*

At the end of the morning lecture his secretary Laxmi announced that in the afternoon on the 26th an initiation ceremony would be held in the same meditation hall where they had now been listening to him, and those who would like to take sannyas had to wear a saffron sari, lungi or kurta.

Gyan Bhed narrates that sixteen meditators had signed up with Laxmi to be initiated, many of them Jainas. The first one was a woman *Sharmistha* who received the name Ma Anand Madhu, and to celebrate the occasion she was right on the spot handed over Osho's golden watch, given to him by the astrologer from Benares who in his childhood had predicted that he would become enlightened. To the remaining initiates Osho was giving the love of his heart, and he presented them with a coconut as a symbol of memory. To all individuals Osho put his thumb on their forehead and electrically they received the divine energy and *shaktipat*. According to Gyan Bhed their names in Sanskrit were as follows:

Sharmistra of Ajol – Ma Anand Madhu

Kumari Lakshmi of Bombay – Ma Yog Laksmi

Kumari Bhagwati Adwani of Gorean – Ma Yog Bhagwati
Swami Kriyanand Saraswati – Swami Yog Chinmaya
Kumari Pushpa Chodan Di of Poona – Ma Yog Priya
Kumari Mangala Duggal of Poona – Ma Yog Yash
Kumari Meena Modi of Rajkot – Ma Yog Samadhi
Jasu Kothari of Rajkot – Ma Yog Prem
Sri Ranjit V. Parikh of Kalyan – Swami Anand Krishna
Sri Krishna V. Ringwala of Ahmedabad – Swami Anand Murti
Sri Swami Pragyanand of Bombay – Swami Anand Pragyan
Sri Babu Bhat Shah of Aazole – Swami Krishna Chaitanya
Sri Hasmukh Lal Rawal of Aazole – Swami Krishna Tirtha
Sri Harishchandra of Delhi – Swami Chaintanya Bharti
Sri Kam Bhai Shah of Kalyan – Swami Prem Murti
Sushree Zewre Shah of Bombay – Ma Krishna Karuna

Laxmi kept on noting down the new names of the initiated, knowing full well that this was only the beginning of something that was to grow in future years. As Osho was giving out new names on the spot according to the nature of the individual ascetic, she found it necessary to register all names used to prevent future repetition. Her protocol listing the names of the first 500 sannyasins was kept by Chinmaya and is now with Nikalank (1999).

Laxmi, who herself was initiated – in fact for the third time – at that occasion, mentions that Osho initiated twelve people at the camp, compared to the numbers six mentioned by Joshi and sixteen by Bhed, and she recalls:

“Shortly after this, 26th September 1970 marked the beginning of a new era. At a meditation camp at Manali, Himachal Pradesh, Osho initiated twelve people, including Laxmi, a western and a Japanese woman. Manali is a beautiful hill resort enveloped by tall mountains. Laxmi liked these lush green mountains scantily populated with sparse residential houses. High peaks stood firm at a distance. The more distant virgin peaks were clad in snow. There was a feeling of vastness and expanse in these mountains. Deep gorges and canyons seemed to have bottomless depths.

Neo-sannyasins were advised to wear loose clothes particularly during meditation. The twelve neo-sannyasins were given new names written on a letterhead each personally by Osho. Asked to wear a mala, with a locket of Osho’s picture, the sannyasins were explained its significance. They were told like beads of the mala strung in one thread, similarly all the paths of spirituality led to one absolute and ultimate truth. Therefore it was meaningless to argue with someone on the credibility of any single path. Osho’s picture in the locket was a constant reminder that he was faceless, a non-entity, a commoner, a nobody.” (*Laxmi 2002*)

At the Kulu Manali camp there were a little more than fifty participants in the very intimate gathering. Dynamic Meditation was first thing in the morning, and discourses were held in the morning after meditation as well as in the evening. Osho would return to his room in the morning, and usually some disciples would sit in around Osho while he talked spontaneously to them. Osho announced that after the camp, he would like to see a meditation centre happen at Aazole, and that Swami Krishna Chaitanya and Ma Anand Madhu were to look after the center, where those who had adopted sannyas could live in a commune and pass on the message of meditation and love to other people. In years to come Osho were to speak over and over again on the relationship between a

master and his disciples (*guru-shishya* or *guru-chela*).

On the following day he delivered a speech on the implications of his sannyasins' transformation removing any doubts and illusions they may have had concerning their forthcoming initiation. The camp was concluded with lectures on the way of Krishna and his personality, and these were later published titled *Krishna Smriti*. After returning to C.C.I. Chambers in Bombay about 10-12 people were from now on initiated in his morning and evening gatherings. (*Bhed 2006, p. 309*)

Sw. *Rudra* has these annotations on the discourses on Krishna: "The Indian mystic Krishna lived many centuries ago, yet in him Osho sees a man far ahead of his time, whose time, even now, is still to come. Where most orthodox religions are anti life, Krishna's revolutionary insight is that a really religious life is one that is enjoyed and embraced fully. This series of discourses is devoted entirely to questions from seekers, and in his responses Osho gives glimpses of the vast joy to be found when life is embraced fully." (17)



2. Strand Book Stall. Sir D.N. Road, Dhannur.



3. Manali Meditation Camp

In his introduction to the first English edition *Krishna. The Man and His Philosophy* (1985) *Swami Anand Madyapa* writes: "These discourses were given fifteen years ago to small groups of seekers during a meditation camp at Kulu Manali, India, near the foot of the Himalayas. They are just as fresh, as full of meaning and relevance to our lives today as when Bhagwan gave them years ago. When Bhagwan speaks of Krishna, He speaks not only of Himself but of the potential, the possibility that exists for each of us to become a dancing, celebrating Krishna – free to be strong, full of fire yet loving and compassionate; free to live life now, today, enjoying and accepting life's contradictions."

A total of 21 talks on Krishna, *Krishna Meri Drishti Mein*, were delivered at the Kulu Manali camp September 26 to October 5, 1970, but the first discourse is from C.C.I. Chambers in Bombay held on July 20, 1970, where Bhagwan is introducing his listeners to the new series on Krishna:

"He accepts life in all its facets, in all its climates and colors. He alone does not choose; he accepts life unconditionally. He does not shun love; being a man he does not run away from women. As one who has known and experienced God, he alone does not turn his face from war. He is full of love and compassion, and yet he has the courage to accept and fight a war. His heart is utterly non-violent, yet he plunges into the fire and fury of violence when it becomes unavoidable. He accepts the nectar, and yet he is not afraid of poison. In fact, one who knows the deathless should be free of the fear of death. And of what worth is that nectar which is afraid of

death? One who knows the secret of non-violence should cease to fear violence. What kind of non-violence is it that is scared of violence? And how can the spirit, the soul, fear the body and run away from it? And what is the meaning of God if he cannot take the whole of this world in his embrace?

Krishna accepts the duality, the dialectics of life altogether and therefore transcends duality. What we call transcendence is not possible so long as you are in conflict, so long as you choose one part and reject the other. Transcendence is only possible when you choicelessly accept both parts together, when you accept the whole. That is why Krishna has great significance for the future.” *Krishna. The Man and His Philosophy #1*

This was definitely not the last time Osho would spellbound his Hindu listeners with his rendering of *Bhagavatapurana* and its tales of Krishna’s childhood and youth in a village of cowherds, *Gokula* near the forest of *Vrindavan*, where his charm and beauty won the favours of the cowherds’ daughters. Most famous of these was *Radha*, and their relationship has in Hinduism a profound symbolism, meaning the love felt by the soul for the divine and the interplay between the soul and its master.

After leaving the Kulu Manali camp Osho went to Bombay and then to Amritsar, and when he returned to Bombay in October 1970 his residence had been shifted from C.C.I. Chambers to Woodlands Apartments. (18)

Only a short time after the initiations at Kulu Manali Osho’s beloved grandmother *Nani* was at her deathbed. On October 7th, 1970, she expired at the age of eighty, and Osho went to Gadarwara one last time to perform the death ceremony *teharvi*, thirteen days after death as he had promised her to do. In *Osho Hi Osho (Bhed 2001)* Nikalank Bharti is sharing his memories on how Nani’s death was conveyed to them very vividly in a dream, four days before they at the same time received both a postcard and a telegram telling them that Nani had expired. Osho narrates from the Kulu Manali camp:

“My grandmother was right in saying I would not have friends...only to the point when I started initiating people into sannyas. She was alive for just a few days after I initiated the first group of sannyasins in the Himalayas. I had particularly chosen the most beautiful part of the Himalayas, Kulu Manali – “the valley of the gods” as it is called. And certainly it is a valley of gods. It is so beautiful that one cannot believe it, even when one is standing in the valley itself. It is unbelievably true. I had chosen Kulu Manali for the first initiation of twenty-one sannyasins. I would have liked to initiate my grandmother, but she was in the village of Gadarwara. I even tried to contact her, but Kulu Manali is nearly two thousand miles from Gadarwara.” (*Urmila 2006, p. 159*)

A considerable number of Osho’s discourses have included his answering of the many questions being raised on sannyas:

“My sannyas is life-affirmative. Nothing like this has ever flowered in the earth. It is a totally new phenomenon. All the old ideas of sannyas were based on escapism, or renunciation. My sannyas has nothing to do with escape. It is against escape, because to me God and life is synonymous. It has never been that God and life are synonymous. God has always been put *against* life; you had to drop life to attain God. And I say to you, you have to live as totally as possible, as intensively as possible, as passionately as possible if you want to know God at all...

The old concept of sannyas all over the world was to give you a rigid discipline, to give you a character, to give you a certain form, a pattern, a lifestyle. My sannyas is not like that at all – it is a radical change. I don’t give you any character, because to me the man of character is a dead man. I would like to take all character from you so

you are left in a creative chaos...so each moment one has to respond to life, not out of a certain pattern...Let this sannyas be a great love affair with life itself...and there is no other God. If you can find life, you have found God..." (Joshi 1982, p. 96)

And further he has commented:

"To me, sannyas does not mean renunciation; it means a journey to joy, bliss. To me, sannyas is not any kind of negation; it is a positive attainment. But up to now, the world over, sannyas has been seen in a very negative sense, in the sense of giving up, of renouncing. I, for one, see sannyas as something positive and affirmative, something to be achieved, to be treasured...For me, sannyas has no limitations, no inhibitions, no rules and regulations. For me, sannyas does not accept any imposition, any regimentation, any discipline. For me, sannyas is the flowering of man's ultimate freedom, rooted in his intelligence, his wisdom. I call him a sannyasin who has the courage to live in utter freedom, and who accepts no bondage, no organization, no discipline whatsoever." (Urmila 2006, p. 158) (19)

Jyoti is describing how Osho in Woodlands bought home a big pile of orange cloth to make sure that Laxmi, Karuna and Jyoti all had their dresses ready for the camp. He initiated her right away the following morning, while she was standing in her orange lungi with Veena in his room at Kulu Manali before discourse. Jyoti is very reluctant to wear the orange colour at her office when back in Bombay:

"A special meeting is arranged in the evening in His living room, where He explains to us about His Neo-Sannyas movement. I leave the meeting with a heavy heart. I can't digest this heavy dose. We have to live in our homes, continue our jobs and wear orange clothes and malas around our neck. It sounds easy but does not seem practical. I am unable to sleep the whole night. When I visualize the whole scene of going to my home and office in orange clothes, my mind simply freaks out." (Jyoti 1994 #58)

Bhagwan has in details repeatedly explained the implications of the new name, the colours and the mala to be worn by his sannyasins.

"I give you a new name only to make you feel that names are not important. Your old name can simply disappear because it was only a label, it can be changed. You are not the name." *I Am That # 6*

The ochre colour: "One reason is that it makes you feel just like the sunrise in the morning. It is the color of the sun rising; the rays of the sun in the morning are ochre-colored...The color creates a living atmosphere – something alive and vibrating." *I Am the Gate (1978), p. 41*

The mala is clearly to be distinguished from the cross:

"The mala represents life. The cross represents death. The mala represents a certain art of making life a garland...The mala represents time as beads, visible, and the thread as eternity, the invisible." *The Book of the Books, vol.6 #4*

In the early days of neo-sannyas two different forms were offered the newly initiated sannyasins. Either a life long sannyas commitment wearing the saffron dress, or a more time-bond sannyas wearing white clothes. As remembered by Laxmi and Ageh Bharti:

“Meanwhile in Mumbai several people were being initiated. Initially there were two options available for sannyas. There were *sadhus* initiated who wore white and continued living as householders. In some cases people were initiated temporarily for a few months in order to enable them to adjust to a new lifestyle. Sannyasins were initiated for long-term. Later the title *sadhu* and temporary sannyas were dropped. Only sannyas was offered and all became sannyasins.” (*Laxmi 2002*)

“He told those [at 2nd Mt. Abu camp September 1971] who are not courageous enough to wear saffron clothes and yet want to take sannyas, could wear white clothes and ‘mala’ that had to be kept visible from outside. However, such sannyasins would be called ‘Sadhu’ and ‘Sadvi’. Later, when s(he) would gather courage, s(he) could then wear ochre-red clothes. Then ‘Swami’ and ‘Ma’ name would be given to them. Moreover, it was hoped that finally every Sadhu (Sadvi) would become ‘Swami’ and ‘Ma’ one day.” (*Bharti 2007, p. 217*)

“So let there be one thousand, two thousand sannyasins, then there will be an atmosphere of easiness, then people will know that there is nothing to be afraid of. First this atmosphere of “there is nothing to be afraid of” must come. Then we will create that step. We can call it *sadhu* or *bhikshu* or...I am thinking to call it *sadhu*. They will be in a white robe with a *mala*. The robe will be white with a *mala* – *sadhu* and *sadhvi*. And that too will be allowed only for a particular period, for example, for one year. Then he will have to decide either to go back, or to go on. It cannot be prolonged forever – because this is only a step, so we cannot allow anyone to stay on that step continuously. He must go on or back down. So this will be for a period: for six months or for one year. In that one year a person will gather enough courage to jump. No one will go back. In one year we will think about it. You can make provision for it in the constitution, but we will allow it after one year.” *Work is Love Made Visible (2011)*

#14

“Prasanta [his wife] knew that at that time Osho allowed some of his people to choose between wearing either orange or white – although he’d specifically told me to change to orange – so she asked him: “Him being at home in orange clothes doesn’t look good” – she was referring to the Hindu custom where traditional sannyasins wear bright orange to show their renunciation of work and family – “why can’t he wear white, like your other sannyasins?”

“Don’t be worried,” Osho said. “You will be even better off than before. In orange clothes he won’t do anything bad – he won’t go to a movie, he won’t go to a pub, he won’t smoke...That’s why orange clothes are better than white!”

At that moment I understood again what a great multi-layered device these clothes were. Orange makes everyone look at you and that brings awareness to yourself in the crowd, you become an individual and therefore more responsible. Now he was giving another slant to it.” (*Teertha in Savita 2014, p. 52*)

Supplementing the large number of sannyas initiations at meditation camps initiations also happened at Woodlands on a daily basis:

“In those days, at Woodlands in Bombay, I used to give sannyas to people alone in my room.” *Glimpses of a Golden Childhood #10*

“I asked Laxmi, the small lady in orange, if I could see Bhagwan to be initiated. While entering his room, I had a quick, intimate glimpse of him closing a book and putting it on a shelf nearby...Still crying and sobbing I left the room...I was lead to the library downstairs where a cup of hot chai waited for me, as well as a book by Bhagwan:

“I Am the Gate”. “I am glad I can now write your new name into it,” Deeksha said, while inspecting the initiation certificate to check on the spelling...

The meditation camp [at Mount Abu] was for me a major revolution in body and mind through the Dynamic meditation, the Kirtan dancing and Tratak jumping on one side and the two daily discourses, which I kept commenting in my head with: “Of course I knew that all along, why hasn’t someone else said that before?” I travelled back to Bombay with the rest of the group (Osho had his own carriage on the same train which gave me a warm feeling) and felt so light in my body that it was easy to rest on the hard metal rack high up in the compartment.” (*Ma Yoga Punya in: Bhagawati 2010, p. 128*) (20)

At a rare occasion Bhagwan initiated his own mother into sannyas early in 1971, when he had requested her to come to Bombay from Gadarwara to spend some time and have a look at the ocean for the first time in her life. It was on the eighteen day of the Jain religious festival called *Payushan* in *Patkar Hall* on Marine Lines that in the evening he gave her a new name, *Ma Amrit Saraswati* and also her second son who had gone with her received his sannyas name *Swami Nikalank Bharti*. Their mutual touching of each other’s feet was a moving event for those present, and she has later expressed her double feelings of being both a mother and a devotee. (*Joshi 1982, p. 105*)

“When my mother came to be initiated by me, I touched her feet because she proved to be a rare mother. To bow down to your own son is really arduous and hard. It is almost impossible to touch the feet of your own son – it needs great courage. It needs great risk to drop all your ego. I touched her feet not because she is my mother, I touched her feet because she dared! I touched her feet for the reason...I was immensely happy. It is rare, happens only once in a while. And I touched her feet also for another thing: because after that she would not be my mother and I would not be her son. That account has to be closed as beautifully as possible.

It was a drastic step. She had always thought about me as her son. Now, no more. Now she would be my disciple and I would be her Master. Up to then she had been giving advice to me, she had been directing me – “Do this and don’t do that.” Now all that is not possible. Now I will be directing her, I will be giving advice to her, I will be ordering her to do this or that. The whole situation is going to be radically changed. She risked.

I respected her courage, I respected her egolessness. And the account has to be closed beautifully: this was the last time I would be a son to her; it will remain in her consciousness forever. Since that moment all the ties have been broken. It was the beginning of a rare relationship. I touched her feet not only because she is my mother. I touched her feet because she dared, she dared a lot. She dropped her ego.” *Wisdom of the Sands #8*

And it happened over the years that all members of Osho’s family were to take the step and become his disciples:

“To be a mother is nothing special. Every woman is doing it and all the animals are doing it. But to be a mother and yet have courage enough to listen to one’s own son is something special and rare and in that way my family is rare. My father was a disciple, my mother, my brothers, my uncles – my whole family.

It needs guts. They have taken a great step.” *The Last Testament, vol.5 #2*

Babulal, his father, remembers: “He actually started giving sannyas in Manali, in the foothills of the Himalaya, and we got to know it through others since we never had a chance to visit him there. However, we were happy to know that his spiritual movement was growing, that disciples were coming to him from all over the world. All this

was for us a source of great happiness...even though it was not yet clear to us what it was all about! And what to say about me, that I have been the last member of the family to ask for sannyas from my son. He never invited me to take sannyas, as he never invited anybody of our family, and I think nobody in the world; he was just waiting in silence for each one of us to become ready, with our own timing and inclination.

My wife had invited me many times to take sannyas from him, but I always used to answer that I wasn't mentally ready for it, even if sometimes I would go to listen to his discourses, but nothing else! I even participated in some of his Meditation Camps, but it took me over two years to decide for this adventure, until one day in 1975...I was here in this room, there was a full moon in the sky, and at dawn I was sitting in meditation as usual, when suddenly my body started trembling and shaking on it's own, and it went on for a couple of hours. Finally when I came back to my senses my sons asked me what was going on, and I told them that what I'd been waiting for years had just started happening to me; somebody decided to inform Osho, and even though it was only four in the morning, they woke him up to tell him about the latest events. After a few minutes he appeared in my room, and I bowed down to him and I touched his feet...and Osho bowed himself and touched my feet, so I bowed again and I touched his feet once more, starting to cry with no control, and at this point he asked Laxmi, his secretary in those years, to give him her mala, and once he had the mala in his hands he placed it around my neck like a garland of love...and this is how I became a sannyasin.

The next day Osho sent me some orange robes through my daughter Niklam [?], and my new name, 'Devateerth Bharti'...Now there is no more father and no more son. Now I am a disciple and he is my Master." (21)

The following early story by *Swami Amrit Pathik* on his way to initiation maybe recognized by other followers too: "At the time I took sannyas (on June 6, 1971), I was a lonely Peace Corps volunteer from New York...A villager, Maheesh Joshji, had given me a book, *Path of Self-Realization*, by Osho, who was then called Acharya Rajneesh, and I had discovered Osho's address in Bombay (now Mumbai) through some relatives of His in Jabalpur, a few hours away from Kapurdha by bus.

In June 1971, I met Osho in His apartment at Woodlands in Bombay. His serenity and His love were overwhelming. One morning, another American had taken sannyas, and Osho turned to me, saying something like, "Why not you, too?" During the day, it struck me that this was an offer I could not refuse. So a few days later, I appeared in my newly purchased orange robes, and Osho gave me sannyas and the name Swami Amrit Pathik. He said He would be with me when I returned to the village. A few months later, in October, after hopping on and off a variety of trains, I landed in Mt. Abu for my first meditation camp, where Osho orchestrated all the meditations – Dynamic, Kirtan, Tratak – amidst the hills and temples of this ancient place. As the meditation camp came to an end, I was among the many who stood on the side of the road as Osho was driven to the railroad station. When the car passed me, He reached out and gave me a flower – a symbol of His love forever implanted in my heart." (22)

Veena recalls from Woodlands one incident where five blonde good-looking German guys on their travels in India had come to see the 'orange' guru and how Laxmi had told them that they may go in and see Osho: "I waited in anticipation. It was always interesting to see how newcomers responded to Osho. Finally they tramped out, all laughing, all with malas around their necks.

Sitting down to partake of Laxmi's proffered cups of tea they told me what had happened. After a long chat with Osho he introduced the topic of sannyas and found that they were all quite willing to take the step. Osho leaned forward in his chair and said something like: 'Das is a German word, no?' They agreed that it was. Then Osho

smiled and said. 'It is a Hindi word too. It means 'devoted to'.' Then he pointed to each one in turn and said, 'So – Haridas...Govindas...Anandadas...Krishnadas... and Ramdas!'" (Veena 2012, p. 70)

When Osho started initiating people into sannyas not unexpectedly this was an act provoking many who knew him. To most Indians he was in this matter showing contempt to the rituals and sacredness of the Hindu tradition, and they were not holding back when showing him their opinion of his infamy.

"But as I left the university and I initiated the movement of sannyas, a tremendous change happened. My initiation of the movement of sannyas created trouble. None of my colleagues – teachers who had been with me for years – would even come to see me. Some were Hindus, some were Mohammedans, some were Jains – and I was a rebellious spirit. I belonged to nobody.

And the people who used to come to me – I was still teaching the same meditation – started spreading opposition to me, because now it was a question of their religion, their tradition, their church. They did not even come to understand that I am doing the same thing. Just because my people have started wearing red clothes does not mean that my teachings has changed. I just wanted to give an identity to my people so that they could be known all over the world and they could be recognized everywhere.

But they stopped coming – not only teachers but even students who had loved me. And then I saw that all our love and all our respect, all our friendship is so shallow that if our tradition, our convention, our old, ancient beliefs are in some way attacked, all our love, all our friendships disappears.

You will be surprised: even the friend who had given me his bungalow and had the marble temple made especially for me sent a message – he could not face me himself – he sent a message from his manager that because I did not belong to any ancient path, I should not use his place for my meditation school...as if anything old is bound to be gold. Most probably the older it is, the more rotten it is.

I sent him a message, "I will leave your house and the temple, and you can do whatsoever with it. But I am with the sunrise; I am not with the sunset. And I want the whole world to be with the new and not with the old."

Truth always moves with the fresh and the young and the innocent. It dies with the knowledgeable, the scholarly, the clever, the so-called wise – who are really otherwise." *The Transmission of the Lamp #7*

"I flew into Bombay during the July monsoon of 1973 and went directly to Woodland Apartments on Peddar Road. But I had been up all night, so I was told to come back, freshly bathed.

I went into his bedroom the next day, all spruced up, and sat on the floor in front of his chair – I was the only person there with him – and almost immediately he asked me to move closer and close my eyes. Before I knew what was happening, he had put something over my head which I felt bump against my chest.

Oops! This was not what I had in mind... I remember thinking.

It was a wooden mala with a locket dangling from it, just like the one around the neck of my erstwhile rival.

Oh wel. Let's give it a try!

Then Osho sat back and started talking about the meaning of Satyamurti, the new name he was giving me."

(*Satyamurti in Savita 2014, p. 60*)

"On request Bhagwan Shree was also initiating people by sending them the Rajneeshi garland and their new name of *sannyas*. For those who had taken sanyas, it was necessary to wear the saffron clothes even in offices, schools and in their shops. These persons had to face a bitter opposition from all but they were determined to face all of it smilingly." (*Bhed 2006, p. 350*)

The introduction of neo-sannyas is a phenomenon of *bhakti* (devotional) yoga, where the path of the devotee is based on a deep and intimate connection with the guru in what may be called, as Osho himself has been doing for years, a pure love affair with the master. His device of making his disciples wearing a locket with his photo may also be understood in this context.

Initiations took also place in Jabalpur, and Nikalank is in *Osho Hi Osho* remembering from his work as an engineer and meditator in Jabalpur together with Amit, also a brother of Osho's. According to this excerpt Nikalank continues to share some experiences of energy transmission from Osho in Bombay to the participants in the Jabalpur meditations during sannyas initiation: "I was running a small industry of precast concrete in the name of *Jyoti Udyog*. In that building in a room separately, I had established a meditation centre. About 10 to 12 friends used to come there for meditation. At that time with the permission of Osho, I myself used to initiate sannyas and Osho had already given me some malas. But I only initiate sannyas when I myself feel in deep meditation that I had got the indication from Osho to initiate him." (23)

New sannyas names and their relation to the sannyasins' former names was a question bound to pop up:

"You ask: You address certain sannyasins by our original name, never using our sannyas name. Not only this, but you affix to our name "ji," "Babu," "Bhai" – a sign of respect shown to elders! – and I feel embarrassed.

Govind Siddhart, this is true. There are a few people who I have known long before the initiation into sannyas started. Even before sannyas they were sannyasins by their attitude, by their gratefulness. So when they took sannyas, as far as I was concerned, there was no change. They were already sannyasins to me. They were unaware of it, but to me there was no change. This was the reason that I continued their old names.

For example, I am addressing Govind Siddhart for the first time; otherwise I have always called him Lashkarji, Kakubhai, Falibhai, Jayantibhai...I have known them for so many years before sannyas, and there has been no drastic change. They smoothly moved into sannyas, so smoothly that I don't remember a few of their sannyas names. I don't know what is the name of Falibhai, and there is no need. Falibhai will become enlightened as Falibhai. He must know his sannyas name, but I have forgotten because I have never used it. And that was the case with Lashkarji. Today I have used Govind Siddhart before you all, but from tomorrow – again Lashkarji! Names don't matter." *The Rajneesh Upanishad #14 (24)*

3.4 Bhagwan Shree Rajneesh

The name change from Acharya Rajneesh to the honorific *Bhagwan* seems to have been anticipated by Ageh Bharti already in Jabalpur before 1970:

"During Jabalpur days, He was known as Acharya Shri Rajneesh, but in my poems (published in 'Yukrand' magazine) I went on addressing Him as *Bhagwan*.

Many lovers started to criticize and condemn me. Many letters were received in which they wrote that I was going against the teachings of Acharya Shri and that I wanted to make people worship Him. A young man from Bombay used to get very angry. In his letters, he almost threatened to kill me if I called Him *Bhagwan* again. Another Osho devout from Vadodara had serious objection to this form of glorification...

Lastly, one day I enquired Osho, 'I am being opposed by lovers continuously. Am I committing a mistake by calling you *Bhagwan*?'

Osho observed, 'You are doing the right thing. Let them oppose, you continue writing as you have been writing.'

Hearing this, I felt unburdened reverted to writing with greater punch and confidence.” (Bharti 2007, p. 44)

But it was not until May 1971 in Bombay, at a time his work was entering a new dimension, that the epithet *Bhagwan* (The Blessed One) was proposed by Chinmaya and accepted by Rajneesh. This month was also the time when Bhagwan for the first time publicly acknowledged his enlightenment (See chapter 2.2 in *Jabalpur* section).

“It is a symbolic name, however, and signifies qualities related to heart, love, and devotion. It was meant to symbolize heart-centered work, work that henceforth would happen more in terms of love, in tune with the spirit of Bhakti, Sufism, Tantra. The new dimension that Bhagwan wanted to point out was this dimension of heart or love. His emphasis was no longer on the intellect, on appealing to large numbers of people. The teacher (Acharya) had communicated enough through the head; he now wanted communion to take place heart to heart with those who were in love with him. From then on Acharya Rajneesh came to be known as Bhagwan Shree Rajneesh.” (Joshi 1982, p. 111) (25)

From many of his followers criticism was raised against the new epithet and name Bhagwan, blaming him of exposing himself to a more godly status which was not acceptable. Some who had come to him only to gather knowledge were unable to follow him and many automatically disappeared from his movement and a new kind of people started arriving. The crowds disappeared overnight, as the word ‘Bhagwan’ functioned like an atomic explosion dispersing those egos, who could not follow his calling himself Bhagwan nor the new dimension in his work he was entering.

In *The Discipline of Transcendence* Bhagwan has at length elaborated on the connotations of his name change and his core message that everyone is potentially divine:

“The Indian term for God, Bhagwan, is even better than God. That word is tremendously meaningful. It simply means “the blessed one,” nothing else. Bhagwan means “the blessed one” – one who is fortunate enough to recognize his own being...

“You ask me: Why do you call yourself Bhagwan? Why do you call yourself God?

Because I am – and because you are. And because only god is. There is no other way, there is no other way to be. You may know it, you may not know it. The only choice is between ignorance and knowledge. The choice is not between whether to be a god or not to be a god; the choice is whether to recognize it or not. You can choose not to call, but you cannot choose not to be. But it has to be understood, because it is one of the most radical standpoints about life...

Calling myself Bhagwan, I would like simply to say to you to gather courage, reclaim your wings...the whole sky is yours. But without wings it is not yours. Reclaim your wings and don’t allow anybody to condemn you. Respect yourself! If you cannot respect yourself, you cannot respect anybody else. When you respect yourself, a great respect arises. Then you respect the tree, the rock, the man, the woman, the sky, the sun, the moon, the stars. But those ripples of respect arise only when you have started respecting yourself.

I call myself Bhagwan because I respect myself. I am tremendously fulfilled as I am. I am the blessed one. I have no discontent. That is the meaning of Bhagwan – when you have no discontent you don’t desire anything in the future; your present is so full, overflowing...when there is no hankering.

That’s why we call Buddha Bhagwan. He has denied God in his cosmology. He says there is no God, no creator.

Christians become very puzzled when Buddha says there is no God, no creator. Then why do Buddhists call him Bhagwan?

Our meaning of Bhagwan is totally different. We call him Buddha, Bhagwan, because he has now no more desires. He is contented. He is happy and at home. He has come home – that is his blessedness. Now there is no conflict between him and existence. He has fallen in accord, in harmonia. Now he and the whole are not two separate things. They vibrate in the same way. He has become part of the orchestra of the whole. And by becoming a part of this great orchestra of stars and trees and flowers and winds and clouds and seas and sands, he has become blessed – we call him Bhagwan.

When I call myself Bhagwan, I am simply saying to you, “Look at me – the roses have bloomed. And what has happened to me can happen to you. So don’t feel desparate and don’t feel depressed. Look at me and your hope will come back, and you will not feel hopeless.”” *The Discipline of Transcendence, vol.2 #4*

In the process towards choosing the new epithet Bhagwan his secretary *Chinmaya* is the key person:

“A few years back, one day I called Yoga Chinmaya and told him to find a new word for me because I was going to function in a new way. I was known all over the country as the acharya. The acharya means a master, a teacher, and I was a teacher, and I was teaching and traveling. That was just the introductory part of my work; that was to invite people. Once the invitation reached, I stopped traveling. Now those who want, they should come to me. I have gone to their home, knocked on their doors. I have told them that I am here and any day the desire arises in them, they can come. I will wait. I have shown them the path towards me.

And then one day I called Yoga Chinmaya and I told him, ‘Now find a new word for me because the word “teacher” will not be enough.’

He brought many names for the new function that I was going to take. He said, ‘Maharishi, great seer.’ I said, ‘That is comparative – seer and great seer, rishi and maharishi. No, that is not good. And everybody cannot be a seer. It is a talent. A few people can become seers, everybody cannot become a seer.’

Then he said, ‘Paramahansa, the great swan? Again it is comparative. And it is a symbol of hierarchy. In certain old sannyasin orders, Paramahansa is the peak – but it shows graduation, step by step. It is mathematical, calculative.

He said, ‘Then what about Avadhuta? That too is another comparative term, belonging to another sect of sannyasins. It is again parallel to Arhat and Paramahansa, and belongs to Tantrikas. Avadhuta is their last stage. But it shows achievement.

I said, ‘Find something which is universal. Find something which is not relative.’ And then he found ‘Bhagwan’.” *The Discipline of Transcendence, vol.2 #4*

Bhagwan has commented extensively on the etymology of his new epithet. After explaining the two other words for God in Sanskrit and in Hinduism: *Paramatma* (the supreme soul) and *ishwar* (the richest), he continues with the word *bhagwan*, the third word for God, after making the remark that English language is offering only one word for the phenomenon of God:

“Bhagwan is very difficult to understand or to be explained in any other language. In Hindu scriptures ... remember that, because *bhagwan* is used by two kinds of people in India: Hindus, one; Jainas and Buddhists, two. Jainas and Buddhists don’t believe in a God, still they use the word *bhagwan*. For Buddha, Buddhists use *bhagwan* – Bhagwan Gautam Buddha. And Jainas also don’t believe in a God, but for Mahavira they use

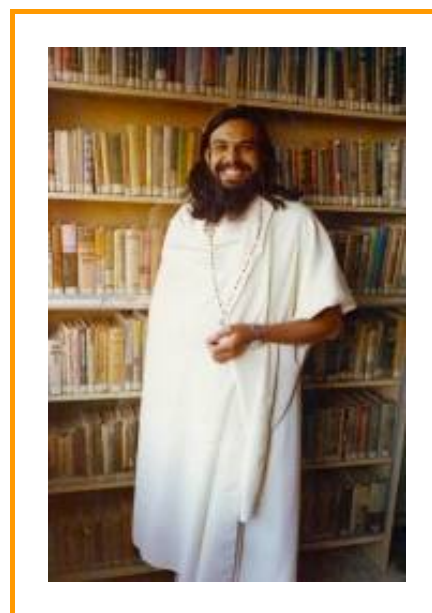
Bhagwan Vardhman Mahavira. So their meaning is totally different.

Hindus are very down to earth. You will be surprised, even shocked, but the original root in Hinduism of *bhagwan* is *bhag* – *bhag* means “vagina.” You could not have imagined! And *bhagwan* means “one who used the vagina of the universe to create” – the creator. Hindus worship the female vagina and the male phallic symbol, *shivalinga*. If you have seen a *shivalinga*, the marble emerging is just a symbol of the male sexual organ, and it is standing in the vagina. Underneath it, if you have looked, there is a marble vagina, out of which it is emerging. Hindus have worshipped it symbolically, and it seems meaningful in their reference, that any creation is bound to be the meeting of the male and the female, yin and yang. So for the “creator” they use the word *bhagwan*. But the origin of the word is very strange.

Buddhists and Jainas don't believe in God, don't believe that anybody created the world, but they also use the word *bhagwan*. They have a different origination for their word. In the Jaina and Buddhist reference, *bhag* means “fortune”, and *bhagwan* means “the fortunate one, the blessed one;” one who has attained to his destiny, who has matured.” *From Unconsciousness to Consciousness #3; (Sarito 2000, p. 141)*



4. A Cup of Tea. 1980.



5. Kabeer in Woodland library-cum-living room

“It does not mean God to me, it does not mean the creator, it simply means the blessed one – one who is at home, has arrived; one who has found, one who has encountered himself. Then there is nothing else but blessings, and blessings go on raining over him. Day in, day out, the blessing goes on showering. So remember, *bhagwan* has nothing to do with God. It has certainly something to do with godliness, because that is what arriving is: coming home. That is what makes you the blessed one.” *From Unconsciousness to Consciousness #3 (Sarito 2000, p. 142) (26)*

The epithet-issue was addressed also in a question raised spontaneous during a lecture in the hall of *Palm Beach School* in Bombay on 22nd of August 1972. At this occasion Bhagwan smilingly and calmly answered the question thrown to him from an agitated listener during his speech: “Why do you call yourself Bhagwan? You answer my question if you have the courage.” Bhagwan said:

“I have never claimed, but if you say so, I do accept that I am Bhagwan. I am saying so because it is not possible to become any thing other than Bhagwan. You are also Bhagwan. There is nothing else other than Bhagwan in the world.

May be, you don't know that you are Bhagwan, but he, who does not know or has forgotten that he is a Bhagwan must explore. He must find some way out to get back his memory. *Bhagwan* means the purest existence. People think that Bhagwan is he who has created this world. But I have not created the world so this title should not go to me. For me *Bhagwan* (God) means the nature within me, the 'Tao', the existence within me – the pure consciousness and its apprehension and entering into that existence.

You are also the same *Bhagwan*. May be, you recognise it late, but if you try you can experience it. It is our nature to be *Bhagwan*." (*Bhed* 2006, p. 347)

This answer is said to have calmed down the conflict with followers, who had criticized his change of name, but Bhagwan also had very specific reasons for using his name change as a device to do some needed weeding among his followers – once again:

"I chose it for a very specific purpose and it has been serving well, because people who used to come to me to gather knowledge, stopped coming. The day I called myself *bhagwan*, they stopped. It was too much for them, it was too much for their egos. Somebody calling himself *bhagwan*? It hurts the ego. They stopped. They were coming to me to gather knowledge. Now I've changed my function absolutely. I started working on a different level, in a different dimension. Now I give you being, not knowledge. I was an acharya and they were students; they were learning. Now I am no longer a teacher and you are not here as students...

I am here to impart being. I am here to make you awake. I am not going to give you knowledge, I am going to give you knowing – and that is a totally different dimension. Calling myself *bhagwan* was simply symbolic – that now my work had entered a different dimension. And it has been tremendously useful. All wrong people automatically disappeared, and a totally different quality of people started arriving.

It worked well. Chinmaya's choice was good. It sorted out well. Only those who are ready to dissolve with me remained, all others escaped. They created space around me. Otherwise they were crowding too much, and it was very difficult for the real seekers to come closer to me. The crowds disappeared. The word 'Bhagwan' functioned like an atomic explosion. It did well. I am happy that I chose it. Now people who come to me are no more argumentative. Now people who come to drink me, to eat me, to digest me. Now people who come to me are great adventurers of the soul. And they are ready to risk – to risk any and everything." *The Discipline of Transcendence, vol.2 #4*

After elaborating on everyone's potential of becoming a God Osho continues:

"Calling myself Bhagwan is a device. Sooner or later, when you have grown up and you have understood the point, and when your presence here has created a different quality of vibrations, I will stop calling myself Bhagwan. Then there will be no need. Then the whole atmosphere will be throbbing with godliness. Then people who will come, it will shower on them. It will penetrate into their hearts. There will be no need to call me anything – you will know. But in the beginning it was needed, and it has been of tremendous help.

The last thing about it. I am not a philosopher. Always remember me as a poet. My approach towards life is that of poetry, is that of romance. It is romantic, it is imaginative. I would like you all to be gods and goddesses. I would like you to reveal your true being...

If you decide to go with me, you will become more and more watchful. And the more watchful you will become, the more you will be able to understand me, the more you will be able to understand what has happened, what has transpired within my soul. You will become more and more a participant in this happening, in this dance, in this

singing.

And by and by you will see – the master is coming. And it is not coming from the outside, it is coming from your innermost core, it is arising from your depths. I looked in, and I found him there. My message is simple – that I have found the god within me. My whole effort is to persuade you to look within. The only question is of becoming a watcher on the hills. Become a witness – alert, observing – and you will be fulfilled.” *The Discipline of Trancendence, vol.2 #4*

The epithet Bhagwan opened up for a continuous stream of misunderstandings among journalists and biographers. It was very hard for many writers to convey the implications of this new change and its affinity to Indian spiritual tradition, and fairly often a translation of Bhagwan Shree as ‘Sir God’ can be seen in their writings.

“The journalists are always playing a vicious game. They started calling me godman, I have never called myself godman. And then they asked me, “Why do you call yourself godman?”

There is no species in the world which can be called godman. Just to be a man is enough – there is no God. At least I cannot call myself a ‘godman’, because I don’t accept any existence of a god who created the world... The hypothesis of God does not help. I don’t have any hypothesis of God. To me life is divine. To me existence is godliness, not God. To use the word ‘godman’ for me is simply stupid. But journalists started calling me that, and then started asking me, “Why do you call yourself godman?”

Strange! They started calling me the guru of the rich and then started asking me, “Why do you call yourself the guru of the rich?” They started calling me the sex guru, and then they started asking me, “Why do you call yourself the sex guru?”

I have never called myself godman. Yes, the people who love me have called me Bhagwan, but Bhagwan does not mean God. We have called Gautam Buddha ‘Bhagwan’ – and he does not believe in any god. We have called Mahavira ‘Bhagwan’ – and he does not believe in any God.

So ‘Bhagwan’ cannot be synonymous with God. And I say unto you that I am the blessed one, but I am not the godman. I am simply a man fulfilled.” *The Last Testament, vol.6 #12*

His change of name from Acharya Rajneesh to the honorific Bhagwan caused an extensive upheaval among his followers as we have seen, but both names were indeed deeply rooted within the Jain tradition. Next time we’ll again witness such a change is in 1988 in his playing with names, like *Osho Rajneesh*, until finally he fell at ease with Osho, now within a Japanese tradition. Like Buddha Osho were to change his name four times throughout his life on this planet.

Individual work

In Woodlands the stream of arriving Westerners increased on a daily basis, and now slowly and very gradually from early 1971 Bhagwan began to reduce his public contact. First he stopped lecturing in open public meetings, then press interviews were cancelled as well as meetings with leading citizens and big shots from the society. His travels were reduced to a minimum, and his preference was from now on to put his energy into speaking to small groups of listeners gathering at his residence only, trying to reach those individuals who were sincere and courageous in their search for truth. Quite in tune with his dimensional change from communicating to the minds through knowledge to reaching the hearts of his seekers through communion.

“His years in Bombay, July 1, 1970, to March 20, 1974, were the years of personal and intense encounters with selected individual seekers. He met each individual directly, intimately, face-to-face. During these days, one could get to see him almost any time of the day. He appeared to have started his work with these early disciples – as if he were spreading his roots, as if his roots were searching for a ground to launch a worldwide movement of spiritual awakening.” (Joshi 1982, p. 117)

In a letter dated 1/16/71 Bhagwan is explaining to a friend, *Shree Omprakash Agrawal* in Jullunder:

“My Beloved,

Love!

Until now, the well reached out to the thirsty, but from now on, this may not be possible. Now the thirsty will have to come to the well. And perhaps this is also according to the law. Is it not? I have almost stopped traveling. The message has been delivered. Now the one who wants to find me will find me, and the one who does not want to find me, I have knocked at his door as well.” (Joshi 1982, p. 104) (27)

Bhagwan’s availability to individual seekers increased from now on, and he has commented upon what was behind his move to stop speaking in public and to focus more on working with individuals:

“To talk to disciples is a different matter. To talk to the multitude is a different matter. That is why I had to stop talking to the crowds. I had to create a special class of my own sannyasins with whom I could have a communion of the heart.” *Sufis. The People of the Path. Talks on Sufism, vol.2, #10*

“In the beginning I was talking to the masses. It was a totally different kind of work; I was in search of disciples. Talking to the masses I was using their language; talking to the masses was talking to a primary class. You can’t go very deep; you have to talk superficially. You have to look to whom you are talking.

Then, slowly slowly a few people started turning from students into disciples. Then my approach changed. It was now possible to communicate on higher levels – they started becoming committed, they started becoming involved with me, with my destiny. My life became their style, my being became their being.” *The Book of the Books, vol.1 #8*

“I will slowly confine myself to a room: I will stop coming and going. Now I will work on those who are in my mind. I will prepare them and send them out. The moving from place to place, which I cannot do myself, I will be able to do by sending out ten thousand people.” *Dimensions Beyond the Known #4; (Urmilla 2006, p. 157; Sarito 2000, p. 226)*

As more and more Westerners were drawn to Bhagwan, he was fully aware of their potential for becoming his ambassadors and mediums when they returned to their home countries. They had heard or read something of Bhagwan and they came to stay initially for a short period, later hundreds stayed for a longer time in Bombay and later again thousands when Bhagwan had shifted to Poona. They were, according to Vasant Joshi, very courageous, rebellious, creative, and had great potential for giving birth to a new religious consciousness and their psyches were ripe and ready to receive Bhagwan’s energy and guidance. (Joshi 1982, p. 117)

“I went to India with the specific objective of finding a guru and travelled extensively meeting most of the known gurus then: Satya Sai Baba, Neem Karoli Baba, Sant Keshavdas, Swami Muktananda, Anandamayi Ma, and

various other Matajis...

Meeting Bhagwan at that time was pretty casual. Everybody hung out in the common area of Bhagwan's apartment waiting for an appointment to take sannyas or ask some personal question. Bhagwan's room didn't have much more in it than a bed, chair, desk, and phone." (*Swami Rammurthi in: Bhagawati 2010, p. 246*)

In *Secrets of Discipleship* edited by Ma Ananda Prem and published by Jeevan Jagriti Kendra, (2nd edition September 1972), we find the text from a discourse by Bhagwan Shree Rajneesh, given February 26, 1971 in Bombay, India. Over its 42 pages Bhagwan is explaining these new challenges with a guru relationship to his disciples, and it is surprisingly enough printed in white characters on the background of black paper which we'll have to imagine when reading this excerpt:

"First thing:

A GURU is not a teacher because

religion cannot be taught. It is

not information. Religion is

a way of living, so guru means

a person who has attained

a religious mode of living.

To one in contact with him,

to one living with him,

something is communicated,

though not through words.

HIS VERY PRESENCE IS A COMMUNION.

The relationship is

less like a teacher and pupil and

more like a lover and a loved one.

THE RELATIONSHIP IS INTIMATE.

A basic requirement is that the guru

must have himself attained

because he cannot communicate

that which he has not realized.

A teacher need not be

A Realized One, but a guru is

bound to be. A teacher can

give information secondhand, but

a guru cannot.

So a guru means

A PERSON WHO HAS REALIZED TRUTH.

Now he is the source.

He does not give

secondhand information from

scriptures or from traditions.

HE HAS ENCOUNTERED THE REALITY.

He is face to face with it, so
whatsoever is being said
or communicated by him is
on his own authority...

And there is no word in English
to translate the word "guru",
because in Western culture and
tradition, no relationship like that
has ever been in existence.

The relationship between
a guru and disciple is
basically Eastern. So no one can
understand in the West
what is a guru. At the most,
they can understand teacher.
And the relationship is so intimate!
As I have said, it is like love...

The East has so MANY secret keys.
A single key is enough, and
a single key opens
thousands and thousands of locks."

Secrets of Discipleship, p. 5

"In the old days, particularly in the East, hypnosis was used in every ashram. The master used it in every way to help you, because consciously you may take years to do a particular thing, but in hypnosis, through hypnosis, within seconds it can be done. Unnecessary effort can be saved. But only masters were allowed to hypnotize. Hypnosis remained a secret science in the East; it was not used publicly because there are possibilities of misusing it." *Vedanta: The 7 Steps to Samadhi #9*

The devices Bhagwan unfolded to suit his Western disciples included a work-farm commune named *Kailash* after Shiva's mountain abode in Tibet, located near Saoli and Chandrapur in the far-away rural center of Maharashtra. Here the disciples' commitment and ability to surrender their egos were put to a test in primitive real life far from the affluent lives they had left behind. The farm belonged to *Madan Kunwar Parikh* of Chandrapur, the past time mother of Osho, who had received numerous letters with anecdotes from Osho all published later on in *Kranti Beej* (Seeds of Revolutionary Thought). She was with her husband, also a long time supporter of Bhagwan, facilitating this audacious experiment, where the South African *Veetrag* soon was in charge, challenged by Teertha and Shiva both. In her *Glimpses of my Master (2012)* Veena gives us a very convincing picture of the hardships these outlandish Westerners had to overcome during the experiment.

This commune continued until early Poonam One in August 1974, and another commune was set up in *Baroda* in

Gujarat made available by *Swami Swarupanand Bharti* and his wife. Bhagwan's experiment with disciples living together in hard-working communes was to some extent inspired by *Gurdjieff's* ideas and his commune in Fontainebleau in France, and later this device came to its ultimate test in the transformation of the hilly wasteland of Oregon into the thriving town of Rajneeshpuram, based on recycling and organic farming. And a few more ingredients.

Kirtan Mandali

These rural experiments aiming at a Western segment of his followers were complemented by some devices more suitable for his Indian disciples and more in tune with traditional Indian devotional work: the *Kirtan Mandali* groups where his saffron clad Indian sannyasins were dancing in the towns and villages of India.

“In October 1971 Osho starts the Kirtan Mandali groups of Indian and Western sannyasins, who travel around India giving talks on His teachings, leading meditations, playing music, singing and dancing.” (28)

So his Indian disciples were mostly dispersed in these *Kirtan Mandali* groups who were to dance, sing and play their way through the towns and villages of India. They were singing traditional and also new devotional hymns and songs, and they were conducting meditations and playing tapes with Bhagwan's discourses in Hindi. Their challenge was to surrender and live lovingly and joyously in an unfriendly and even hostile environment. These farming experiments and kirtan groups both lasted until Bhagwan moved to Poona in 1974.

“You want to know what Kirtan...can do to enhance devotion. It can do a lot if we do it rightly. The way we are doing the second stage of Dynamic Meditation can be used for singing or dancing as well. It has been used in the past by those who knew its real meaning. Those who don't know the real meaning just dance and shout – which is a waste of time. If kirtan can be done in the way of the second stage of the Dynamic Meditation, it can be of tremendous help.

If you can dance with abandon, you will begin to see yourself and your body as separate from each other. Soon you will cease to be a dancer; instead you will become a watcher, a witness. When your body will be dancing totally, a moment will come when you will suddenly find that you are completely separate from the dance... And Chaitanya [Bharti] surpasses even Krishna in dancing; his dance is magnificent, incomparable. Perhaps no other person on this earth danced as much as Chaitanya.” *Krishna: The Man and his Philosophy #13*

“Vairagya was born and grew up in Gadawara, the same village in central India where Osho was born. He became a sannyasin in his teens and when he was in his early twenties Osho asked him to travel all over India as his representative, making music – the name for such devotional music is kirtan. With a small group of sannyasins he would enter each city, singing and dancing, attracting crowds, selling books of Osho's discourses and also giving discourses himself.” (*Radha 2005, p. 72*)

During the resistance movement against the British, Kirtan singers had gained their traditional reputation as religious extremists as quoted in a committee report from 1912: “Kirtan singers are another agency for creating disaffection, and they have always been very prominent. As usual these singers sing patriotic and religious songs and everywhere consort with extremists.” (*Mishra 1956, p. 262*)

“At that time a group of people called a Kirtan Mandali travelled with Him while He led meditation camps all

around India. I was four years old when this group came and stayed in our house, and it was my first exposure to saffron clothes and the malas. Singing devotional songs with high rhythmic music, these people looked so divine, as if they were possessed by the unknown. Their faces were glowing with freedom, devotion, bliss and ecstasy. They looked so radiant with something I fell in love with madly. I developed a strong bond with this group, which I still maintain to this day.” (*Ma Deva Priya in: Bhagawati 2010, p. 62*)

“*Kirtan Mandalis*, groups of *Sannyasis* and *Sannyasins*, were sent in various parts of India to convey the message of love and meditation of Bhagwan Shree. They used to sing the devotional songs dancing madly.” (*Bhed 2006, p. 350*)

“Later on [after Kulu Manali camp] two ‘kirtan mandalis’ were sent around the country who were dancing and chanting *kirtan* on the roads, giving talks, playing Osho’s talks on audio cassettes and introducing Osho-meditations to people.” (*Bharti 2007, p. 193*)

Swami Chaitanya Keerti was part of the *Kirtan Mandalis* groups and in an interview he has talked on these events and his subsequent editing of early magazines on Bhagwan Shree Rajneesh. (See chapter 3.9 *Periodicals*)

Three Kirtan Mandali groups are mentioned by Ageh Bharti: One led by Swami Chaitanya Bharti, another by Swami Vairagya Amit and a third by Swami Narendra Bodhisatva. Narendra recalls that food was very limited in these days, and that they were selling Osho’s books when touring around the country. At that time all books published by Osho could be bought for Rs. 50.00 – the whole lot. Later on in Woodlands Narendra got involved with Chinmaya in the editing of the Newsletter and other publishing. (*Bharti 2007, p. 229*) (29)

“Among the other *sannyasins*, Kailash and the touring *kirtan* group are the major topics. Many Westerners have simply come to India with no specific plans for going anywhere else, and it appears Osho doesn’t want us just hanging about in Bombay, so two proposals are in the Mount Abu air.

The *kirtan* group holds no attraction for Divya or for me. Neither of us can carry a tune, and the idea of singing and dancing – albeit in praise of Osho – through a series of smelly Indian cities like a bunch of southern Baptists turns us both right off.” (*Allanach 2010, p. 27*)

3.5 Reading and book collecting

From his very first days in Bombay Osho’s visits to its well-stocked bookshops had been a thrill to his bibliomania, and he kept on reading and indulging himself in the treasures of his books. Now mostly during the break after his 11 a.m. lunch and after the evening discourse in his new daily schedule, whereas in Jabalpur his evenings had been entirely free for him to be spent on reading.

“Osho’s extensive library is brought from Jabalpur to Woodlands Apartments. Friends continue sending books for him, and now he receives the latest publications from the West on religion, mysticism, sciences, sociology, psychiatry, therapy, humour, etc. During discourses Osho often comments on books he is reading.” (*Osho’s Life www*)

While in Jabalpur Osho still had to rely on public and academic libraries to quench his thirst for reading. So the

fairly progressive library policy of the Bombay government regarding a network of four regional libraries, in Bombay, Ahmedabad, Poona and Dharwar, of which the Central Library in Bombay is the *depository library* (Delivery of Books Act 1954) receiving two copies of every book printed in the state direct from the printer including *Jeevan Jagruti Kendra*, this whole library development in the mid-20th century with its in-house reading facilities, turned out to be of no benefit to Rajneesh at all, as his funds by now were gradually supporting the extensive purchase of his own reading material. (*Ramakrishna 1961*)

Bhagwan commented on the reading process, at a time when his eyes were still fine and before he had to stop his reading in 1981:

“When you look, you are throwing a certain amount of energy. Wait, be silent, allow that energy to come back. And you will be surprised. If you can allow the energy to come back, you will never feel exhausted. Do it. Tomorrow morning, try it. Be silent, look at a thing. Be silent, don’t think about it, and wait patiently for a single moment – the energy will come back; in fact, you may be revitalized.

People continuously ask me...I go on reading continuously so they ask me, “Why are your eyes still okay? You must have needed specs long ago.”

You can read, but if you are reading silently with no thought, the energy comes back. It is never wasted. You never feel tired. My whole life I have been reading twelve hours a day, sometimes even eighteen hours a day, but I have never felt any tiredness. In my eyes I have never felt anything, never any tiredness. Without thought the energy comes back; there is no barrier.

And if you are there you reabsorb it, and this reabsorption is rejuvenating. Rather than your eyes being tired they feel more relaxed, more vital, filled with more energy.” *Vigyan Bhairava Tantra #51*

“I was reading Castaneda’s book. His master, Don Juan, gives him a beautiful experiment to do. It is one of the oldest experiments...” *Vigyan Bhairava Tantra #77*

“Just a few days before I was reading Jean-Jacques Rousseau’s *Confessions*. This is a rare book. It is really the first book in world literature in which someone bares himself, totally naked...” *Vigyan Bhairava Tantra #15*

“I was just looking at a Peanuts joke-book. Charlie Brown says there, “I love mankind; it is people that I can’t stand.” *Vedanta: The 7 Steps to Samadhi #3*

In Bombay Osho might order books from catalogues, but more often he went to bookshops himself purchasing books for his collection. His favourite bookshop in Bombay was definitely the *Strand Book Stall* (Sir D.N. Road, Dhannur), where he used to come early in the morning with Laxmi and may be one more swami to carry the purchase. The present owner *Shenve* (2005) still remembers helping Osho also before 1970, when he visited Bombay for lecturing, and he recalls the way Osho selected new books, in a rare combination of random choice and with utmost awareness both. Also the *Ritz* and the smaller *New and Secondhand Bookshop* (Old & New Book Depo), at *Kalbadevi Road* near Edward Cinema, were among the bookshops he visited in the metropolis. Quite often also Chinmaya would accompany him and help in the selection of books. Sometimes they would go to *Chor Bazar* north of *Crawford Market* to check out the stalls for new or second hand literature to dive into. His secretary Laxmi was in Bombay to drive his car and take him to bookshops, pay the bill and hand over the books to *Karuna* when they arrived home. Laxmi herself took care of what books he had read and what books he still had not read, an impressive assignment I dare say . Also *Maitreya* accompanied him to bookshops, and his

biographer Ram Chandra Prasad stayed with him for some time in Bombay and he also took part in all these bookish adventures. (30)

“In the beginning when Osho used to come from Jabalpur to Mumbai, sometimes Kakubhai, Laxmi and I used to take Osho to Strand Book stall situated at D.N. Road and Old and New Books at Kalbadevi, Mumbai to buy new books. Many times, we had to park the car at distance and go walking in the hot season, at that time Osho liked to drink cold Coca-Cola.” (*Laheru 2012, p. 65*)

“I loved hearing all these stories of the Bombay days, and of the early days in Poona. How Bhagwan would go off with Laxmi to the best bookstores in Bombay and buy an incredible stack of books to read. Those same books were now out in the corridor [in Lao Tzu House, Poona], immaculately looked after by his sannyasins.” (*Meredith 1987, p. 104*)

The arrival of Westerners certainly had an impact on his reading, as he now had to qualify his insight into the cultural and mental background of his new followers, no longer coming from the Indian sub-continent only, but from a variety of European, American and Australian states. Clearly he was studying philosophy and psychology, the whole conditioning of the Western mind, as a background for his expanding dialogue with Westerners to improve his understanding of their social and religious programming. He was in fact also borrowing from many Indian schools of psychology integrated in the religious frameworks of Patanjali, Buddhism, Tantra, Advaita Vedanta and the Syadvada of Jainism.

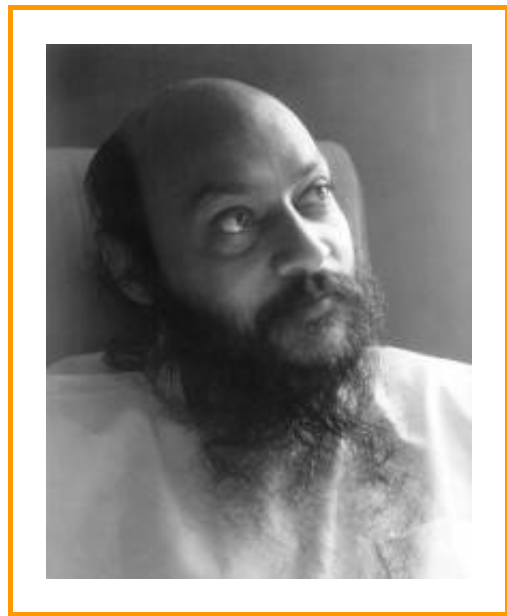
“The Seekers from the West who first came in scores while Bhagwan was in Bombay... came from different cultural and family backgrounds, religious denominations, and cultural beliefs...

For the development of Rajneesh’s experimental method and his understanding of the Western mind, his reading was essential and comprehensive...It is quite clear that apart from his voracious reading (about one hundred books per week, according to Rajneesh’s librarian) and thus being greatly informed about the world he is living in, his direct contact with thousands of people from the West made it possible for him to study Westerners and the Western mind very closely and intimately, leading to a meeting between master and disciple but also a meeting between East and West.” (*Joshi 1982, pp. 117 & 171*)

Veena recalls when in Bombay, at a time where the number of his own published discourses were still in limited supply, she asked Osho if there were any other books he could recommend his Westerners to read. He gave her a list of seven books of which she only remembers six: “The first and most important in his opinion was ‘The Book of Mirdad’ by Michel Naimy. Others were ‘The Prophet’ by Kahil Gibran, ‘Zen Flesh, Zen Bones’ by Paul Reps, ‘The Way of Zen’ by Alan Watts, ‘Jonathan Livingstone Seagull’ by Richard Bach, and a book on Tantra whose title I can’t recall. Of this book he said this was the only book written in English which had some notion of what Tantra was about – all the rest were just sensation-seeking, money-making fakes.” (*Veena 2012, p. 61*)



6. Founders of Motilal Banarsidass, Delhi. Top: Motilal Jain (1874-1930). Left: Lala Sundarlal Jain (1900-1978). He moved the company to Delhi in 1947 and was supporting Osho's work. Right: Shri Shantilal Jain (1913-1997).



7. Portrait.

But as Osho has revealed in *Dimensions Beyond the Known*, it was not simply a love of books that made him read so much. There was a deeper motive. He describes how enlightened masters develop strategies in order to attract disciples – and gave the example of how Buddha and Mahavira were obliged to practice austerities, because that was a recognized proof of spirituality in their time. (31)

“What Mahavir and Buddha did not have to do, I have to do. Just for nothing, I have to read everything that there is in this world. It is all useless; I have no use of it. But to the modern world which does not bother for the one who goes on a fast or for the one who sits with his eyes closed, no message can be given through practising austerities. If anyone can be reached by any austerity, it is only through that of my having digested the great accumulation of intellectual knowledge that is daily growing bigger and bigger.

That is why I have spent my whole life with books... I have had to take the trouble of reading so much that is of no use to me – however only after taking that trouble can I communicate and make my message intelligible to this world; otherwise not.

The modern age of science can understand only its own language.” *Dimensions Beyond the Known*, p. 197

Osho's intensive reading in Bombay may also be seen as a progression from lower to higher chakras, if we compare to his more physical activities in the 1950s Jabalpur, even when we remember that reading was also an important part of his daily schedule at that time. His reading in Bombay was continuing and broadening his insight and understanding of a variety of philosophical schools and religions which he had been building up already from his early days in Gadarwara, as we have seen. New influences were still manifesting themselves and were to impact his thinking and become themes in his discourses for years to come. In the words of Mistelberger in his *The Three Dangerous Magi*:

“To cover the influences behind Osho is not as easy because his range was vast...several traditions can be identified as having been a pivotal influence on Osho's general overall teaching and those are Zen Buddhism, Taoism, Tantra, Gurdjieff's practical ideas (not his cosmology), Western humanist and transpersonal

psychotherapy (especially Wilhelm Reich), and Western philosophy, in particular, the figures of Nietzsche and Socrates – the latter to a degree probably not generally recognized.” (*Mistelberger 2010, p. 575*)

Osho was also buying books for his library when passing through Ahmedabad on his way to a meditation camp at Mt. Abu. Here his favourite bookshop was located on *Gandhi Road*, but it was closed down in the late 1990s. He was here scanning the shelves and then buying 4-5 books before making the bill. Gujarat is a religious state with wealthy businessmen, and Osho often went here to visit his many friends, who were into money and meditation both. One of them was *Swami Satya Bodhisattva (Jayantibhai)* who used to organize Osho’s discourse series in Ahmedabad as well as his meditation camps in Mount Abu. (32)

“Osho is giving discourses on Bhagwatgeeta in Ahmedabad. Every night, after evening discourse, He is reading five to six books in two hours. I can’t conceive how He manages it. When I look into the books which He has finished, I find some lines are underlined on different pages. He signs each book with the date of reading. Today, I accompany Him to a bookstore for purchasing more books. I guess, it is the biggest bookstore in Ahmedabad. Thousands of books are on the shelves. The man on the counter greets Osho with folded hands and touches His feet. It seems he is one of the lovers of Osho. Osho places His hand on his head and enquires with him about the latest publications. The man invites Osho to come inside the shop and in minutes Osho has sorted out thirty-two books. I am astonished at His marvellous memory. He remembers the names of the books, including author’s names.

While coming back, sitting near Him in the back seat of the car, just out of curiosity I ask Him, “Osho, after enlightenment, why are you reading all these books on different subjects?” He says, “It is the most arduous work for me. Mahavira’s fasting for days is nothing compared to reading all this rubbish. Since Mahavira, man has changed a lot. To communicate with intelligentsia of this time, I have to speak from their level. Only when they are intellectually satisfied, they will be able to understand that which is beyond intellect.” Then He warns me, “Never get lost in reading all kinds of books. My books are the essence. They are enough to guide any seeker of truth.” He further adds, “All old books in the name of religion have no future. They all need to be replaced by my books, which can attract the youth in future.” (*Jyoti 1994 #67*)

In his daily schedule he had his midday rest for three hours after lunch listening to his music, and at 2 p.m. he took tea, plain Green Label tea as usually without milk or sugar, before spending some time with reading and meeting with his assistants and those who had taken appointment of meeting. After dinner in the evening he now only took a ten minutes rest before he was ready to deliver his evening discourse to the audience. Then following his discourse he once again took some rest listening to music before he again disappeared into the volumes of his library. While he was reading, milk mixed with cardamom or nutmeg was his evening treat. Before sleep he liked *kalakand* or *rasmalai* like in the days when his Nani was catering for him. (33)

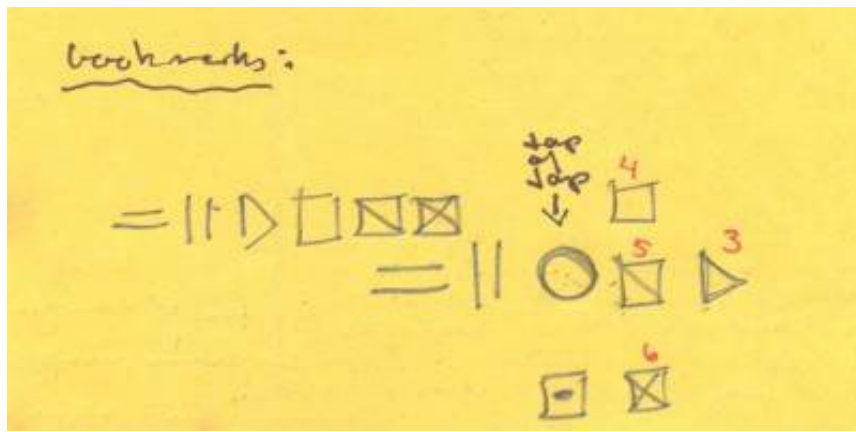


Fig. 3. Osho's bookmarks. Marks on yellow paper drawn by Chaitanya Bharti 1999. Numbers identify levels of importance.

The number of people seeking a private darshan with Osho at Woodlands was a constant challenge to his daily schedule – including his time for reading and study – and he was suggesting many ways for Laxmi and others to handle this problem without anyone getting hurt or feeling rejected. This was something which had been going on ever since his years in Jabalpur:

“It was like that in Jabalpur. There was no hindrance whatsoever, so I would be seeing people from morning till night. If someone came and sat with me for three hours, I was tied up for all that time. Then it became a habit for people. They wanted to come every day, regularly. So their times became fixed: “At five o'clock so-and-so is coming...” and without fail they would come and sit with me every day at that time. And even those who came every day felt hurt if you stopped them...

So you should start telling everyone that it is not Laxmi's fault, it is nobody's fault – my decisions are being followed. For those whom I feel it necessary, I immediately give time; for those whom I don't feel it is necessary, I don't give time. If I don't give time, you should understand that you don't need time and that anyway you are not following my suggestions...

So the trouble at the moment is that in order to protect me, you take the blame onto yourselves. You might say, “Taru may have made a mistake; Desai-ji may have made a mistake. Osho is very loving; someone in the middle must have been the problem.” Never say that. Say that Osho *is* such a man – wrong or right however it may be. He meets whomsoever he wants to: he doesn't meet those he doesn't want to.” *Work is Love Made Visible (2011) #12*

Still, like we have seen before, it is obvious in Woodlands also that Osho was putting his reading aside whenever visitors arrived: “After a while, I am allowed to go into His room. As I open the door I see Him sitting on his chair reading a book. Seeing me walk in He puts the book aside and chuckles at me. I touch His feet and sit on the floor near His chair.” (*Jyoti 1994 #80*)

Many authors and books were over the years praised by Rajneesh and these recommendations have been collected in *Books I Have Loved (1985)* (All 167 titles are presented in the *Appendix*). The book itself is dedicated to *Alan Watts (1915-1973)*, the English mystic and intellectual,

“...Watts was writing about the synthesis of therapy and meditation, of Eastern and Western transformational pathways, as early as 1961, via his key work *Psychotherapy East and West*. Osho read a number of Watt's

books, and was especially impressed by three: *The Way of Zen* (1957), *This Is It* (1960), and *The Book: On the Taboo Against Knowing Who You Are* (1966). The last title in particular Osho favoured; all three were included on his list of 167 favourite books. Significantly, he ended his series of lectures on his favourite books by dedicating them to Alan Watts." (*Mistelberger 2010, p. 587*)

Laherubhai recalls on Osho's reading and ordering of gadgets from advertisements: "From childhood, Osho had the hobby of reading and collecting books. He also used to read newspapers and magazines and through them, he used to get the latest information from all over the world. And from the advertisements appearing in them, if any new thing had come in the market and if he liked it, he would inform me to bring it...he ordered an exercising device called Bullworker, and he got used to it and he used it daily...[an electric blanket] he did not like it and so he sent it back...At that time he used cuff links in the sleeves, so friends would gift him different type of cuff links, which he would use for 3-4 days and then gift them to some other friends." (*Laheru 2012, p. 82*)

In all likelihood we may notice that Bhagwan's intensive use of all libraries within reach in his academic days in Jabalpur had come to an end when he moved to Bombay. Now his funds made it possible to focus on the collecting of books for his own private library, and we have no indications whatsoever that he has been a library user of *Bombay University Library* at Fort Campus (in 1976 partly relocated to Kalina as *Jawaharlal Nehru Library*), or at the *Royal Asiatic Society Library*, both holding a minor collection of Osho's publications (20 and 15 titles respectively in 2005). And his time as an ardent user of the local public library, in Bombay the *State Central Library*, as he had experienced it intensively in Gadarwara, was definitely over by now.

Library in Woodlands

When Osho in October 1970 had lighted the funeral pyre of his beloved grandmother *Nani* in Gadarwara. he took the opportunity when passing through Jabalpur, to arrange for his library collection to be moved from Jabalpur to Bombay. (*Urmila 2006, p. 159*)

"November 1970. Osho came to Jabalpur for three days. It was about 10pm when Arvind, Nikilank, Narayan, Bheekam, Kranti, and I were cleaning and arranging the books for packing. Osho was sorting the books out passing mischievous remarks to make us laugh often." (*Bharti 2007, p. 201*)

"He left Jabalpur for Bombay with a minimum of things, and returned to Jabalpur in September 1970 after the meditation camp in Kulu Manali to sort out things in Jabalpur. Double copies were donated to Jabalpur University library." (34)

"Osho's maternal grandmother died on October 7, 1970 at his village Gadarwara. At that time, Osho went to Gadarwara for the last time for her funeral. And when he came back to Mumbai he brought his whole library of books from Jabalpur to Mumbai." (*Laheru 2012, p. 63*)

These memories by Urmila, Ageh Bhati, Pratab and the university librarian Naik seem reliable, but still other understandings are put forward. Most notably *Nikalank* who claims that when Osho on June 30th 1970 left Jabalpur for Bombay, his library at that time was packed in boxes by Nikalank, Amit and other of his brothers to be sent to Woodlands. His whole library was brought to Bombay, when he moved from Jabalpur. All English books were sent to Bombay; maybe some spare copies and old material in Hindi were donated to Jabalpur

In A-1, Woodlands Apartments, Peddar Road, his apartment on 1st floor had a huge living room and all its walls were furnished with shelves for books enclosed behind sliding glass fronts. On the end walls, with their windows towards Peddar Road and the backside, top shelves right under the ceiling also gave room for his collection. This living room was used also for evening lectures and celebrations, and its floor was in different levels with the end towards the street somewhat lower than the other end. No specific library room was around, and his reading mostly took place in the study, a smaller private room which was said to be divided 'with a room within the room', as also his bed was to be found here. Here his favourite revolving chair was standing in a corner with a small bookshelf nearby, where he kept the new books and magazines he was reading, before they were stacked onto the shelves of his library collection. In his small study individuals were received during the day for intimate darshan with their master, and here he also initiated people into sannyas. In his study a player for cassette tapes was also available for his use, and a small fridge, said to have contained among other items, *bhang lassi*.

"Osho had brought a library of thousands of books from Jabalpur. He used to bring in many new books which he like and they were being added to his personal library daily. Ma Karuna and Ma Jyoti did the work of arranging his books properly and taking care of them." (*Laheru 2012, p. 65*)

Disciples in scores have in their writings described Osho's library at Woodlands and how some were taken breathless by its content. Kushwant Singh, the Indian newspaper editor and writer, once paid a visit to Rajneesh at Woodlands, and he clearly remembers the impression the book collection had on him. In his foreword to *Life Mysteries*, a Penguin compilation on Osho, he writes and comments on Osho's reading compared to the reading of other masters and gurus:

"I arrived at Woodlands at the appointed time and was shown into a large, airy room lined with books. I was told to wait a few minutes for the Acharya. I went round the bookshelves. Most of the collection was in English; a few in Sanskrit and Hindi. I was baffled by the range of subjects: religion, theology, philosophy, history, literature, biographies, autobiographies down to books on humour and crime. It occurred to me that I had not seen books in ashrams I had visited. Some had libraries meant for the use of disciples but most consisted of books on religious subjects or tracts summarizing sermons of their gurus. Other gurus read very little beyond Hindu scriptures, the Vedas, the Upanishads and the epics, and rarely bothered to read books on Zoroastrianism, Judaism, Christianity or Islam. Rajneesh had. Consequently while others had only their religions or what they vaguely learned at second hand, Rajneesh had studied them from original sources and evolved an eclectic faith of his own." *Life Mysteries (1995), p. vii*

"In one important respect at least, the contrast between Rajneesh and Krishnamurti is admittedly tremendous. While the former is a profound scholar, a voracious reader, and a philosophical cormorant, the latter has repeatedly declared that he has not 'read any books on psychology or any religious books, fortunately.'" (*Prasad 1978, p. 67*)

People and books, books and people. Those were his main occupations while staying at Woodlands.

"Normally Bhagwan did not receive anybody without an appointment. But, unusually and also fortunately, Ma Laxmi did not send us away that day. She led us into the living room that served as the office as well as the

library and asked us to wait. It was an impressive library, the only room in the apartment to which visitors had access. Three of its walls were covered up to the top with thousands of colourful books. The fourth wall consisted of windows. A fresh breeze was blowing in from the sea. The books and the fresh air made me forget that I was in the middle of a dirty and polluted city like Bombay. The noise of the outdoors was absent here. We were absorbed in the silence of the premises. Ma Laxmi went and asked Bhagwan whether He wanted to see us. A few minutes later, my father and I were guided to His room. Bhagwan sat with crossed legs in a comfortable armchair in one corner of the room. He was wearing a white wrap. Beside Him stood a small table on which several books were lying. Opposite His chair were two beds. Apart from this the room was empty.” (Sheela 2012, p. 117)

“Shelves of books lined every wall in the huge reception area while sparse modern furnishing, a sky blue carpet, and a huge picture window that looked out on a well-manicured lawns gave the place a feeling of expansiveness...I entered Bhagwan’s large, stark room with its single bed, chair and table-height bookcase, its bare linoleum floor...[my body] made its way back to the reception room and melting sunk to the floor resting against one of the glass-enclosed bookcases...in Woodlands, I never slept anywhere else after that, living with Vivek in the crawlspace under the raised floor in the reception room...I crept to the stairs on all fours and climbed out of the cramped crawlspace we shared with musty trunks, piles of books and stacks of folded chairs... A few days later Laxmi asked me to ask the pretty young Indian woman [Sheela] who’d collected money with us that evening to help Vivek and me re-organizing Bhagwan’s library...Sheela never helped Vivek and me with Bhagwan’s library.” (Bharti 1992, pp. 23,26,41,46)

“Her name is Leena and she has come to India to visit a guru as has just about everybody – but wanted also to visit the already famous Goa. The film-makers had been filming the guru in Bombay and she had decided to join their entourage...

[Later in Woodlands:] The little lady is quickest and grasps my hand. I’ll give you some food,” she says, and draws us both into a large book-lined room. There are two western guys sitting around looking holy and they talk to us...After awhile I escape to look at the book titles while Toby absorbs more spiritual indoctrination. Perusing the titles I’m impressed. This is good subject matter. I long to open a volume or two but the glass-covered shelves are locked.

Finally the little lady brings us some very nice-tasting food and some time later reappears to usher us down a corridor and into a cool, green-coloured, very simply furnished room. There is a man sitting in a chair... My degree is in psychology so my first label of Bhagwan is: “This is the greatest psychologist I have come across.”

He discusses religious philosophy with the next guy and my second label forms: “This is the greatest intellect I have come across in my lifetime.” (Ma Prem Veena in: *Bhagawati* 2010, p. 311)

“Laxmi stays back in Mumbai when Osho was out in the mountains conducting camps. She would paint, clean and organize his books that were several thousand in number. Osho read about thirty books in a month as though he had a scanner in his eyes and speed-reading ability. He often quoted from these books. So much so a single reading and Osho had memorized it all.

On arrival from the hills Osho would find the apartment clean and with a new look. People visited the apartment from early morning to late in the night. It was now a public place. Some came to meet him; others came for information, while some came to buy books. Until now all English titles were translations of Hindi discourses.”

(Laxmi 2002)

According to Laxmi quite a few strange incidents happened at Woodlands, when opposition from orthodox Hindus occasionally reached the apartment. She recalls that one day a young man made his way into the apartment, where he picked up a paperweight from the desk and hurled it at her. She escaped the assault and the paperweight continued its curve into the glass cabinet of books and a loud explosion was heard as glass crashed with splinters falling all over the room. When he calmed down he was offered a glass of water, and it turned out that his wife had taken sannyas the day before, and he was now afraid that she might renounce the family and quit her home. Listening to his story Laxmi had roared into laughter, before telling him the concept of neo-sannyas, and that Osho wanted to make temples of family homes and not to ruin them. He was advised to read some books of Osho to get things right and refrain from more violent behaviour.

“The Master is sitting there in his revolving chair. There is a glass wall behind him, the sun is shining and He is aglow. The chair is simple and small. He is sitting in it, but he is really all over the room. The empty room is filled, vibrating with His glowing presence...After asking me questions about my education and listening to my reply he called Madhu through the intercom.” (Keerti 2000, p. 194)

“As I entered the Woodland living room, I started crying so loud, that Osho heard me from his room and Laxmi informed him that Seeta had arrived...I faced Osho from the door. He was seated about fifteen steps away from the door in the corner of the room.” (Keerti 2000, p. 135)

Sometimes in Woodlands his disciples were allowed to open up the glass cupboards and check out his books, noticing their bookmarks and pencil dots in the margin. The books were mostly in English collected from his reading years in Jabalpur, some of them were in Hindi. But books in the English language were to predominate his library collection from now on, mirroring the arrival of Westerners as already pointed out. And the key words for Osho’s assistants managing his library were the same as later on in Poona: Aesthetics and cleanliness.

Indian *Ma Karuna* (Sushree Zewre Shah) already living in Bombay was his assistant and librarian who took care of his book collection at Woodlands. She had a degree in library science, just like *Naik* who had been Rajneesh’s university *and* personal librarian in Jabalpur. Karuna still has very sweet memories from her time at Woodlands. Not only the walls in the living room were covered with books, but she remembers that also in the two bedrooms all walls were covered with shelves behind glass. At all times, night or day, Bhagwan would have access to these books shelved in the two bedrooms occupied mostly by Kranti and Kabeer and by Chinmaya and his girlfriend. (36)

After carrying his new books home Osho first affixed his signature to the books, and eventually he made a painting in some of the books before reading. While reading he would be marking the book with his dots, small underlinings and notes in the margin, all in a system much to his own invention, and not to be understood right away by others. Karuna remembers from her time when managing his library that she was very sensitive to her work space, and how she received vibrations from touching his books passing through her hands thus reaching a trancelike state of mind in her library work.

Karuna managed the technical procedures at Woodlands and recalls that labels with book numbers according to Osho’s wish were initially placed on the back of the book covers; this system was later changed and the labels

again removed. A register or catalogue was according to Chinmaya not existing, but Karuna recalls that two drawers with inventory cards were worked out, replacing Osho's first register of the accession in a ledger. These drawers with cards and also the old ledger were later taken to Poona in 1974. The shelving of the books in the living room-cum-library and in the bedrooms at Woodlands was alphabetically according to title. (37)

Karuna and Taru were both part of the household at Woodlands, and also Ma Dharam Jyoti was one of his several caretakers, as she later was to become to full extent for his mother Mataji in Poona. She remembers Osho was reading 4-6 books in two hours in his small study where also his bed was standing. (38)

So in Jabalpur as well as in Bombay Osho was reading throughout the day and into the night. But we may remember that reading was never his first priority, as it could easily be changed by social interaction, and whenever people came around his book was put aside instantly for his attendance of the visitors, a feature rarely seen among devoted and sincere readers. (39)

The journalist and author *Aubrey Menen* has in his book *The New Mystics* commented upon Rajneesh's library – in Woodlands and later on moved to Poona in September 1974 – and his reading capability: “In his ashram he has an enviable library of books. He advises his disciples which of these they should read, and to which passages they should pay attention. He marks these passages with scholarly neatness: one dot for a notable passage, two dots for those which are very notable. He has one of my books [*The Space Within the Heart*] on his shelves. In it I describe my own experience of the Upanishads. I value the fact that I have several dots, single and double, and I feel that it is generous of the swami to give me this *nihil obstat*.” (Menen 1974, p. 201)

Ma Prem Jeevan recalls the days when she in Osho Library in Poona was reviewing many of the books from *Books I Have Loved* for the *Osho Times*: “In those years, it was with great joy that I had to read the very books that Osho had read to review them. I saw how he doesn't underline what he wants to save, but rather puts a small dot in the margin near a significant portion of the paragraph instead. Sometimes, if he wants to mark them, perhaps for use in his discourses, he would put a small line, like a dash, or two or three small dashes horizontally to each other in the margin, and sometimes in different colors for what ever is his markings.” (40)

Always Rajneesh was been reading with a pencil in his hand. First his marginal notes were in Hindi until his fifth grade at school, from then on his notes were in English exclusively. He was reading at high speed and still he was able to make notes and collect quotations while reading. The amount of his bookmarks in the margin of the book, his speed of reading and the number of books read on a daily basis are summing up to a simple miracle. To close observers in his own household this miracle consisted of two elements, according to Karuna: A genius plus the phenomenon of enlightenment. Or in the words of *Divya*: “I was able to have one more starlighted magic-wand-look at the master's handwriting and the numerous notes in multicolored paper (according to the day), and the symbols that He uses next to the sutras that He is commenting on. Seeing His handwriting a few days back had stirred something willowy inside of me, but seeing these symbols today really hit some supraconscious level in me: like a kind of communication beyond words! He uses the upward pointing triangle, the downward pointing triangle, the circle, the circle (solid) within the circle, the square, solid and empty, dots (two, three...), triangles on top of triangles (up to three), an upward and a downwards triangle together, two triangles in the Star of David symbol, two solid squares side by side, a grill-like configuration of straight lines, a kind of asterisk-star, thicker and thinner straight lines...like a whole universe of supra-intelligence! A knowing

without knowingness triggers off a light bulb inside me somewhere (I understand now the comic-book sign of the light-bulb for an idea!).” (*Divya 1980, p. 383*)

Bodhisatva Narendra, Osho’s cousin, recalls: “From Jabalpur he had earlier brought both books in Hindi and in English with him to Bombay, as from the very beginning he was collecting and reading books and literature in English.

One shelf must have contained 60-70 books, many of which were of small size. The books were arranged properly according to title and not in a systematic order. Bhagwan may ask us now and then for a specific title already shelved to be brought to him. He had signed all of his books on the first page, and all new books had a marking, a red or a black star, the meaning of which is a mystery for You to sort out. The new books coming from bookshops were studied in his small study room where a small cupboard for the new books could be found. I do not remember any registration or card catalogue drawers for his library collection at Woodlands.” He adds that Osho sometimes created new words when speaking in Hindi, a language far richer than English to express otherworldly phenomena. Osho was very concerned with the design of his publications: In the selection of photos, cover layout, lettering and calligraphy etc. Sometimes a double policy was carried out, with cheap paperbacks as well as hardbound editions. The launching of new titles was now and then coordinated with celebrations, and Bhagwan wanted by monthly sales reports to monitor the statistics of his publishing. (41)

Kavisho, his librarian in Poona Two, is narrating on his books from Bombay and Poona One in Lao Tzu Library during Poona Two: “Many of the marked books have small red and blue dots that Osho placed in the margin to note significant passages, while others have comments at the end. Kavisho gives the example of one book about running, in which there are many pictures of the author running endlessly across all kinds of difficult terrain, and at the end Osho writes “**Take it easy.**”

As Kavisho explains, it is quite common to see words or phrases written by Osho at the end of the books that later became titles for His discourse series. *Take It Easy* became the title for one Zen series, and *Zen: Zest, Zip, Zap, Zing* was used for another.” (42)

His personal library at Woodlands was later moved from Bombay to Poona and Sw. Bodhisatva Narendra recalls how he was managing this task given to him by Osho: “On March 21st 1974 Osho left Bombay for Poona, and in the morning he was leaving he called me and said, “**You will have to remain here until we get the space for the library ready and also the ways to preserve it. Then I will call you.**”

So I almost remained there at Woodlands for six months. And in those six months I was among all those books and in that atmosphere. It was really like living in an energy field among all those words he had spoken and read. He had been marking and writing with red pencil and drawing small magic stars in some of those books, and his signatures were later published as Osho Art. I was staying in the very study room in which he had been living and reading. Finally the cartons with books were loaded on two trucks to be carried to Poona.” (43). We may also notice that according to Sw. Nikalank Osho’s Lao Tzu Library in Poona never held all the books read by him throughout his lifetime, but to his estimate maybe only one tenth of the whole lot. (44)

When packing Osho’s library at Woodlands, Narendra do not remember having seen any of the small booklets published in Jabalpur. Neither does he remember any publications from *Jeevan Jagruti Kendra* in Bombay among the books in the library he was packing for Poona. Nor were any of these early publications from Jabalpur

and Bombay to be retrieved in the database with access catalogue to Osho Lao Tzu Library's holdings in July 2006. So all these virgin prints and early booklets seem not to have been included in his private library and in today's *Osho Library* in Poona, a condition that does not make bibliographic documentation less uncomplicated.

3.6 Discourses and publications

At Woodlands the space for Osho's work was limited and neo-sannyas took shape rather casually. But basic facilities existed, and when needed public lectures were arranged on Bombay's open *maidans* and in city halls to give more space for the gathering of people. During these talks thousands of listeners came to hear Osho speaking, and for the first two years in Bombay he continued lecturing in Hindi. After the evening lecture was finished at Woodlands, the assembled sannyasins would sing and dance in *kirtan*.

“Bhagwan arrived in Bombay on July 1, 1970. There he began what was a totally new form for him – regular evening discourses with fifty-odd people about spiritual and esoteric matters. He dwelled into the hidden secrets in various spiritual traditions; he enjoyed answering questions based on the previous lecture and went deeply into his answers. It was a very intense, live, powerful dialogue, most of which has been compiled and translated from Hindi in *The Mystic Experience*.” (Joshi 1982, p. 94)

Laxmi remembers from Woodlands: “At five thirty in the morning Dynamic meditation was led by a sannyasin at a friend's house in Mumbai. Later, meditators gathered on Chowpatty Beach in the open. Osho stopped public speaking and gave discourses only for his disciples and devotees in the living room at Woodlands. On the average there were close to a hundred people always comfortably seated. The setting was intimate and relaxed.” (Laxmi 2002)

“At night Bhagwan held public discourses. While some of these discourses took place outdoors or in a public lecture hall accessible to everyone, others were conducted in His apartment. At these events, one could see Bhagwan and sit close to Him. The number of listeners depended on the location. Sometimes there were just 100 to 120 visitors, and sometimes as many as 5000 to 8000 participated.” (Sheela 2012, p. 134) (45)



8. Naye Sankeet (New Indication), 1967; Main Kaun Hoon (Who Am I?), 1967. Cover design by Osho; Prem Ke Pankh (Wings of Love), 1969. Surya Ki Ore Urhan (Flight Towards the Sun), 1970. (Clockwise from top left).

The Bombay phase is only partly covered in biographies on Bhagwan, and misunderstandings are often to be found among Western scholars and others dealing with these early phases. Sometimes you may be under the impression that Osho's early phases in Jabalpur and Bombay are considered mythical stuff not to be brought into the clear daylight too abruptly. Carter writes:

“Various pamphlets describing Rajneesh began to appear in 1971 (Milne: Turning In [sic] and Do not Read), and the first book in the English language, *The Gateless Gate*, was published in Bombay...A new English language book appeared in 1973 and the burst of publication the following year shows that several more were ready in the process of being written [sic]. *The Silent Explosion* (1973) appears to have been the public announcement of the new movement...One of the earliest publications of Rajneesh's discourses was with an obscure “Anand Shila Press of Bombay,” which may have been created by Sheela's family...taken as some confirmation of early backing by Ma Anand Sheela (Silverman, at this time) or by her family.” (*Carter 1990, pp. 48,54,277,279*)

Even while staying away more and more from big assemblies it became evident that his personal security was still a matter of concern to his followers. Osho's openness and availability to his sannyasins was not without flaws, and gradually the trustees of *Jeevan Jagruti Kendra* realized that some measures concerning his personal security had to be taken. One episode happened while Osho was speaking on the *Geeta* and a regular listener, who used to shout during lectures and raise his objections to what he was hearing, he one day before discourse hid himself behind a pillar and leaped on Osho as he walked towards the hall to address the gathering. He got hold of Osho's *chaddor* only, and while Osho was standing smilingly with his bare chest the offender was taken away by others. Now a bodyguard was hired who followed Osho wherever he went, and also guarded the main gates while Osho was in the apartment, as remembered by Sheela:

“Bhagwan's provocative lectures had made Him the target of fanatics as well. His security was a major cause of anxiety for us. He had to be always protected. In the early days, when He was still a travelling philosopher, He used to allow people to touch Him. But sometimes visitors would pretend to want to touch His folded hands but then would injure Him with razor blades or needles. We would find out about this only on seeing blood on His hands and handkerchief. So it became essential for us to prevent the audience from coming close to Him and touching Him. We had to take many precautionary measures. This was no paranoia. The threats were quite real. I personally witnessed two attacks on Him, one in Bombay and one in Poona. Even now I can remember them clearly. One was during an evening discourse in Bombay. Bhagwan's words were mesmerizing as usual. We were totally absorbed. After He had talked for half an hour, there was a sudden restlessness in the crowd. An angry drunk man was trying to enter the room. He had an open knife in his hand, and murder was writ on his face. He was very angry at Bhagwan and wanted to kill Him. He was a fanatic. The guards outside the gates were holding him to keep him from entering the room. The unrest soon changed into a fight. Bhagwan stopped talking. He looked at the door and called Narendra, a long-time Sannyasin. He was a cousin of Bhagwan and had been living with Him for many years.

Bhagwan ordered, “Naren, release him! Let him come in.” Narendra did not want to do that. He did not order the release of the man. Bhagwan strictly commanded him, “Naren, release him! I am telling you, you should let him come in.” Now Narendra had to release him. I could not believe my eyes. From my seat close to Bhagwan I could clearly see the whole scene. The drunk was a madman, extremely dangerous. He was boiling inside and had foam in his mouth. Full of compassion, Bhagwan said, “Come. Come here.” The man went up to Bhagwan, fell at

His feet, and cried. Bhagwan put His hand on his head and continued His discourse, as if nothing had happened. He was as fluent as before. There was no interruption. The way He resumed was really remarkable. How can one be not affected by such a situation? For me this was unbelievable.” (Sheela 2012, p. 188)

Swami Sadar Guru Dayal Singh reports an incident from sometime between 1971-1973 when Bhagwan was speaking in *Patkar Hall*: “That was the rainy season. But it was not raining at that time. Osho’s discourse was going on in Patkar Hall. When I came out of the hall after the discourse, I noticed a group of some fifty to sixty people shouting slogans against Osho across the road with banners in their hands.

On the banners were written derogatory slogans like ‘The Guru of the Rich’, ‘Government’s Agent’, ‘Sex Guru’ etc. As Osho reached the car, one of the leaders of that group named Gaur started heading towards Osho’s car with a banner in his hand. Then, moving swiftly towards him I warned him that if he wanted to shout slogans he should stay back and not try to approach the car. To this, he retorted, ‘What if I move ahead? Can you stop me?’ and started proceeding towards the car. At this, I hit him hard on his head with an umbrella and he fell down. He tried to fight with me but I forcibly laid him down. We were still lashing and fighting with each other when some sannyasin friends interfered and separated us. Swami Krishna Arup (Chenani) told me later that the entire incident was seen by Osho himself as he drove sitting in the car.”...”It came to light later on that this man named Gaur had chosen palmistry as his profession on the foot path of the V.T. Railway Station. For insulting Osho, he was heavily bribed by someone – that was all.” (Bharti 2012, p. 221)

Another attempt to silence him is told by *Swami Anadi Anil*, son of Sohan Bafna: “But, I still vividly remember that once when Osho was about to come out of Woodland around 6.30 p.m. – probably he was going to deliver a speech in the Azad Ground – someone was waiting for Osho with a dagger in his hand. In those days Laksmi used to drive Osho’s car. I was walking just behind Osho. That man, seeing Osho, was for a moment taken aback. I immediately caught him with all my might. Then I freed him when Osho got into the car. He left the place with leaps and bounds and did not even turn back once.” (Bharti 2012, p. 247)

In an interview in *Lord of the Full Moon (1980)* Sw. Anand Maitreya has narrated how he first met Osho at Woodlands: “I met Him in 1965 first, about twelve years ago, in Delhi where I happened to be a member in parliament. I came to know of Him in Bombay where I was for a week, listening to J. Krishnamurti. I was staying with a friend who is a great industrialist and he presented me with newly published books by Bhagwan. I read them on my way back to Delhi...In 1972 I joined Him at His Bombay “Woodlands”. He told me, “There is a lot of work to be done and you just come to Bombay and stay with me.” (46)

Lectures at Woodlands were mostly in series covering a religious figure or theme, alternating with his well-known sessions with questions and answers where his disciples had the opportunity to enquire into the sutras, which had been read in the previous evening, or whatever came to their mind. But as we will see, these series were often to be discontinued for some time and resumed again later, maybe also changing their location like series starting in a meditation camp were to be continued in Bombay later on, or even intertwined with another series running parallel in time. Questions in their hundreds were asked by Narandra, Maitreya, Chinmaya or Keerti and answered by Osho to be published later on.

Many early booklets were later to be included in compilations, of which a growing number began to be published in English offering his disciples a chance to enrich themselves by reading his lectures from Jabalpur and early

Bombay. Some of Osho's earliest discourses are to be found in *In Search of the Miraculous, vol.1-2 (1984)*, *The Mystic Experience (1977)* and *The Eternal Quest (1980)*

Jeevan Jagruti Kendra was for years the leading publisher of Bhagwan's books in Hindi, but slowly we find that outside publishers show an interest in the publishing of his books. The most powerful publishing house to get involved in the publishing of Acharya Rajneesh was *Motilal Banarsidass* in Delhi, who already in 1966 had released *Path of Self-Realization (Sadhana Path)*, Rajneesh's first booklet in English. Lala Motilal Jain (1874-1930) was the founder of the publishing house in Punjab 1903, and his son *Lala Sundarlal Jain (15.02.1900-23.1.1978)* had to shift the company to Delhi following the upheavals caused by India's independence in 1947. He was himself involved with Rajneesh, and whenever his lecturing, organized by the manager, was happening in Delhi, the acharya used to live with him for longer periods like 10-14 days, on the 1st floor in his house with the family's rooms further upstairs and ground floor used for the bookshop-cum-showroom, which is still there. He even organized Rajneesh's meditation camps in Kashmir and Kulu Manali, and soon these lectures came out in a steady flow of new titles in Hindi as well as in English. For many titles the front cover was designed also by Bhagwan's disciples in Bombay.

Sunderlal was grandfather to the present managing director and editor in chief *Narendra Prakash Jain*, who took over the publishing house when his father Shri Shantilal Jain (1913-1997) had died. The 100 jubilee year was celebrated with the heading *100 years of Indology 1903-2003*, and a number of Osho's books have by now been in the publisher's book list for nearly 50 years. So the management of this publishing has held Bhagwan in high esteem and felt admitted to the spreading of his message. (47)

Next to Motilal Banarsidas *Star Pocket Books*, later *Diamond Pocket Books*, was out early to make Osho's lectures available. The grandfather of the present owner *N.K. Verma* founded the publishing house in Pakistan 1928 and moved to India after the liberation. In 1972 Neelam and Usha met with *Star Pocket Books*, and from then on they started publishing Rajneesh in Hindi at low price. The four first titles were each sold in 55.000 copies. Their relations were discontinued during the years in Oregon, but reassumed when Osho returned to India, and since then app. 300 titles in Hindi and 70 in English have been on their list of publications. The managing director, like in the case also with Motilal Banarsidass, is a follower of Osho and their commitment is mirrored in their selective policy for their publishing. (48)

Ishwarbhai was in Bombay mostly managing *Jeevan Jagruti Kendra* on extremely limited funds. Osho usually left all economic affairs to Laherubhai and Ishwarbhai, but sometimes he was complaining on Ishwarbhai's financial management. Ishwarbhai was a crucial figure for the spreading of Osho message, but economic management was extremely difficult in those days, and paying the bills was an ongoing challenge. It is reported that now and then even checks were issued that could not be met properly. Also *Vasanjibhai* was involved in the publishing work of *Jeevan Jagruti Kendra* next to his recording of the evening lectures at Woodlands. Ishwarbhai recalls that some old editions from *Jeevan Jagruti Kendra* were sent to Oregon later on, other old editions ended up in Cologne in Germany. (49)

“And Mumbai is not a center as yet. What center is there in Mumbai? Just three or four friends! But the idea has run through the whole country that Mumbai is some kind of center; that it is wealthy. There is neither wealth nor money; they are constantly in debt and in trouble – no question of making money... Ishwarbabu keeps writing

checks and they keep bouncing. The checks should not be written because there is no money in the bank. But he says that it will be fifteen days before the check is returned, and by that time we will have managed something...Ishwarbabu has no money at all, but he says we sold literature worth two hundred thousand rupees this year. So how is that literature produced if there is no money whatsoever? He prints one book, sells it, and using that money starts printing another...At present there are about one hundred books, and this is nothing.”

Work is Love Made Visible (2011) #6 & #12

The financial situating for running Bhagwan’s household and the publishing of his discourses was not that encouraging in spite of a constant flow of donations from his devotees. Laxmi remembers:

“Facillities for sannyasins improved and were enhanced. However Laxmi was perpetually hard pressed for money. She worked with the same resolute as St. Theresa who started out to build a cathedral and succeeded owing to sheer faith. Similarly Osho’s work was carried out on a shoestring budget. Laxmi believed that with the Master’s grace and trust of a disciple, milestones can be achieved.” (*Laxmi 2002*)

“Teertha, Sagar and Chinmaya were editing Bhagwan’s books. Mamta was transcribing them. I had no particular task, so I took on myself to take care of the household and the purchase of food.” (*Sheela 2012, p. 137*)

“There is plenty of new work that can be started, there is no shortage of work. For instance, at the moment Ishwarbabu is looking after all the publications. Lashkari-ji has said that he has experience in publishing, and he has his own press, so he has offered to look after it. But I think we should start a separate publishing division with Lashkari-ji called Neo-Sannyas Interational Publications, and we should entrust him with that. There are so many books waiting to be published that even if you start separate divisions, you would not manage at all... Gradually you can separate the publication work into different languages. For example, publishing in Marathi is stuck. Make a separate committee for it. Let them raise their own funds and be responsible for it. Ishwarbabu will not be involved with this committee; it will raise and manage its own funds. After all, in the end all the funds are doing the same work. So it is okay to do things separately. Separate the Marathi publishing, then gradually separate the Gujarati, the Hindi, and the English publishing. Gradually divide them.” *Work is Love Made Visible (2011) #12*

“I’m sitting in the office of one of the largest printing presses in Bombay right now, waiting six, eight, ten hours for work on one of Bhagwan’s books to be completed and shown to me for approval, work that in the West would take minutes to complete.” (*Bharti 1981, p. 56*)

The delivery of books from Osho’s publishers to the sellers and customers saw some mistakes now and then, which put even more strain on the tight financial situation. A suggestion from Osho was to keep a register of five thousand customers in India, who would receive any new book by mail right from the press on subscription basis, paid by cash on delivery, and he had some very optimistic calculations on the future of his publishing, and he advised not to mention names to prevent the beginning of politics:

“Don’t print less than ten thousand copies of any book. Five thousand copies should go directly from the press to your listed customers. Then all your expenses will be covered, and you can sell the remaining five thousand copies easily, without a problem. You are pricing your books at four times the production costs. If you spend five thousand rupees on printing, then even after giving forty percent commission and deducting all the expenses,

you should still make five thousand rupees. If you print twenty books a year, you will easily make one hundred thousands rupees. There is no question about it. And those twenty books are to be gradually printed in all the languages. And Babubhai: treat the publishing very professionally. Spend money on advertising them properly – in the same way as you do for any of your private products.” *Work is Love Made Visible (2011) #12*

“That kind of politics comes from the beginning. Its journey begins from this place: who did this and who didn’t, whose name got a mention and whose name didn’t. We have to remember that whenever a mention needs to be made, say that the center did it, the friends of the center did it. Even when a book is published names should be abolished. The publisher should be Life Awakening Center.” The secretary’s name should not be given. Whosoever is the secretary at that time will be the publisher. Then no one will ever feel that his name was once there, but now it has been removed. When a name is changed – today it is this person’s, tomorrow it will be that person’s – a chain of misery and pain begin.” *Work is Love made Visible (2011) #13*

Audio. The importance of recording in audio and documenting the words of Acharya Rajneesh was recognized and initially attempted in a variety of technical standards and qualities. Laherubhai, now living in Bombay, has recorded Rajneesh’s discourses from 1970 up to 1974. To this purpose Laherubhai imported an entire recording system from abroad, and he has later donated all tapes and master cassettes to the ashram in Poona (50). The possibility of increasing sales by offering taped lectures was recognised by Osho early on, but his idea of producing also long playing records with lectures never happened as the market for audiotapes was expanding rapidly:

“I think you should start selling audiotapes. But leave that to Ishwarbabu, and what will the result be? There are so much work put onto one man’s shoulders that I sometimes wonder how he manages everything! Yes, there is a little problem: he notes things down somewhere in his diary and it is all a hodgepodge, and he goes on doing everything. There are dozens of other matters in his diary. He takes care of the correspondence too; he is attending correspondence until late – one o’clock in the night – until Guna really tells him off!...Make separate arrangements for audiotapes, make a separate committee for it, because gradually audiotapes are going to start selling as much as your books. There should be a separate department that produces only tapes – that makes them professionally and sells them. They should be produced in advance. If a blank cassette is available for fifty rupees in the market, then sell it for sixty rupees – ten rupees will pay for the cost of recording and all other management expenses. But the tapes should be prepared in advance, and sold in the same shop as our books are being sold. Make full sets of all the discourse series, because if I travel around less – and I am going to go out less – then your tape sales will increase rapidly...Right now there are five thousand hours of recordings with Lehroo – perhaps they will never get published because I will go on speaking every day, and while you are busy publishing those talks you will not be able to publish those fifty thousand pages from before.” *Work is Love Made Visible (2011) #12*

Laherubhai recorded Osho during his stay in Bombay and he recalls from C.C.I. Chambers in 1970: “An interview of Osho was taken by Shri Pathakji for the purpose of an article to be printed in Hindi monthly magazine ‘Dharmayug’ of Times Group on the occasion of Shri Krisna Janmashtmi, at C.C.I. Chambers on July 20, 1970. I was recording the interview on my tape recorder. In about one and a quarter hours the interview was over, so I checked whether the recording was proper, and found that the whole talk was not recorded for some reason. I got very much perplexed. I wondered what to do? How to tell this to Osho and what he will say? All these

thoughts came to me but it was a must to talk about this with Osho. Nervously, I said to Osho that the talk was not recorded. I was afraid that Osho will be angry on me but that did not happen and he said, “Don’t worry, you call Pathakji again.” After eight days, Osho gave interview to Pathakji again and to my surprise Osho talked the exactly same way again as he had talked before. The whole talk is published as the first discourse in Osho’s book ‘Krishna Smruti.’ The first talk was not recorded in my tape recorder so I felt guilty and I decided that from then onwards two tape recorders would be used to record all his talks, so that the recording would be proper.” (Laheru 2012, p. 53)

“Osho never wrote anything except a few letters to his lovers. All his talks and discourses were recorded. Before publishing them as books, their script was prepared. For this work, Pathakji of Dharmyug used to come to my place, listen to the recordings, and then write them in shorthand. Then he would type them and prepare the script. That would be published as books. At that time, it was special instruction from Osho that his discourses and talks should be published as they were spoken and not a single word should be added to or deleted from them.” (Laheru 2012, p. 54)

The whole discourse series *Vigyan Bhairav Tantra* was tape recorded as remembered by Veena, and she tells how she finally managed to carry the tapes with her back to Europe for copying to the new centers popping up: “A few days after that meeting in Bombay, Bhagwan embarked on the first of his famous Vigyan Bhairav Tantra series. To say we were ‘gob smacked’ would be a crude but highly appropriate description of our state. At that time the discourses were recorded by anyone who could manage to stick a mike up on the stand in front of Bhagwan. Primitive, to say the least. The only tapes of Bhagwan’s discourses that I had were some Nirvano had recorded by dint of sticking the mike of her tiny tape-recorder up there too. I may be wrong, but I have a feeling that until that time, Bhagwan had never given solely English discourses – they had hitherto been either in Hindi or a mixture of English and Hindi. I had to have the Vigyan Bhairav Tantra tapes – but at that time things were run by a kind of syndicate which grimly held on to all the tapes and the few booklets which had been printed. Despite my efforts there was no way I could get hold of them...

In those days there was no quick means of copying tapes and only one Indian sannyasin had a spool machine sophisticated enough to do an extensive copying job – at talking speed, no fast duplicating button. The master tape was purloined, and a night session of taping began. The discourses lasted eleven hours – it was twelve hours until my plane took off. I had checked in and was waiting at Immigration when the sannyasin ran into the airport brandishing the precious spool. I scooped it up, hugged him and ran for my plane.” (Veena 2012, p. 28)

In the months before his passing away in January 1990 Osho had explicitly asked for the translation work of his Hindi discourses to be speeded up. Scores of Hindi discourses, from Bombay and from Poona, are still in the process of being translated into English, many of these are discussing esoteric secrets and ancient texts which he never included in the English discourse series. There is also other hitherto unpublished material in English, including some darshan diaries from Poona One, which will come out in coming years, the first one *At the Feet of the Master* (1997).

Listening to Bhagwan

He is said to have spoken the most flowing Hindi, ranging from Veda-like poetry and songs to the slang of the village dialogue. For Western disciples it was enough to be in his presence and listen to the flow of sounds in

Hindi. What may not be known to them, was the difference in his approach and directions given to Westerners and Indians respectively, when he responded to the questions from his listeners. Laxmi recalls from her listening to Bhagwan in 1969, when he was lecturing in Bombay before moving there:

“During this period Osho spoke extempore. His discourses were fired with radicalism, combat and powerful. His oration was lucid, full of poetry and spontaneous and the command on Hindi language unparalleled and remarkable. He spoke on love, sex to superconsciousness, education, women, the social structure of the society.” (*Laxmi 2002*)

“I loved the few Western sannyasins around Osho and the many Indian friends. Together we made a colorful collection of seekers, dressed in orange gowns or white casuals, gathering nightly at Osho’s apartment, eagerly waiting for Him to come out to be with us and answer some of our questions. The traffic noises from the street below helped to accentuate the profound silence with which Osho’s presence would envelop us all...Periodic discourse series both in Hindi and in English also allowed us to be near Him. They were held to begin with in His apartment, later in a public auditorium and sometimes even in a huge sports arena where He spoke in Hindi to up to 20.000 Indians.” (51)

Bhagwan’s speaking in Hindi may at first glance be likely to turn off his Western listeners in numbers, but also this author can testify that the so-called language barrier seemed to be a minor problem to many of his listeners from abroad:

“The daughter of Ma Yoga Mukta from Greece took sannyas during this camp, and when asked if she had some language problems listening to Osho in Hindi, she replied smilingly, ‘I don’t follow Hindi, but I can hear Him.’” (*Bharti 2007, p. 209*)

“He was beginning a series of public talks in Hindi that evening at a park in town...I didn’t understand a word Bhagwan said that evening when he spoke, but it didn’t seem to matter. As mesmerized by his eloquent gestures as I was captivated by his voice, I sat silently beside him, filled with bliss. It was the first time I’d ever seen Bhagwan in anything other than a long, white turtleneck robe. Bare-chested, he wore a white lungi wrapped like a skirt around his waist and a white shawl over his shoulders.” (*Franklin 1992, p. 45*)

Naturally the impact of his words in the mother tongue of his listeners was bound to be even more uplifting, his discourses being a blend of music and poetry:

“Acharya Rajneesh (later to be known as Osho) was 39 years old when I first met him at his Bombay apartment in December of 1970. With long beard and large dark eyes, he looked like a painting of Lao-Tze come to life... He described for me in vivid detail everything I wanted to know about the inner worlds, and he had the power of immense being to back up his words...Rajneesh spoke on a high level of intelligence, and his powerful presence emanated from his body like a soft light that healed all wounds. While sitting close during a small gathering of friends, Rajneesh took me on a rapidly vertical inner journey that almost seemed to push me out of my physical body. His vast presence lifted everyone around him higher without the slightest effort on their part. The days I spent at his Bombay apartment were like days spent in heaven. He had it all, and he was giving it away for free.” (52)



Video 3. Rare Osho Footage from Bombay. 51 seconds.

Krishna Prem recalls from Osho speaking in Bombay at a public event: “I was just remembering something that Osho shared with me. It was a time when I was leaving India and I was going to California and you remember I said that he loved when I said I was going to California. And he said, “Well, tonight when I speak, I would like you to sit very close to me. I have a message for you.” I got excited, a personal message for me in public in front of fifteen thousand people because this was a public event and when a master speaks in Mumbai, fifteen thousand people is actually a disappointingly small crowd. I got there early because I wanted to sit next to Osho and of course everybody else had had the same feeling. I wasn’t sitting very close but to be honest with you, I never had the feeling that sitting close was anything important for me; some people like to sit on his lap; I did not have that feeling. I was already in love and I could see people really working hard to be close to him. It just never was a major concern. When I say I was leaving Osho, for me the poetry was in leaving him. Going to America at that time and sharing meditation with friends and speaking about Osho; that was my life. I really enjoyed myself. Being near him I often slipped into unconsciousness, and I have also been conscious far away from him. So I never had that problem. I many times sat with him and to be honest where I really got stoned was through just sharing. I guess that’s one of the reasons I am writing this book. Anyway, that night can you believe it; fifteen thousand people and Osho was going to give me a personal message. I was pretty excited and the talk, believe it or not, was in Hindi. He might have been giving me a personal message all night long, but I don’t speak Hindi and I just sat there and said to myself, “Shit.” Right in the middle of this one and half hour Hindi discourse and you can imagine, I think in America we’d call it a snorer, I basically was nodding off, passing out, sitting on the ground, uncomfortable as hell, what am I doing here, this is foolish...and then in the middle of the one and half hour lecture, discourse, darshan, whatever you wanna call it he said, “Do not build a house on the bridge.” And he said this in English; do not build your house on a bridge. And it was incredible. It was like a search that began that moment. I just kept repeating that sentence to myself for years. What the hell does that mean? “Do not build a house on the bridge.” And it has been really beautiful for me.” (*Krishna* 2011, p. 188)

“When I am speaking to you, it is in fact the universe using me. My words are not my words; they belong to the universal truth. That is their power, that is their charisma, that is their magic.” *Satyam-Shivam-Sundram #7*

Listening to Bhagwan was more than just the words he communicated to his people, rather it was a multi faceted affair, where his gestures and facial expressions contributed utterly to the whole scene and captivated his listeners as can be seen on the many videos from his discourses:

“I cannot speak without my hands. If you tie my hands I cannot speak a single word because it is not only that a part of me is speaking, it is my whole being that is involved in it. My eyes, my hands, my whole body is involved. My whole body is saying something, is supporting what I am saying in words.” (*Sarito 2000, p. 142*)

“If you tie both my hands I cannot speak. I simply cannot speak. I will simply be at a loss for what to do, because my hands are so deeply connected with my expressions.

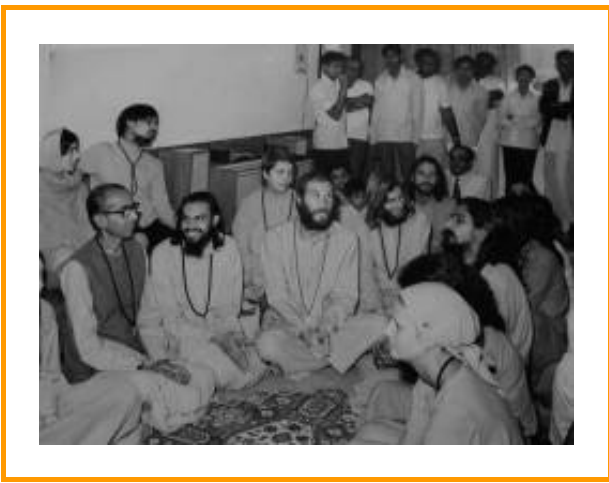
And you must know that each hand is connected to one hemisphere of the mind, the left hand with the right hemisphere, the right hand with the left hemisphere. They are extensions of your mind. So whenever I speak, I am speaking through two mediums; through words and through hands. Each gesture of the hand helps me to give expression to a certain idea. If my hands are tied down, it is impossible for me to say anything. I have tried it, and I suddenly find speaking absolutely difficult. I want to say something, and I say something else. The whole thing is that the rhythm with my hands is disturbed.” *The Path of the Mystic #17*

“On what was planned to be my last day in India, with my address book in hand I drove up to Woodlands, a high-rise flat of apartments with a couple of cedars in the front yard. The door to the first floor was answered by a small lady dressed in orange. Already accustomed to the Indian way of life, I left my Kolhapuri sandals at the door and entered the pleasantly cool flat. The cook offered me a cup of chai and, coming from Italy, I was introduced to two young women called Lalita and Deeksha who were also from Italy. I received a lively introduction into the man they called Bhagwan (I had this name totally wrong in my notes) and the meditation he taught which they called Dynamic. There would be a discourse on Yoga that evening at 7 in Woodlands and in the morning at 6 the Dynamic Meditation would be held on Chowpatti Beach, a leisure place at night to where Saeed’s brother-in-law Kabir had taken me for milk shakes and pakoras...

He is so young, was my first impression [at the evening lecture] and I carefully listened to what he had to expound over Patanjali’s Sutras, even taking notes. I was a bit disappointed that I had to sit in the back. The front was only for people wearing orange, Deeksha said. I wanted him to see me; I wanted him to know that I had arrived.” (*Ma Yoga Punya. In: Bhagawati 2010, p. 128*)

“The discourse took place in his living room with the many shelved books. This room could accommodate 60 to 80 people. When it was very crowded there could be up to 100 present here. This evening it was totally full. I would not for anything in the world have missed the lecture. We were sitting with our backs up against the wall. I was impatiently waiting to see those incredible eyes once again. Bhagwan came from his bedroom and slowly made his way through the room, his hands together in ‘Namaste’.

He had a white robe which went to his feet. A handkerchief was on his shoulder. When he arrived a silence at once fell over the audience. You could have heard a needle falling in his living room.” (*Sheela 1996, p. 98*) (53)



9. Early disciples waiting at Laheru's residence Bhagwan Bhavan.



10. Mt. Abu.

His preference for talking rather than writing, and his very way of talking with its silent gaps as a device for reaching a meditative state of mind was commented upon again and again by him in a most self-analytic manner, which provided his listeners with an understanding of what they were witnessing and the oratorical devices he used to keep them alert. A wide range of rhetoric means could be noticed by his listeners: The rhythm of his prose, the musical effect of tautologies; antithesis and paradox, rhetoric questioning, his use of metaphors, parables and allegories. He was an extremely skilled orator and he knew every part of the trade. Including the comic relief factor!

“No, I do not want to write. There are many reasons why I do not want to write. For one thing, in my opinion it is absurd and useless to write. It is useless because for whom shall I write? Writing appears to me to be like writing a letter without knowing the address. How can I enclose it in an envelope and dispatch it when I do not know the address?”

A statement is always addressed. Those who want to address the masses write. This is the way they address the unknown crowd. But the more unknown the crowd, the fewer are the things that can be said. And the nearer or more known the individual addressed is, the deeper can be the dialogue.” *Dimensions Beyond the Known, p. 23*

Prasad, his first biographer, has this early assessment of Bhagwan's power of speech: “Rajneesh, who makes his speeches in Hindi, is one of the greatest living orators in India whose language is heavily Sanskritized.” (*Prasad 1978, p. 68*)

“As far as I am concerned, I am not what they call a speaker or an orator. It is not an art to me or a technique; technically I go on becoming worse every day! But our purposes are totally different. I don't want to impress you in order to manipulate you. I don't speak for any goal to be achieved through convincing you. I don't speak to convert you into a Christian, into a Hindu or a Mohammedan, into a theist or an atheist – these are not my concerns.

My speaking is really one of my devices for meditation. Speaking has never been used this way: I speak not to give you a message, but to stop your mind functioning.

I speak nothing prepared – I don't know myself what is going to be the next word; hence I never commit any mistake. One commits a mistake if one is prepared. I never forget anything, because one forgets if one has been remembering it. So I speak with a freedom that perhaps nobody has ever spoken with.

I am not concerned whether I am consistent, because that is not the purpose. A man who wants to convince you

and manipulate you through his speaking has to be consistent, has to be logical, has to be rational, to overpower your reason. He wants to dominate through words.” *The Invitation, p. 154*

“My purpose is so unique – I am using words just to create silent gaps. The words are not important so I can say anything contradictory, anything absurd, anything unrelated, because my purpose is just to create gaps. The words are secondary; the silences between those words are primary. This is simply a device to give you a glimpse of meditation. And once you know that it is possible for you, you have traveled far in the direction of your own being. Most of the people in the world don’t think that it is possible, they don’t try. How to give people a taste of meditation was my basic reason to speak, so I can go on speaking eternally – it does not matter what I am saying. All that matters is that I give you a few chances to be silent, which you find difficult on your own in the beginning.” *The Invitation, p. 155*

Further he is commenting on his subtle way of transmitting:

“You say: I would suggest that you should devote mornings to answering our questions and evenings to your independent discourses.

No, it would not be proper. I will say what I have to say; you need not worry about it. Whatever questions you ask, I will say only that which I have to say. Questions don’t make any difference.” *Krishna: The Man and his Philosophy #12*

“Yes, you are right, this is a game of questions and answers. They are simply an excuse so that you can be with me. You are so accustomed to words that without words you cannot find out what you are doing here. You feel a little crazy. But with words, everything feels right.

I would have preferred to sit silently with you, but the trouble is, if I sit silently, then your mind goes yakkety-yak, yakkety-yak. I can even hear the sound – so many wheels moving. So I decided this way it is better.

I use words. Listening to my words you stop thinking. And in those moments when there is no thinking, much transpires, much that cannot be said but can only be understood; much which no language is capable of expressing. But the very presence of a man who knows, starts stirring your heart, changing your being.” *The Transmission of the Lamp, p. 247*

When commenting on Osho’s devices as an orator, Mistelberger is referring to the scholar Georg Feuerstein, who may have a point when he is identifying Osho’s main intellectual weakness: His tendency to teach with a broad canvas and occasionally due to educational considerations blandly to oversimplify his talking on a certain subject to reach the estimated level of understanding among his listeners. (*Mistelberger 2010, p. 590*)

Finishing his discourses in Woodlands, Bhagwan would say,

“I am grateful that you listened to me with such love and silence. Now to end, I bow down to the godliness that dwells in you all. Please accept my *pranam*, my offering of respect.”

Outdoor lectures

When he first moved to C.C.I. Chambers in Bombay, Osho was still known as Acharya Rajneesh, and his first lecture outside C.C.I. Chambers took place September 1-5, 1970, at *Shanmukhanand Hall* in *Sion* where he spoke on *Mahavir’s* philosophy of non-violence and Mahavir’s other resolutions relating to possessionlessness,

theftlessness, passionlessness and alertness. Tapes from this series were soon offered in meditation centers and listened to attentively by his friends. The discourses were later published as *Jyon Ki Tyon Dhar Dini Chadariya*. This series on Mahavir was continued from November 10th to 17th to a much larger audience at *Cross Maidan* in Bombay.

In the same month from the 29th of November, 1970, Bhagwan began a new 34-part series in Ahmedabad on *Geeta Gyan Yagya*, the popular Hindu scripture *Shrimad Bhagvadgita* with Krishna's celestial songs. This series was to be published with the title *Geeta Darshan* in eight volumes, initially translated by Swami Satya Vedant. A female devotee opened the morning lecture by singing a *shloka* (couplet) from the *Geeta* and translated it into Hindi. Bhagwan then threw his light on the first 22 *shlokas* of the *Geeta*, and he presented to his listeners a psychological analysis and understanding of Arjun's grief. For the evening lecture, those who had heard him in the morning now had brought their friends and relatives with them. These series on Krishna made the educated Hindus aware of Bhagwan, the very same people who had distanced themselves from him due to his controversial series on *Sambhog Se Samadhi* on sex and *Gandhiwad ki Shav Pariksha* critical on Gandhi. The number of listeners to his lectures as well as sales of his audio cassettes were enlarged in the Hindi community due to his interest in and insightful expounding of their common spiritual heritage. (54)

Shrimad Bhagvadgita would be the first time that Bhagwan gave a series of talks on religious *sutras*, a disposition to become his landmark in Bombay and Poona for the rest of his life. But not in Oregon, U.S.A. His time in Bombay would be a gradually move from the Indian scriptures to start with, to include most religions of the world to suit his wider and growing international audience. He had earlier delivered separate lectures on the teachings of certain mystics, like in September 1969 when in Kashmir he gave a series of talks on *Mahavir: The Man and His Philosophy*, and again later in September 1970 where in Kulu Manali he delivers the series on *Krishna: The Man and His Philosophy*. In both these series we can see focus was on the person *and* his philosophy, but without commenting on their scriptures respectively. Osho is explaining the origin of *sutras* and *shastras*:

“Sutras are very small maxims, aphoristic. The reason why sutras were used in the past was that until writing came into existence, everything had to be memorized. You cannot memorize a big book, but you can memorize small sutras in the seed.

So all the ancient awakened ones have spoken in sutras, so that those sutras would reach the coming centuries just by memory. There was no other way of conveying to the future generations. Hence all old languages are very poetic, for the simple reason that poetry can be memorized more easily than prose. You can sing it...

When there was no way of writing, sutras came into existence; very small, aphoristic, two lines at the most – and that too written in a poetic form, so you can hum, recite, sing, and let them settle in your memory.

So there are sutra priests, and when writing came into existence, shastras, scriptures, were written. Now there was no need to write aphoristically, because in an aphoristic style there is the possibility of misinterpretation...

You will find in India a strange phenomenon which has not happened in any place outside India. Every sutra book has been interpreted in thousands of ways, because the sutra is so small, so condensed, so full of meaning, that you can take any viewpoint. It opens in all dimensions; you can interpret it in such a way that nobody has ever thought of.” *Yakusan: Straight To The Point Of Enlightenment #2*

Osho continues his lecture explaining how the multitude of sutra interpretations gave way for shastras in prose:

“So there are interpretations of sutras, but these interpretations are also sutras. So then there are interpretations of the interpretations... Sometimes it goes on until one sutra has been interpreted, then the interpretation has been interpreted – twelve times, fifteen times, thirty times. I have come across one thousand interpretations of Shrimad Bagavadgita.

Such a thing has never happened anywhere else in the world, because never were such condensed sutras given. Seeing the difficulty of sutras, that they can be interpreted in millions of ways contradictory to each other and create many schools of thought... This was not the purpose. There was a single meaning, but who knows which is the right meaning? When there are a thousand meanings available, how are you going to choose which was the original meaning?

Hence, shastras came into existence. ‘Shastras’ mean prose scriptures. You don’t have to interpret. Every detail is given; not just a condensed aphoristic form, but everything that the person wanted to say has been explained by himself. You don’t need any interpreter...

The sutra priest exists for sutras; they are just biological computers carrying sutras. You ask them for sutras, they will give you sutras. And there are shastra priests; they don’t know anything on their own authority, but they can give you the whole shastra with all the interpretations possible. But it is all games, gymnastics of intellect and language.” *Yakusan: Straight To The Point Of Enlightenment #2*

The *Geeta-series* were resumed again in Ahmedabad from the 3rd of May 1971, when Bhagwan spoke on the sixth chapter of the *Bhagwad Geeta*, now called *Geeta Gyan Yagya* or Geeta-Philosophy by the listeners. Every second day Bhagwan was expounding the Geeta, alternating with days where he answered questions from the participants and as usual he also initiated people into neo-sannyas.

Picking up the thread from these expoundings Osho would not continue this series on *Geeta Gyan Yagya* in Ahmedabad until the 5th of November, 1971, where they were continued until November 21st. Now the talks were focusing on the chapters seven to ten of the *Geeta*, and these talks were very much appreciated by the educated Jain people, as well as the liberal Hindus. The former were impressed when Osho revived the voice of Mahavir and called him the peak of consciousness, and the latter because he called Krishna a complete incarnation and delivered an insightful talk on *Krishna Smriti* and *Geeta Gyan*. This was once again his subtle way of attending new listeners to his message and then slowly spinning them into his own understanding. If not another sudden and useful weeding among his listeners was needed to leave behind those, who could not participate in this ongoing manoeuvre towards truth he was presenting to their dispersing no-minds.

“Those who knew me for years, who knew that I had always been against God, were really puzzled, absolutely puzzled. One of my teachers, whom I had tortured for three years continually in my high school [in Gadarwara] because he was a very pious type of man: praying morning and evening, and continually keeping on his forehead the symbol of his religion... I was continually harassing him about everything; he was incapable of answering any question...

This teacher met me almost twenty years afterwards in a discourse in Bombay. I was speaking on the most popular Hindu scripture, the Shrimad Bhagavad Gita. He could not believe it; thousands of people... and I was speaking on Bhagavad Gita! And not only thousands of people but hundreds of sannyasins too. He came to the back and waited there for when I came out.

He said, “What has happened? You are transformed!” – and he touched my feet.

I said, “Don’t touch them. I am not transformed, I am the same man. And I am very stubborn: I am going to remain

the same man to the last breath. Don't touch my feet" – but he had already touched them.

He said, "You must be joking! If so many sannyasins..." That's why I had chosen the orange robe, just to sabotage the whole idea of ancient sannyas. There was now no difference between my sannyasins and their sannyasins: it was difficult to figure out who was who. And my sannyasins were increasing every day, in every place all over the country. And when he said that so many sages were also sitting there, I said, "None of them is a sage! Keep your eyes open and close your ears. You should not come here – you are a simple person, this is not for you."

But he said, "I have heard you, the whole lecture, and I have been reading the Gita my whole life, and nobody has ever interpreted Krishnas's words the way you have. I have read many commentaries, but listening to you I found that all those were third rate." *From Personality To Individuality #14*

Considerations on constructing a meditation temple or hall in Bombay were ongoing, and a program for this purpose was organized by Jeevan Jagruti Kendra in *Shanmukhanand Hall* on January 18, 1971, where a Hindi souvenir *Udgosh* (Proclamation) was published. Osho attended this program and explained in detail about the construction and need of the project. (55)

Orange was the chosen colour, but also green had been considered by Bhagwan, and he acknowledged to Veena that green was the colour most conducive to meditation and it should be the predominant colour in the meditation center *Nirvana* she was about to open in London. (*Veena 2012, p. 27*)

"My understanding is that if you want to enter meditation, you should change the color of the walls in your house because certain colors may not allow you to meditate. If you have painted the walls red, yellow or black, and then you sit there with closed eyes, within five minutes you will start feeling restless." *Work is Love Made Visible (2012) #11*

It was the feeling of most visitors that the hall at Woodlands was gradually becoming smaller and smaller as the number of devotees kept on growing. So the need to go to some outdoor setting for his discourses was definitely becoming an urgent issue. At *Cross Maidan* maybe eight or ten thousand were able to listen to his talks on the eleventh canto of the *Geeta* between the 3rd and 14th of January, 1973. And once again Bhagwan was elaborating on moving inwards as the only way towards truth. Ageh Bharti remembers in *Blessed Days with Osho* some of those places in Bombay where Osho used to deliver lectures outside his residence at Woodlands:

"In Bombay, I was present in Osho's discourses at the following places.

- Shanmukhanand Hall (5 days)
- Cross Maidan, Prithviraj Theatre
- Bhoola bhai Auditorium.

During Shanmukhanand hall talks, the road opposite the hall used to be closed for about 90 minutes due to the parking of many cars. Several times, I was present during lovers' talks and press conferences by the Western Press." (*Bharti 2007, p. 276*)

When speaking in the Shanmukhanand Hall in Bombay at a function organized under *Dhyan-Mandir-Anudan-Yojana* on the 18th of January 1971, Bhagwan talked about the many conflicts between the religions of the world. But he also pointed out, that there was no difference of opinion between them regarding meditation, and that the founders of religion had all experienced meditation and thus reached the ultimate state of blissfulness.

He declared his wish to set up *meditation centres* in all the big cities and unfolded his vision on their capability with the help of science to meet human needs, and he continued:

“These meditation centers will explore into all the aspects of life – what type of dress should a meditator wear, what should be the color of the walls and what atmosphere should be around? I want there should be clusters of bamboos, mango orchard, singing birds and artificial spring so that there should be peace like in a forest. There is a complete philosophy in my mind in this regard. If those, who approve of it, try and contribute, the work can be done. This can't be done right now as every important work requires time to be done. If you sow a seed today, it will take time to sprout, develop into a tree and flower. If only one thing is there in the mind of a man that he has done something for the welfare of mankind, it is enough to give him delight and calmness.” (*Bhed 2006, p. 331*)

“So the main thing is to set up such centers where all aspects of life can be touched upon, where work in all directions can happen, and where we make it possible for people do dive into silence from every direction. Such a set-up is possible. It will not be very difficult. The strategy that has made people restless is also a set-up, but a set-up that has created this madness.

So a meditation center is needed. I don't know about money matters, Ishwarbhai and all of you will understand that. I won't get involved there. I just know that if you are able to create such a set-up, then you will be able to do something for all the future generations of this country as well as something for yourselves; something valuable, which will have a lasting effect on the consciousness of the country.

Some literature will also be needed. Whatever literature there is right now in the name of religion is absolute rubbish. Because of this literature, anyone with any intelligence will not be able to become religious. What we call “religious literature” is repulsive to anyone intelligent. You have to be retarded to read such literature! So we need literature which touches the intelligentsia of the country – something which can enhance the country's brilliance, make it juicier. These centers can also become a base for publishing and circulating such literature.” *Work is Love made Visible (2011) #11*

The seed to this vision for lush and growing meditation centres would sprout and be fulfilled during the 1970s, also in the ashram in Poona where he moved three years later. But in a short perspective his listeners became eager to collect money for the purpose of founding such a centre in Bombay and to start a new commune there.

As we have seen it was a common feature for Bhagwan in Bombay to have more than one series of talks running at a time. Some series were delivered with alternations of parallel series that were interrupted and then reassumed when it was appropriate, or when he returned to the place where the series had started, like his talks on the *Geeta* starting in Ahmedabad in November 1970 and continued there in May and November 1971. Likewise his talks at Woodlands on *Gahre Paani Paith* from April to July 1971 were intertwined with a breaking new and remarkable series of talks on the Chinese mystic *Lao Tze*, a mystic to whom Bhagwan returned again and again in his discourses in Poona and whose honorific name was to be used for his residence in Poona, *Lao Tzu House*- A taoist influence could be seen also in the naming of *Chuang Tzu Auditorium*, his first place to deliver discourses in Poona I. As Taoism was his first Far-Eastern religious sutras to embark on, Zen Buddhism showed much later to be his last and unfinished discourse series. These two religious paths are not that far from each other in their core message, and in their way they are framing his whole edifice of discourses delivered from 1970 to 1988.

The Chinese mystic *Lao Tze* and the book *Tao te Ching* were presented to a mostly unprepared Indian audience on 15th of June 1971. Only few of the listeners had any previous understanding of the Chinese philosophical tradition and taoism, at the time when Bhagwan under the auspices of *Amrit Addhyayan Vartu* (Nectar Study Circle, Bombay) began his discourses on *Tao te Ching* and talked about his own closeness to Lao Tze. At the same time he was distancing himself from some of the religious figures he had been lecturing on in the previous period in Bombay with a very positive response, as we have seen:

“I speak on Mahavir as a part of my duty, but my heart is never with him. He is too mathematical, like a vast desert. I speak on Krishna, because he is multi dimensional super human, but he seems more like a myth than a real man. I speak on Buddha – I love him as a friend. Friendship is good but not enough. I speak on Lao-Tzu totally differently. I do not love him, because how can you love yourself. I speak as if speaking on my own self. It is just like as if I am looking in a mirror – my own face is reflected.” (*Bhed 2006, p. 337*)

Bhagwan was now from ABC introducing *taoism* to his Indian listeners, who naturally were much more familiar with Mahavir, Krishna and Buddha than with Chinese spiritual tradition.

“The word *Tao* has many meanings. It is a variegated word. One of its meanings is ‘the way’. Others are ‘religion’ and ‘super rules’, but it does not mean the highway that is traditionally bound. It means a free path, as when a bird flies in the sky, it determines a path but it does not become a fixed path. Birds don’t leave any footprints. Those, who have to follow that path, can’t get any guideline of that path. Tao’s path is not like a path leading to a destination. One can get to the destination by standing on the spot where he is...

Lao Tzu, in his first formular, writes – “The path, which can be moved upon, is not a perpetually authorized path because our destination is not far away, it is here near us. One, who takes a path to find himself, will only go astray. In fact, there is no need of a path to reach oneself. Only he reaches who does not walk.” (*Bhed 2006, p. 336*)

This ancient Chinese tradition, centred on the legendary teacher and mystic Lao Tze, has evidently been a source of deep inspiration to Osho, and he has repeatedly referred to *Lao Tze* as a figure which he has quite a lot of difficulty in separating from himself. The identification between the two is unquestionable, and Osho has expressed his intimate affinity with the *Tao Te Ching*, the taoist key writings accredited to *Lao Tze*. (56)

This his first series of an Eastern Master was published in two solid hardbound volumes by Motillal Banarsidass *The Way of Tao. Discourses on Lao Tse’s Tao-King (vol.1-2. 1978-1979)*. Its first volume contained 22 discourses from June 19, 1971 to November 8, 1971, and in second volume 22 lectures from January to June, 1972 were to be found. The talks were all given in Hindi and translated into English by Dolly Didi.

Sikhism in India is originally a kind of Hindu Taoism, founded in response to the challenge of Islam by *Guru Nanak* (1469-1538) and influenced by the mystical Hindu-Sufi poet *Kabir*. Read this excerpt from Swami Ananda Maitreya’s *Foreword*: “This book is an extraordinary attempt to fill the ocean in a vessel. The ancient sages revealed their knowledge, their philosophy in the form of maxims and seed-mantras. The *Tao-Upanishad* is matchless from this point of view also. His language reminds the reader of Saint Kabira of our country. Kabira is the nearest to Lao-Tse in his patronage of the simplicity and mysteriousness of life...

Fifteenth of June, 1971, was an auspicious and blessed day when Bhagwan Sri started his string of lectures on *Tao-Upanishad* in the Immortal Study Circle, which is specifically meant for the quest and investigation of Truth.

Six sessions of a week each, have been completed up-to-date. In this book, twenty-two lectures of the first three sessions have been given together. Only eight chapters of *Tao-Teh-King* have been dealt with in this. It is evident that *Tao-Upanishad* will be published in many parts in the near future. We are filled with a sense of supreme joy in presenting the first part to our beloved readers.” *The Way of Tao, vol.1, p. X*

That Mahavir had not been entirely dismissed from Bhagwan’s broad repertoire was shown when a new series took off in *Patkar Hall* in Bombay on August 18th 1971, *Mahavir Vani* (The Voice of Mahavir). The discourse series was held in the mornings from 8.30 to 10.00 a.m. for eighteen days. The participants were chanting the five salutations *Namokar Mantra* honouring the Arihants, the ascetics, the acharyas, the Upadhyayas and all the saints of the world. Following this, Bhagwan started to throw his light on the scientific importance of sound and the secrets of electromagnetic field. “The gate of your heart opens as you perform salutation and dedication and also your receptivity increases...One who can perform these five salutations with full reverence can only experience and tell that this formula is quite auspicious and destroys all the sins.” This series lasted until September 4th, 1971. (*Bhed 2006, p. 341*) (57)

“Jivan Jagruti Kendra had arranged for eighteen days discourse series at Patkar Hall, Marine Lines, Mumbai, during the 8 days of Shwetamber sect and 10 days of Digambar sect of Jaina’s Paryushan festival. In this series, Osho gave total 54 discourses in three series in three years. He spoke from August 18, 1971 to September 4, 1971 and from September 4, 1972 to September 21, 1972 and from August 25, 1973 to September 11, 1973 he explained the Sutras of Lord Mahavira in detail and made them alive by explaining their relevance in today’s scientific perspective.

Osho’s discourses in Patkar Hall on Mahavir Vani used to start promptly at 8.30 and continue up to 10.00. Large number of Jainas were coming to listen to his discourse and sitting in their seats before time. The hall was so occupied that people had to sit on the stage around Osho and in the lobby also.

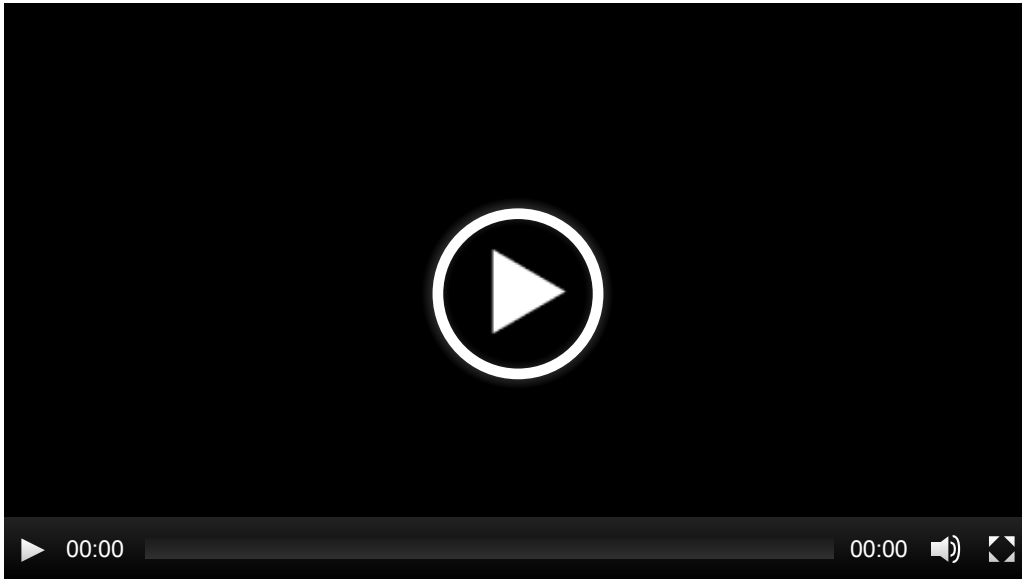
In the first three discourses Osho discussed in detail about the Namokar Mantra and its effects. He explained the scientific meaning of the mantra, and at the end of the discourse, he gave live example of the mantra by way of Chanting and Kirtan...On April 14, 1965, at Choupati, Mumbai, in a public meeting organized on the occasion of Mahavir Jayanti, Osho had talked about taking the sutras of Mahavir beyond the seven seas, and he proved it in the Patkar Hall.” (*LaHeru 2012, p. 71*)

How tight a schedule Osho was enjuring when he was speaking is shown by Jyoti, who went along with him to many of his outdoor arrangements: “Lately, lots of people from the film industry are getting interested in Osho. Kalyanji, Mahipal, Vijayanand, Mahesh Batt, Manoi and Indivar are the main ones. Kalyanji is the tops as a music director. Indivar is composing songs for films. He wants to compose Osho’s teachings in his songs. Manoj is a famous film director and actor. Today, Manoj has invited Osho to his residence in the suburbs of Bombay. After evening discourse at Cross Maidan, Osho is straight away taken in a car to Manoj’s house...I look at my watch, it is quarter to twelve. In fifteen minutes it will be midnight. I feel concerned about Osho. He has already spoken two hours at Cross Maidan. It is almost three hours now He is speaking here. Tomorrow morning, at 8:00am, there is another meeting at Birla Kendra near Chowpatty. I am engrossed in all these thoughts and wake up only when the meeting is over after five minutes.” (*Jyoti 1994 #68*)

When speaking at *Cross Maidan* Bhagwan always had to estimate the number of listeners, as he could choose between big scale in Cross Maidan near *Churchgate* or the smaller Cross Maidan near *Dhobi Talaoa*.

Sometimes bookstalls were set up for the sale of Osho's booklets and magazines: "I have to take care of maintaining the bookstall at Cross Maidan. We are hardly eight to ten friends who are actively involved in this work during Osho's discourses and Bhagawati is one of them... This week passes very fast and Osho is back from Mount Abu. Tonight at 6:30pm He starts a new series of discourses. Nearly ten thousand people have gathered to listen to Him at Cross Maidan. The bookstall is very busy and I am worried about Bhagawati who has still not arrived to help me. Discourses continue for nearly one and a half hours and still there is no trace of Bhagawati. Somehow, with the help of a few friends, I manage the bookstall." (Jyoti 1994 #74 & #75)

On the ground of *Churchgate* in Bombay Bhagwan continued his talks on *Geeta Darshan* in December 1972 on the day before his birthday, which was celebrated with friends and members of *Jeevan Jagruti Kendra* (58).



Video 2. Birthday Celebration 1972 at Woodlands. No audio.

And although Osho through his wide outdoor lecturing was reaching out to a great number of people, many of them listening to him for the first time, he constantly had to consider the level of consciousness among his listeners. He first reduced the number of discourses on open grounds and preferred to move into suitable auditoriums, and as time went by he chose to direct himself entirely to those devotees, who were turning up every evening at Woodlands for his lecture. Addressing a smaller number of people for a longer period of time gave him a much better opportunity to move into more subtle matters compared to his larger assemblies. And large assemblies did indeed get together when he gave his speeches:

"Recently, people in Indore said it was more than thirty years since they has seen so many people – well educated, intelligent – gathering together in one place. All of them had an eagerness to understand, a thirst that has not been seen for such a long time: three thousand people in the hall, some eight thousand standing outside – even standing in the mud – all listening for an hour in pin-drop silence! There were no arrangements to keep any kind of order, no volunteers, but everyone was standing quietly by himself so that nothing would get in the way of his listening..."

Recently I went to Varanasi. I was there for the first time, but the meeting was so big. People said there were never so many people in Krishnamurti's meetings. It is fifty years since the Theosophical Society's hall was built there. One of their trustees said, "In fifty years – and I have heard people from Annie Besant onwards – this is the first time that the hall has been full. It has never been full before. I could never have imagined that people would even be standing outside the hall. This is the first time we have to provide seating outside. For the first

time in fifty years I felt that this hall is too small.” *Work is Love made Visible (2011) #13*

“Osho has stopped giving discourses to the public on open grounds. Every evening He is speaking to a group of friends in the living room of the Woodlands apartment. Morning discourses are arranged in auditoriums. We are about fifty sannyasins now, who are allowed to sit behind Him on the podium. After discourse, there is kirtan (singing & dancing). We all dance on the podium and Osho joins us with clapping to the rhythm of the music. It is a kind of energy play on the stage. People sitting on chairs in the auditorium stand up and dance. Every day, two or three friends gather courage to take the jump into sannyas.” (*Jyoti 1994 #61*)

So his last public discourse on open ground turned out to be on the Geeta #13 on May 14, 1973 at Cross Maidan in Bombay. From now on he only addressed those coming to his place at Woodlands except for pre-arranged meditation camps at Mt. Abu.

Evening discourses

At the very same day Bhagwan settled in C.C.I. Chambers he had started his evening discourse on July 1st 1970, dealing with issues concerning his Dynamic Meditation, the seven chakras, the Kundalini energy, the OM-meditation and also the secrets of Tantra. This first series of discourses by Osho from Bombay July 1 to July 12, 1970, were published in *Jin Khoja Tin Paiyan*, and they were continuing the series held at the previous camp at Nargol.

“Osho has started speaking every evening from 8.00pm at His apartment in Woodlands. Sometimes discourse goes on for a couple of hours.” (*Jyoti 1994 #64*)

A new discourse series on *Krishna* started on the 20th of July and was later published as *Krishna Smriti* (The Remembrance of Krishna), and his expounding of Krishna’s merits was resumed at the meditation camp in Kulu Manali in October and in the discourse series *Geeta Gyan Yagya* in Ahmedabad in late November. These series on Krishna turned out to be steady selling books for years to come. (59)

After his move to Woodlands Apartments in February 1971 Bhagwan here delivered speeches on *Ek Jyoti Sansar*, 28.02.1971; *Ek Anekan Naam Tumhare*, 07.03.1971; *Ghar Hi Khojo Bhai*, 10.03.1971 and *Jyoti Swaroppi Atma* on 12.03.1971. These first lectures in C.C.I. Chambers were collected and published in a book entitled *Main Kehta Ankhan Dekhi*.

During these lectures listeners were introduced to many esoteric phenomena and in one of his speeches Osho is quoted for having said: “The truth revealed by a Buddha only become scriptures and beliefs in later times and then this belief turns into superstitions with the lapse of time when the priests make it a business. The *mantras* (hymns), things or places, that were alive in the time of the Buddha, have become dead. People having *Trinetra* (third eye) questioned regarding temples, pilgrimages, placing mark on idol-worshipping, *mantra-tantra*, *shastra-Purana*, *Yagya* performance, *Grah-nakshatra*, astrological calculations and *shakun-apshakun*.” (*Bhed 2006, p. 324*)

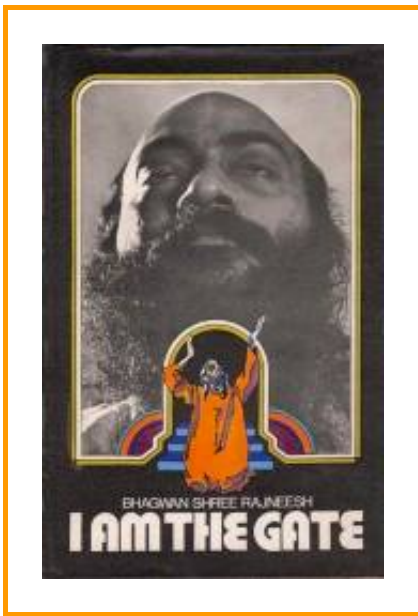
When requested to deal more in depth with these esoteric matters Bhagwan delivered a new comprehensive series of talks on these phenomena. These discourses were given at Woodlands between April 26th and July

10th 1971, and they were later to be published in a book titled *Gahre Paani Paith*. Translated into English it appeared as *Hidden Mysteries (1997)*, but it was initially prepared with the title *Odysee Within*. So its six discourses from Bombay in 1971 didn't go to press in English until 26 years after they were delivered. The content is rather esoteric, e.g.: The Hidden Mysteries of Eastern Temples, The Occult Science of Forehead Marks and the Third Eye and Occult Dimensions of Idol Worship. As *Swami Yoga Pratap Bharati* writes in his introduction: "The amount and quality of the work that has been done in the East relating to the science of the inner man, the science of the subjective, is mind boggling. One after the other, the geniuses of the inner world went on touching ever new peaks and heights of consciousness. And the number of new findings, techniques and applications went on growing, in the attempt to help man to realize the true nature of his subjective reality – the inner self, the ultimate super-consciousness. Slowly all these techniques and sciences and their symbols, meanings and uses have been lost – leaving only superstitions and rituals to be practiced in their place." Here Osho brings light to the science and purpose of these almost forgotten mysteries. We may take the point that he did not lecture on these matters for years thereafter, until in Uruguay during the World Tour where he resumed these issues and spoke on *The Transmission of the Lamp (Talks in Uruguay)*.

Sw. Rudra has written these annotations to *Hidden Mysteries*: "Five chapters on ancient secrets man has been pondering over for centuries. Osho unveils new truths about pyramids, the third eye, ancient temples, mantras, sacred places of pilgrimage and their esoteric rituals and significance. This small volume also contains two fascinating chapters on astrology" (60)

Temples, mosques, churches and gurdwaras were here described with their properties for echoing and increasing the sound upwards towards the sky and the universe. *Trinetra* marks on the forehead and their relationship with the third eye was explained, a discussion to be resumed also in lectures during World Tour in Kathmandu. Further the role of idol-worshipping as a mean for man to connect with his chosen image of God and to constitute a doorway to the divine. And Bhagwan also dealt with pilgrimage to holy places, which were charged with the energy of divine powers, the nature of holy places and their chosen settings, an intriguing matter which varies from faith to faith:

"All the Hindu pilgrimages are on the river-banks and those of the Jain religion are on hills, also on those deserted and dry hills without any greenery. The Jain ascetics experimented on alchemy related to fire (the element) within their bodies whereas the Hindu took to the water element. The keys for both of them were different. The Jain dried their bodies using fast and penance. The Hindu adopted devotion and *yoga* which required witnessing in the body, hence they used *ghee*, milk and curd in sufficient quantity so that there should not remain any dryness." (*Bhed 2006, p. 326*)



11. I Am the Gate. 1972.



12. Discourse at Cross Maidan, Bombay 1972

“From 1970-1974 Osho gives many discourses on esoteric subjects, published under the titles: *In Search of the Miraculous, The Psychology of the Esoteric, I Am the Gate, Hidden Mysteries*. These are complex and need to be read in full. After 1974, Osho did not often speak on these subjects.” (65)

“Whatsoever I am saying is in many ways esoteric. That is why many times I become very confusing to you. Any exoteric teaching is never confusing, it is clearcut. It is just like two plus two equals four, it is always a simple thing. But the esoteric, the inner, the secret, is difficult to understand, because your understanding becomes disturbed with any new knowledge which has to be absorbed...

I have been in contact with many esoteric groups. I have known many persons who are still alive who belongs to some group. I have known many keys which were delivered by authentic teachers. But no key of the old tradition is enough, so I am devising new keys. Because I am devising new keys, I am not directly concerned with any esoteric group, as each esoteric group is interested in and is entrusted with a particular key to preserve. I am not interested in a particular key. I am interested in devising new methods, new techniques, new keys, because all the old keys have become in many ways irrelevant...

I go on answering not in order that my answer will become your answer, but because if you can listen to me silently, totally, in that silent listening you will come directly upon your own innerness. Suddenly it can explode in you, suddenly you can be in another world that is completely different from any in which you have been living. And if that happens, then you have come home into a new existence.

That new existence is your own. It is an esoteric, inner secret. That inner existence has all these things.” *I Am the Gate #8*

Whenever he was transmitting esoteric matters Osho has deliberately made a distinction between that which can be told and subsequently published, and those phenomena too delicate to be passed on in other ways than by the spoken word only.

“So although Buddha had said a lot, all of it was not recorded. The same way, not everything that I will say will be recorded. All of it cannot be reduced to writing. Firstly I will say only that much publicly which can be recorded without any risk. Publicly I will say only that much. And that which needs to be treated and preserved as secret teachings will never be disclosed to the public. I will transmit them to deserving individuals who will save them in

their memory.” *In Search of the Miraculous (1984), p. 221*

In early October 1972 it was time for launching an eagerly awaited series on the 112 methods of transformation mentioned in *Vigyan Bhairav Tantra*, first published in five volumes entitled *The Book of Secrets (1974 – 1976)*. The series on *Vigyan Bhairav Tantra* were to be resumed at Woodlands after Bhagwan had returned from his fourth meditation camp at Mt. Abu in October, and the series continued into November, 1972. Until November 1973 Osho are expounding this well-known series of 80 discourses in English with his commentaries on the 112 meditation techniques given by Shiva to his consort Devi. When beginning to unveil these secrets Bhagwan opened his first lecture with these words:

“Some introductory points. First, the world of Vigyan Bhairav Tantra is not intellectual, it is not philosophical. Doctrine is meaningless to it. It is concerned with method, with technique – not with principles at all. The word ‘tantra’ means technique, the method, the path. So it is not philosophical – note this. It is not concerned with intellectual problems and inquiries. It is not concerned with the “why” of things, it is concerned with “how”; not with what is truth, but how the truth can be attained.

Tantra means technique. So this treatise is a scientific one. Science is not concerned with why, science is concerned with how. That is the basic difference between philosophy and science...

The second thing: this is a different type of language. You must know something about it before we enter into it. All the tantra treatises are dialogues between Shiva and Devi. Devi questions and Shiva answers. All the tantra treatises start that way. Why? Why this method? It is very significant. It is not a dialogue between a teacher and a disciple, it is a dialogue between two lovers. And tantra signifies through it a very meaningful thing: that the deeper teachings cannot be given unless there is love between the two – the disciple and the master. The disciple and the master must become deep lovers. Only then can the higher, the beyond, be expressed. So it is a language of love; the disciple must be in an attitude of love. But not only this, because friends can be lovers. Tantra says a disciple moves as receptivity, so the disciple must be in a feminine receptivity; only then is something possible. You need not be a woman to be a disciple, but you need to be in the feminine attitude of receptivity...

Thirdly, the very word Vigyan Bhairav Tantra mean the technique of going beyond consciousness. Vigyan means consciousness, bhairav means the state which is beyond consciousness, and tantra means the method. The method of going beyond consciousness. This is the supreme doctrine – without any doctrine...” *Vigyan Bhairav Tantra #1*

“Osho is speaking every evening in the living room of Woodlands apartment, which can accommodate nearly two hundred people. He has stopped talking to the masses and is interested in talking to small groups of people, who are ready to travel with Him in unknown spheres. He has started speaking on the 112 techniques of meditation written by Shiva in his book called “Vigyan Bhairav Tantra.” While explaining these techniques He suggests that just listening won’t help. It can give you intellectual understanding only. For experience, we have to practice any technique regularly at least for three months.” (*Jyoti 1994 #69*)

“By this time thousands were visiting Osho. Neo sannyas movement now gathered momentum and grew rapidly. Publishing had grown multifold. For months he spoke regularly in English on the hundred and eight techniques of meditation of Lord Shiva. Shiva is one of the Hindu Gods of Trinity amongst Vishnu and Brahma. These meditations are known as *Vigyan Bhairav Tantra*. These discourses were published in English entitled ‘The Book

of Secrets'. In addition other English discourses were transcribed and published in 'Sannyas' a bi-monthly magazine, edited by sannyasins." (Laxmi 2002)

"Osho's work rests on Shiva's invaluable contribution, the Vigyan Bhairav Tantra. These 112 methods of meditation are the culmination of Shiva's vast experience. They are the basis of many meditation techniques. The essence of most of them is witnessing the content of mind and all inner experience with equanimity." (Ishwara 2002, p. 519)

Osho has included *Vigyan Bhairav Tantra* and the author Paul Reps in *Books I Have Loved*:

"Paul Reps is still alive somewhere in California [1981]. He has in this small book not only collected Zen anecdotes but also Vigyan Bhairav Tantra – the one hundred and twelve sutras of Shiva to Parvati, his beloved, in which Shiva talks about all the keys possible. I cannot conceive that there can be anything more to meditation than Vigyan Bhairav Tantra. One hundred and twelve keys are enough – they seem to be enough; one hundred and thirteen will not look like a right number. One hundred and twelve looks really esoteric, beautiful. This book is very small, you can carry it in your pocket; it is a pocketbook. But you can also carry the Kohinoor in your pocket...although the Kohinoor is studded in the British crown, and you cannot carry that in your pocket. But the most beautiful thing about Paul Reps is that he has not added a single word of his own – which is incredible. He has simply translated, just translated." *Books I Have Loved #15*

"The main literature in this period [Bombay] was the ten volume commentaries on the *Yoga Sutras* of Patanjali and *The Book of the Secrets*, a five volume commentary on 112 meditation aphorisms in the *Vijnana Bhairava Tantra*. Discourses from this time taught Westerners to treasure texts of India." (Gussner 1993, p. 49)

Returning from the seventh meditation camp at Mt. Abu in October 1973 Bhagwan discontinued his lengthy discourse series on *Vigyan Bhairav Tantra* and without hesitation he decided to embark from December 25th on another gargantuan new series of discourses which were of no smaller volume than the 112 meditation techniques. The series were revealing the path of yoga in *Patanjali's Yoga Sutras* later to be translated into English in ten volumes as *Yoga: The Alpha and the Omega. Discourses on the Yoga Sutras of Patanjali (March 1976-July 1978)*. (62)

Bhagwan explained in his introduction to the series a new definition of Yoga more suitable to the modern age:

"Before we talk about the first sutra of Patanjali, a few other things have to be understood. First, yoga is not a religion – remember that. Yoga is not Hindu. It is not Mohammedan. Yoga is pure science just like mathematics, physics or chemistry...and Patanjali is the greatest name as far as the world of yoga is concerned. This man is rare. There is no other name comparable to Patanjali. For the first time in the history of humanity, this man brought religion to the state of science: he made religion a science, bare laws; no belief is needed... Yoga is concerned with your total being, with your roots. It is not philosophical. So with Patanjali we will not be thinking, speculating. With Patanjali we will be trying to know the ultimate laws of being: the laws of its transformation, the laws of how to die and how to be reborn again, the laws of a new order of being. That is why I call it a science..."

[Patanjali] will not use poetry; he will not use a single poetic symbol even. He will not do anything with poetry; he will not talk in terms of beauty. He will talk in terms of mathematics. He will be exact, and he will give you maxims.

Those maxims are just indications what is to be done. He will not explode into ecstasy; he will not say things that cannot be said; he will not try the impossible. He will just put down the foundation, and if you follow the foundation you will reach the peak which is beyond. He is a rigorous mathematician – remember this.” *Yoga: The Alpha and the Omega, vol.1 #1*

According to Gyan Bhed Bhagwan was in his discourses also introducing the listeners to other works of *Patanjali*: “*Patanjali* is the mainstay of all the methods. He has written three volumes. ‘*Yog-vasishtha*’, ‘*Vyakaran*’ and ‘*Commentary on Charak Sanhita*’. People very rightly say about him that he has washed the dirt of the body writing ‘*Commentary on Charak Sanhita*’ and the dirt of tongue and language writing ‘*Vyakaran*’ and has purified the consciousness by writing ‘*Yog-vasishtha*’.

Yoga teaches people to suppress and oppose the mental attitudes, but people in *Patanjali* age were very simple. Most of them were neither intellectuals, tense nor suppressed. But now people do not have either time or patience. The whole life is spent in accomplishing self-restrain and finally it will be known that it is not accomplished.” (*Bhed 2006, p. 362*)

The introduction to the *Yoga Sutras* was concluded by Bhagwan advising his listeners not to waste their time on austerities, but first of all continue to meditate. Then celibacy, non-violence, non-theft, renunciation and truth will follow on their own in due time just like a shadow. As Ma Ananda Prem tells in her introduction on the relationship between the two paths, that of the tantric surrendering and that of the yogi’s will. This was what Bhagwan was revealing to us in those two discourse series:

“One interesting fact that Bhagwan indicates is that after much arduous effort, lives and lives perhaps, the seeker on the path of will, the yogi, will have to come to the path of surrender, to tantra. When he realizes that all efforts are failing, that he has struggled and struggled and reached nowhere, he will come to see that he is at a point where effort itself is the barrier. Then only one thing remains for him – to surrender himself totally. The moment total surrender happens, he is already Enlightened.” *Yoga: The Alpha and the Omega p. xi*

Completing the first part of the discourses on *Patanjali’s Yoga Sutras* Osho at the Mt. Abu meditation camp for nine days in January 1974 started discussing in English the *Akshya Upanishad* later published as *Vedanta: Seven Steps to Samadhi* (1976). In the evening *Taru* sang the invocation, eternal Sanskrit chanting, before Bhagwan introduced the participants to the themes and meditations that were to follow during the camp.

Osho’s way of finishing his discourse and signalling to his listeners that they were to part for now, shows quite some changes in the various phases of his work. In Bombay we have heard that his usually ending would sound like: “I am grateful that you listened to me with such love and silence. Now to end, I bow down to the godliness that dwells in you all. Please accept my *pranam*, my offering of respect.” In Poona One his Hindi and English discourses were finished with his brief statement: “Enough for today.” (*Aj Itna Hee*). And in Poona Two he rounded off by saying to Maneesha, who had been reading the sutras and questions to him: “Okay, Maneesha?” No wonder she was to be known with the prefix ‘Okay Maneesha’ among her friends.

Articles

Bhagwan was in Jabalpur preparing his articles in manuscripts written in longhand on quality paper, later to be typed by his secretary Arvind Kumar Jain and then submitted to various magazines as already mentioned in the

section on Jabalpur. Now in Bombay we can no more certify that he by himself was producing material specifically for publication in magazines, as his focus and priorities had now shifted to the publishing of booklets and also books in binding. So we may presume that the published articles as mentioned below almost exclusively were excerpts from his discourses or other compiled articles from his entire work, which already in Bombay was of a fairly impressive scale.

Sw. Keerti has in an interview with Gyan Bhed published in *Osho Hi Osho* mentioned that there was a regular column in the leading Hindi magazine *Dharm Yug* called *Dharma Charcha* (Discussions on Religion) where contributions by Acharya Rajneesh were to be found, and Keerti remembers reading some article by Rajneesh *Manushya Ek Machine Hai* (Man is a Machine) which had quite an impact on him for a long time. If the files and archives of *Dharm Yug* are consulted we may in its back issues find early and hitherto unknown writings coming from Osho during his years in Bombay. Some articles may have found their way into a published booklet, but a lot of treasures are still to be discovered by scrupulous search in the archives of a wide range of other Hindi magazines, as mentioned by Ageh Bharti. In his *Blessed Days with Osho* Ageh Bharti includes his comprehensive and exceptional outline of the articles published in various magazines during the years 1967 to 1983. (*Bharti 2007, p. 283*)

The articles mentioned in the list are *only* those submitted to the editors by Ageh Bharti himself, and excluded are the many articles submitted by other devotees. Articles for 1967-1969 are to be found in the earlier section on Jabalpur, but here follows Bharti's listing of the Indian periodicals in which material on Bhagwan Shree Rajneesh, or excerpts from his discourses, can be found for the years 1970-1973, including frequency, place of publication and number of articles:

- Sarvahitkari. Monthly. Dehradun. (3)
- Dharmamarg. Monthly. Jammu. (1)
- Kalpana. Monthly. Hyderabad. (1)
- Kadambini. Monthly. New Delhi. (1)
- Saptahik Hindustan. Weekly. New Delhi. (7)
- Rasvanti. Monthly. Lucknow. (6)
- Kriti Parichay. Monthly. Jabalpur (M.P.). (2)
- Rajdarpan. Weekly. Akola. (4)
- Sutrakar. Monthly. Calcutta. (5)
- Gauri. Monthly. New Delhi. (1)
- Abhaidoor. Weekly. ?. (1)
- Ravindra Jyoti. Monthly. Jeend (Haryana) (1)
- Jivan Sahitya. Monthly. New Delhi. (1)
- Saptahik Jagvani. ?. Jabalpur (M.P.). (1)
- Dainik Jagran. Daily. Kanpur. (1)
- Swatantra Bharat. Daily. Kanpur. (1)
- Sainik. ?. Kanpur. (1)
- Ekant. Monthly. Bareilly (U.P.). (11)

Of these 49 articles 37 were published in 1970-1971 and only 12 in 1972-1973 indicating the mentioned change

of his focus towards book publishing. The magazines with the highest number of published articles are *Rasvanti* (Monthly. Lucknow. 11), *Sutrakar* (Monthly. Calcutta. 10) and *Ekant* (Monthly. Bareilly (U.P.). 11).

We may conclude that magazine publishing to Osho, as to many other writers in spe, was mainly a first step towards their preference of book publishing. This said, we will still see a continuous wave of excerpts from his discourses published in *Yukrand* and *Jyotishikha*, the magazines coming from his own organization *Jeevan Jagruti Kendra*, as well as in *Newsletters* in English soon to appear internationally. (See chapter 3.9 *Periodicals*)

3.7 Meditation camps

Meditation camps continued to be guided by Osho at least four times a year, and some of his favourite locations like Mt. Abu were now far more accessible and within reach from Bombay. Camp programs soon included drum music during the meditations, and classical Indian music could be heard played by outstanding Indian musicians, not to mention *Taru's* chanting of Sanskrit hymns which were to become a hallmark for these camps. Her enchanting voice singing ageless chants of the Upanishads could be heard in *Buddha Hall* years later in Poona Two, unforgettable for those who attended. Further Osho gave room during these camps also for more lengthy discourse series, alternating and continuing between camps and in house lectures at Woodlands.

Ageh Bharti recalls participating in the following meditation camps conducted by Osho:

“(a) Nargol Meditation Camp for three days in 1968

(b) Jabalpur Agriculture University, 3 days in 1968

(c) Junagarh Meditation Camp: Dec. 9 to 12, 1969

(d) Aajol Meditation Camp: 3 days in August 1970

(e) Mt. Abu-I Camp: 9 days in April 1971.

(f) Mt. Abu-II Camp: Sept. 25 to Oct. 2, 1971.

(g) Mt. Abu-III Camp: April 2 to 10, 1972

(h) Mt. Abu-IV Camp: Oct. 13 to 21, 1972

(i) ‘Anand Shila’ Camp: Feb. 9 to 17, 1973

(j) Mt. Abu-V Camp: April 6 to 14 April, 1973

[Mt. Abu VI July 1973 is not mentioned by AB]

(k) Mt. Abu-VII Camp: Oct. 5 to 13, 1973

(l) Shri Rajneesh Ashram Pune, I participated in 15 to 18 camps, there was neither any record nor do I remember them.” (*Bharti 2007, p. 278*)

“Osho continues to lead several meditation camps each year, many of which are held in the hill resort of Mt. Abu in Rajasthan. Osho introduces new meditation techniques, with music, and shaktipat experiments. Discourses include commentaries on the Upanishads, *The Seven Steps Portals of Samadhi* by Madame Blavatsky, and *Light on the Path* by Mabel Collins, as well as instructions for the camp, and for meditations...In January 1972, for the first time Osho leads a Meditation Camp in English as well as Hindi. After July 1973 the camps are alternately all English or Hindi. Osho continues this pattern until 1981, after which his discourses are in English.” (63)

“When I am speaking in Hindi – many people do not understand Hindi but they can also utilize this occasion. Those who do not understand Hindi should close their eyes and listen just to the sound. They should sit in

silence as if in meditation. And many times the truth that one does not understand through the words one comes to understand merely by listening to the sound.

When I am speaking in English, friends who do not understand English should not think that this is of no use to them. They should close their eyes and meditate on the sound of my words without attempting to understand the language. There is no need to try to understand a language which you do not know. Sit silently, become like an ignorant person, and meditate upon the impact of the sound. Just listen. That listening will become meditation and it will be beneficial.

The real question is not the understanding, but to become silent. Hearing is not the point, becoming silent is the point. So many times what happens is that what you have understood becomes a barrier, and it is good to listen to something that you do not understand at all; then thinking cannot interfere. When something is not understood there is no way for thoughts to move; they simply stop.

Therefore, listening sometimes to the wind passing through the trees, to the birds singing, to the sound of running water, is better than listening to the seers and sages. The real Upanishads are flowing there, but you will not understand them. And if you do and you can just listen, your intellect will soon quiet down because it is not needed. And when your intellect quiets, you are transported to the place you are in search of.” *Finger Pointing to the Moon #2*

“By this time a few westerners had come to stay with Osho. Meditation camps were a major attraction for overseas visitors. Keeping this in view Osho began conducting a ten day camp once in three months in the mountains. Most were held in Mount Abu, Rajasthan. Not as far away as Kashmir, Mt. Abu despite its not as high peaks is exquisite and only two-hour drive from base. As more and more overseas visitors and sannyasins came Osho began to hold meditation camps in English. Frequently he spoke on the *Upanishads*, a holy book of the Hindus...

Also the master transmitted energy to them. This transmission process is called *shaktipat*. Uncommunicable in words, Osho rarely spoke of it as it is an experience. He gave a taste of oneness to his sannyasins. This came to be known as communing/communion.” (*Laxmi 2002*)

“A friend asks: ‘What is shaktipat or energy transmission? And is it possible that someone can transmit divine energy?’ No one can do shaktipat, no one can transform energy; but someone can be a vehicle for such transmission. It is true that no one can do it. And if somebody claims that he can do it, he is indulging in sheer deception. No one can do it, and yet in some moment transmission of energy can happen through someone. If that someone is totally empty and surrendered, shaktipat can happen in his presence. He can work as a conductor, as a catalytic agent, but not knowingly. Through him God’s infinite energy can enter into another person.” *In Search of the Miraculous, vol.1 #6*

“From February 1973, every month, on the first day, Osho’s shaktipat sessions were held at Birla Krida Kendra, Choupati, Mumbai, at 7.30 in the morning, in which about 700 to 800 friends used to take part...Osho expressed his desire to do mass shaktipat experiment in public. For that, he asked us to make arrangement on a huge scale. On Osho’s instructions, arrangement for chapter 12 discourses of Geeta was done, on big scale, in big Cross Maidan near Churchgate instead of the smaller Cross Maidan near Dhobi Talao. Banners and posters were put at various places in Mumbai. Advertisements were published with great elaboration in newspapers. Beautiful arrangement was made in the Maidan for seventy to eighty thousand people. A huge stage was decorated beautifully. Osho used to be present on stage exactly at 6.00 in the evening...As Osho had decided

on March 21, 1973, he was going to do mass shaktipat experiment. On March 20 during the Geeta discourse, he invited people and asked them to come with certain preparations...In the beginning [on March 21] Osho explained about the experiment of shaktipat and gave some instructions. And as he started the experiment and the music started, people stood up and started jumping, leaking, and dancing. More over, when Osho stood up on his chair and raised both his hands towards the sky it felt as if some divine power has filled over the whole Cross Maidan. People were expressing their repressed feelings by dancing, jumping, laughing, crying and shouting. The one-hour experiment was completed in three stages of 20 minutes each.” (Laheru 2012, p. 68) (64)

Aubrey Menen in his book *The New Mystics and the True Indian Tradition* (1974) vividly recalls one of Bhagwan's 'mass meditation' sessions probably at the Bombay Cross Maidan around 1972. The author himself did not participate actively in the event but remained himself a spectator. Some of the photos by Graham Hall picture a setting on the Western seashore of Bombay along Marine Drive whereas another setting at Cross Maidan is also alluded to by Osho (See chapter 3.8 *Westerners and Publications in English*).

“It took place at 9 a.m. under the dazzling, but still tolerable, morning sun of India. The site was a large open space, the garden of some institution unconnected with Rajneesh. There was nothing very private about the garden: a wall bounded one side of it on which were perched urchins and fisherboys ready to watch the fun. When I arrived, it already held some two thousand people. The entrance fee was nominal – 12 cents – which was not always collected. On a platform at one end was a revolving chair, covered in fawn leather. It was a luxurious affair, of the sort that one would expect to find behind the huge desk of some top American executive. On this chair sat the swami, relaxed as no top executive ever is. He gazed at the audience as though there was nobody at all. It was composed mostly of Indians – clerks on their way to the office, housewives on their way to the shops, some neatly suited businessmen, university students, and a few old men in retirement. There were some foreigners, Americans and Swedes in the main, and a scattering of those young people in scanty Indian dress who come from abroad, seeking wisdom. I saw no Dharma-bums or their successors. All sat on the ground, with a fringe of standing people who, like me, were interested spectators.” (Menen 1974, p. 201)

“A little group of women carried a parcel to the dais, unwrapped it, and showed it briefly to the swami. It was a plaster model of his feet, gilded, and intended, I was told, for some South American ashram. Then the mass meditation began.

Speaking first in Hindi and then in excellent English, the swami told us with the utmost brevity what was going to happen. For the first twenty minutes the audience was to let itself go. ‘Do exactly what you like: shout, dance, sing: just as you please. For the next twenty minutes meditate in absolute silence: meditate on whatever you choose. I shall be here to help you. For the last twenty minutes be happy: let me dance in your hearts.’

I noted particularly that in his whole brief address – he made no other – only this last sentence had any touch of rhetoric. This was a rare thing in India, where to speak in public without lengthy preambles, turgid prose and portentous but empty similies is considered almost an insult to the public.

A brisk rhythm from an expert drummer (on tape, the machine being clearly visible together with a worried recording engineer) roared from powerful loud speakers. For a few moments nobody moved. Then the swami swivelled his chair round to the left. He held out his hands, palm upwards, fingers wide apart. His head leaned gently to one side, in a gesture of gentle, almost feminine, invitation. Slowly he swivelled round a full half-circle. As he moved, pandemonium broke out under his abstracted gaze...

The drum stopped for the last time. The swami left his chair and moved to his car, people crowding round him to touch his hands or feet. Assistants moved his chair and put it on the top of a taxi. The swami drove away. An American girl burst into violent sobbing, while her companion watched her with amused smiles. The place of assembly was dotted with prone men and women, exhausted by their experience.” (Menen 1974, p. 203)

“You have nothing to do; you are not the doer. Only be empty, so that I can enter you and work. On your part only surrender is required. Then I will do the rest. But once I enter you, then let any reaction happen and cooperate completely with them.” (65)

In *Flight of the Alone to the Alone* (1970) Acharya Rajneesh answers questions from a female French seeker Dr. C. Guinebert during the meditation camp at Baroda 29.07.1970. Questions on meditation, yoga and yogi, Advaita and sleep. He finishes with *A Practical Preparation for Meditation*, where on seven pages he unfolds the various steps in his meditation techniques practised at the meditation camp. On the front cover this booklet has a multi coloured artistic and eye-catching layout made by *Nath Vairal* who also made the cover for Kranti's *Lead Kindly Light* (1972) and some other early booklets.

Soon after this session Rajneesh was again leading a meditation camp organized in *Ludhiana* from August 20th to 24th. It was the third time *Ludhiana* was chosen as a campsite, following the earlier camps in August 1969 and again in March 1970. This camp was organized by *Kapil Bhai* and *Kusum*, and Rajneesh had been invited by *Krishi Vishwavidyalaya*, *Shaskiya Mahila Vidyapeeth*, *Khalsa College* and the *Rotary and Lions Clubs* in *Ludhiana*. Some public relation work was carried out in the afternoon when Rajneesh addressed the teachers and students of *Krishi Vishwavidyalaya* as well as some prominent citizens and answered questions from the listeners. This event helped increasing the number of participants of the camp to be started on the following day. At the first morning about 250 meditators did Dynamic meditation while it was raining cats and dogs. The rain stopped when Rajneesh started his morning speech, and in the evening he continued in the *Dareshi Ground* where about twenty thousand people are said to have come to listen to his talks. (*Bhed* 2006, p. 308)

Before he arrived at *Ludhiana* Osho was told that some Hindu extremists from Amritsar were preparing to oppose him with their black flags and slogans in the streets. Anyway, the first evening discourse went on without any disturbances, but during his last talk on August 23 some people were on their feet shouting at him while he was lecturing. Osho was protected against the Hindu crowd by *Kusum*, the wife of *Kapil* who organized the camp, and while supporters were shouting “*Rajneesh ki Jay*” he left to catch his evening train for Delhi passing through still more protesters at the station. These lectures at Ludhiana made Osho cancel his further scheduled talks in Amritsar and Chandigar and they signalled the final end of his public talks in India. The lectures are recorded on the cassette *Naye Samaj ki Khoj*. From now on, apart from his meditation camps, he only went to Poona to talk once or twice, and his future meditation camps were for the next years mainly, but not exclusively, conducted at his favourite setting *Mount Abu*. The Ludhiana event was not a regular camp, but rather a new concept with public lectures and meditations conducted by Osho on microphone, before accompanying music for Dynamic meditation, Kundalini and other meditations was to be composed by *Chaitanya Hari*. As remembered by Ageh Bharti:

“According to me as I saw it, the first thought of giving *sannyas* occurred to Osho on August 23, 1970 at Ludhiana during one of his evening speeches. Kindly refer to the chapter titled ‘He was crowned with danger’ of

my book 'Osho Gatha'. On that evening, that was the last speech of Osho delivered during that journey. He is answering the questions. Hardly had he spoken for forty-five minutes when some dim-witted started shouting and making noise. For a while peace was restored, but then as soon as Osho started speaking the hooligans began to shout again and advanced towards the stage. Some of them went up the stage also. Someone else caused disturbances by destroying the tent. Others, disconnected the wire with the result that the mike stopped functioning. The meeting was greatly disturbed. Ultimately, on being told by some friends that Osho had to leave by the 11 o'clock train, he stopped in the middle of the speech and was taken to the host's residence. I had taken along with me the magazine *Ukrand* so I reached home 20 to 25 minutes later. I took my seat near Osho. There were dozens of friends, including Kapil, Kusum and others were sitting there too. I said, "I feel deeply pained for all that happened today during the discourse."

To this, Osho replied, "What you are expected to do now is to reach the site of my discourses with a few friends 2 or 3 days before the scheduled program, and every morning the entire group should take a round of that place singing devotional songs on the road in the early morning. By this, the atmosphere of the city will get purified to an extent and when I come to speak two or three days after this, I think there will be no such protest. No opposition."

After this ugly incident when we reached the station, a whole mob was seen waiting there with black flags in hand. And they were shouting ugly slogans of *Murdabad*. Even lovers retorted to this by shouting favorable slogans. On the very same day, Osho asked Shri Harish Chandra (now Swami Chaitanya Bharti) to come to the Ajol Meditation Camp with saffron clothes. This camp was to start after two or three days. This was told by Shri Harish Chandra himself.

Harish Chandra got two saffron *Kurtas* and two *lungis* made and these he took with him. I too attended the Ajol Camp going there from Delhi via Ahemadabad. But in this Ajol Camp Osho did not start giving Sannyas *although* it had occurred to his mind earlier at Ludhiana. This – giving *sannyas* – he started in September-October at Manali." (Bharti 2012, p. 228)

"This memoir refers to the Ludhiana visit in August 1970, It was not a camp but Osho used to conduct *dynamic meditation* in the morning on an open ground and deliver discourses in the evening on another far bigger open ground." (Bharti 2007, p. 188).



13. First group of sannyasins at Manali Meditation Camp
Sept. 1970



14. Osho with Vivek

As we have seen above, Ageh Bharti recounts that Osho after Ludhiana wanted clothes to be made ready for sannyas initiations already at the following camp at Ajol in late August, but the start of initiations into neo-sannyas was postponed until one month later at the Kulu Manali camp in late September.

From Ludhiana he went via Jalandhar to Baroda where a three day meditation camp had been organized. When this camp was completed he returned to Bombay via Ahmedabad, a sacred place and major pilgrimage site with its *Swaminarayan* temple, where he often made a stop-over and lectured also when passing through Ahmedabad by train on his way to Mt. Abu from Bombay. He was in Ahmedabad most frequently lecturing at *Gujarat University* and at *Town Hall* near *Ellis Bridge*, often full with people standing outside, and also occasionally speaking at *Pridam Nagar* at *Football Ground* and at *Kangariya*. The love between Osho and the open and receptive people in Gujarat went both ways, and at one point he even held a workshop for members of High Court. We remember that the first talks in his series on *Geeta Darshan* were held in Ahmedabad, where also the series was to be resumed later on.

This time he was conducting a meditation camp at *Aajol* near Ahmedabad on 28-30 August, 1970, arranged by *Smt. Dharmishtha Shah (Ma Anand Madhu)* and *Shree Babu Bhai Shah*. "There was a one-hour silent meditation with *Osho* in the afternoon. *Osho's* chair was kept in the middle. He had instructed that during silent meditation, if someone wanted to meet Him, one could go and sit quietly near Him for a minute or two and return without causing disturbance to anybody. We sat in silence with *Osho*. His chair was in the middle on which He sat cross-legged. The *chappal* (footwear) of one leg was on the ground, leaving the foot naked. Most of us were acquainted with His posture. This was exactly similar to His sitting posture during 'evening darshan' in Pune." (*Bharti 2007, p. 197*)

In the evenings *Tratak* meditation was offered with some naked meditators on the podium behind Osho in the large auditorium of the school. One girl from Bombay, *Karuna Shah*, was naked throughout the whole camp, and the District Magistrate *Shree R.C. Bhansali (Sw. Advait Bodhi Satva)*, who also participated in that camp, later had to resign from his job as he refused to accept the order from the local government not to wear saffron clothes in his Jabalpur office. After *Aajol* camp Osho lectured at the *Doctors' Association* in Ahmedabad in the evening before returning by train to Bombay and C.C.I. Chambers.

The state of Gujarat remained his favourite choice for meditation camps and lectures already from the Jabalpur phase, and even more so after his move to Bombay. *Rajkot*, the third largest city, was often chosen, and the second largest city *Surat* was used to a much lesser extent than *Ahmedabad* and *Rajkot*. He rather preferred lecturing at *Nargol* near *Surat* and not in *Surat* itself, and four or five meditation camps were in a few years to be held in *Nargol*. At the meditation camp in *Ajol* the series *The Inner Journey* was delivered. Another series on death was given at a powerful Hindu place called *Dvarika*, where no meditation camps could be held due to the holiness of the place so only lectures were delivered. *Dulsisham* was also a place where meditation camps occasionally were held. It very much looks like the days around full moon were the most convenient time and his main choice when planning for his camps. (66)

Bhagwan's meditation camps held at *Mount Abu* are certainly his most notorious camps, but a lot was happening at other places too, as we can see from several accounts by participants in camps held elsewhere in India and from Osho himself.

An early account of listening to Acharya Rajneesh presumably at a meditation camp before 1974 is by *Peter Brent*: “We sit in a long room, I on a black plastic-covered couch; three doorways lead to a wide, balustraded terrace, their blue hangings flapping, as the fan overhead stirs the heavy air. In the house of one of his richer supporters we are waiting to speak with Acharya Rajneesh...He sits cross-legged, his plump and hairy stomach slightly creases as his shoulders droop forward. He holds a blue towel across his lap; from the waist down he is wrapped in a fine, white robe. His hair has receded, leaving a smooth, pale brown skull, now gleaming with sandalwood oil, and a fringe of long, grey hair which hangs down behind his ears to his shoulders. His beard is long, its black, oiled ringlets almost dividing so that it looks forked...tiny beads of sweat sit for a while on his smooth, young-looking brow, then disappear. Now and then a current of air passes through the crowded room, an intermittent mercy. After fifty minutes or so he leans back; the audience is over. He seems to have delighted by the very act of speaking, taking pleasure in the play of his own mind, so that sometimes he has made the same point in several different ways for the sheer gratification the turning, interlocking wheels of his intelligence give him.” (*Aveling 1999, pp. 3 & 10*) (67)

“After a short wait, we were shown in to see Osho. The room was bare except for Him, seated in a black vinyl executive-style no furniture, no carpet, just Him. We were seated in two rows, the sannyasins bowing to His feet in the front, we neophytes at the back...At Mt. Abu the meditations were held in the grounds of a large hotel called the Palace Heights.” (68)

Ma Dharm Jyoti remembers from her first meditation camp at *Nargol*: “Finally, the day of His first close-up darshan – when I will be able to sit near His feet – at Nargol has arrived. There are about five hundred people in the camp: it is a beautiful place on the seashore, surrounded by tall trees. I find my tree near the makeshift podium and make myself comfortable underneath it. My eyes are glued to the pathway from where He will be coming, and in a few moments I see Him coming in all His beauty and grace, wearing a white lungi and a shawl wrapped around the upper part of His body. I can literally see some kind of pure light surrounding Him. He has a magical presence, not of this world. He namastes the audience with folded hands and sits in the lotus posture on the little square table covered with a white cotton sheet.

He starts speaking, but His words are slipping away above my head. There is utter silence all around except for His voice and the sound of waves from the distance. I don’t know how long He spoke; when I open my eyes He has already gone...

In the morning at eight o’clock, we gather again at the same place for His discourse – He will be answering our questions, and many people are handing in pieces of paper to a man who is working as His secretary...

At 2.00 p.m. I reach the bungalow where He is staying. Lots of people have already arrived and are waiting to meet Him. His secretary comes, and people start going to His room, one by one. Mostly, everyone comes out within two or three minutes.” (*Ma Dharm Jyoti in: Bhagawati 2010, p. 234*)

“Bhagwan would be sitting on the dais, and on the other side there was a clock on a post.” (*Barnett 2000, p. 124*)

“I used to go to Bhavnagar, to Rajkot, to Dwarka – and there were a few very beautiful places for camps – Nargol...miles and miles of huge saru trees. The sun never reaches underneath them because on top they are so full of leaves, branches, and they grow very close. And by the side of the sea you can hear the sound of the sea waves and listen – sitting, not together, but scattered in the forest.” *Hyakujo: The Everest of Zen #8*

For the first meditation camp held in *Matheran* (1971) in *Maharashtra*, Laxmi's family suggested that Rajneesh could be hosted at the family's *Kuruwa* home. The proposal was soon accepted, and special arrangements were made for his stay at the house. The cook was given specific instructions for the preparation of the meals, which comprised of fruits, cracked wheat, lentils, *dal*, a bean soup dish, boiled vegetables, salad without chilly and spices. Several members of Laxmi's family joined the camp, and they had joined with Rajneesh at *Neral* from where they proceeded together to *Matheran*. For five days the meditators attended discourses in the morning and sat in silence with their master in the evening. In the afternoon they also had the opportunity to sit with him in silence, and they sat close around Bhagwan, while he touched the third eye centre on the forehead of the meditators in turn. Each would then move to accommodate the other to follow in line.

"It happened at a camp in Matheran. I was staying very far away from the campus ground. The first evening, when I was going to my bungalow, a dog followed – really a rare dog. Then the dog remained continuously...He would follow me to the camp, and when others were meditating he would sit more silently, more deeply, than those who were attending the camp. And then he would go back with me.

The last day, when I left Matheran by train, he followed the train. He was running by the side of the train, and the guard took compassion on him and he took him in. Up to Neral he came. This was a slow train, a toy train, coming from Matheran to Neral, traveling just seven miles in two hours, and the dog could follow. But from Neral it is a fast train. When I took the train from Neral to Bombay others were standing there on the platform weeping and crying, and the dog was also standing there in tears." *A Bird on the Wing #9*

Regal Hotel in *Matheran* was again the place for a new meditation camp lasting one week from the 8th of January, 1972, where Osho was commenting on *Sarvasar Upanishad*. These 17 discourses were later published in English and included in *That Art Thou* (1987), meaning 'Atman is Brahman, the Self is united with the All'. *That Art Thou* contains fifty-one discourses given by Bhagwan Shree Rajneesh in the months of January, March and October 1972 at meditation camps in Mt. Abu and Matheran on *Sarvasar Upanishad*, *Kaivalya Upanishad* and *Adhyatma Upanishad*. These discourses were in Hindi and English, from the first meditation camps in which Osho spoke in English, and the book contains several photos in black-and-white from these camps. These early discourses are here compiled and translated from Hindi, and from the translators' notes mentioned in the *Introduction* it is evident that with these discourses the translation process has been quite a challenging one. To give you a gist the notes may say:

- 'Mixture of handwritten manuscript and carbon of preliminary translation here.
- Two different translations of first few chapters.
- One translation (possible combination) of rest.'

In her introduction *Amrit Sadhana* writes: "When I was asked to help with the Sanskrit texts which appear in this book, I had no idea that I was being invited to set out on a journey. Perhaps it was the serene, unearthly atmosphere of the Lao Tzu garden [in Poona], charged by Bhagwan's presence; the stately, meditative trees, friendly ducks waddling through the walkways, which made these timeless upanishadic times come alive.

As I started listening to the audio cassettes one by one, Ma Yoga Taru's raw, enchanting voice singing those ageless chants of the Upanishads reversed the time track and once again I was transported into the early seventies, when Bhagwan actually conducted these meditation camps.

These camps were a love affair! All the people who had gathered were Bhagwan's lovers and beloveds, who did not care much for growth or spirituality. In the sixties Bhagwan used to travel extensively throughout India, always

staying with people who invited him. He would chit-chat with them, listen to their woes, and shower love on their hearts thirsty for love. Every member of the family would feel, that Archarya-ji – as he was called in those days – was one of them, their very old. So for all the people who attended the camps, it was a case of their beloved turned God! The camps were conducted in a very informal and friendly manner.

Bhagwan would choose to speak on one Upanishad, which is the most precious treasure of ancient Indian wisdom. First he used to speak in Hindi, and later in English for westerners, who had just started to appear in the meditation camps.” *That Art Thou, p. 7*

At this camp it was announced by Chinmaya in Osho’s presence on the morning of the 14th, that the friends who did not have the courage to wear orange or white clothes could wear any clothes of their choice, only wearing the mala visible. These people would be addressed as *Sadhak* and *Sadhika*. More than hundred took sannyas from Osho, including Laheru who had been holding back but was now given the name *Sadhak Anand Sagar*. This way of initiating people into sannyas was for one day only and the very next day Osho stopped these initiations. (*Laheru 2012, p. 79*)

The number of Westerners was now up to more than a dozen and at this camp Bhagwan used to speak for one hour in Hindi and for 45 minutes in English, as seen in this quotation from *Ma Prem Veena* who participated in the camp:

“Two weeks later – a time warp. I am in this mountain hill station called Matheran in the Ghats between Bombay and Poona. No roads up there, no cars – only little horse-drawn buggies. Huge trees meet overhead and you walk everywhere under a canopy of green. The houses are pure British Raj. I feel like I am in history. I find a small hotel, check in and wander my way over to the ‘meditation ground’ – a big open space under the trees. It is evening. Stars sparkle through the leaves and branches, there is a soft silence – that magical mystique of India pervades. I am transported I am not sure where.

I look curiously at the other 12 westerners grouped together at one side of the 300 strong crowd of Indians. Everyone is dressed in orange and wears the locketed mala. Suddenly the excited chatter ceases and Bhagwan, dressed in a white lungi and shawl, steps onto the small platform and seats himself cross-legged. He gestures to the westerners to come closer and then begins to talk in Hindi. (Later he explains that it is good for the westerners to be close as it keeps us more alert. We might space out as we don’t understand anything!) I am captivated by his presence. He emits an air of peace and calm yet incredible vitality. And what he says seems to be very funny as the crowd is laughing continuously.

Suddenly I jerk upright. He is talking in English! Just for us 13 people! He speaks simply but poetically and I am enthralled. Then he suddenly switches back to Hindi and I subside, bemused. For an hour and a half – without any notes – he keeps us all captive and I finally drift off to bed thinking this was not such a bad idea after all.” (*Ma Prem Veena in: Bhagawati 2010, p. 317*)

“Ever since I met Osho, from the very beginning, He emphasized on silence. In Nargol meditation camp (1968), Junagarh meditation camp (1969), Aajol Camp (1970), Mount Abu camps of the beginning years (1971, 1972, 1973). He always had a schedule for one hour silence for seekers. He used to sit silent with seekers. In Mount Abu’s later camps, for half an hour Kirtan (chanting of devotional songs), dance, and then half an hour silence were arranged.” (*Bharti 2007, p. 281*)

Over and over Acharya Rajneesh has pointed out that temples are for ignorant people only and truly not needed for enlightened persons. He himself is said, as already quoted, never to have visited the *Dilwara* Jain temples with their fine marble carvings at Mt. Abu or any temple at all. This may be just another hardcore myth, as it is hard to believe that a chapter like *Hidden Mysteries of Eastern Temples* in *Hidden Mysteries (1997)* could be written by anyone who had not been observing the powerful interiors of the temples and the rituals he is conveying in the text. Once Osho had even replied to a question from Mrs. Parikh:

“There is a temple in my neighbourhood. Every night there is *bhajan* and *kirtan* and after that the entire chamber is filled with the fragrance of incense. Then there is *Arti*, instruments are played, reverberations is there and drums are also beaten. Then the priests dances and consequently the devotees too. One day I went inside the temple to see all this. What I saw was not worship, it was only unconsciousness. It was forgetting the self in place of prayers.” (*Bhed 2006, p. 188*)

Initiatives were made to construct a permanent hall for meditation at a piece of land to be called *Anand Sheela*, donated by *Praveen Bhai (Swami Anand Sagar)* and *Ma Anand Saroj* for a commune to serve Bhagwan’s work. The place was about 40 miles from *Kalyan*, up in a valley near *Ambernath Trimurti Hills* with lush vegetation and a nearby tranquil lake. Project funding for this upcoming world headquarters for Osho’s work had begun at the third meditation camp at Mt Abu in April 1972 where donations were collected. New *Jeevan Jagriti Kendras* in *Ajmer* and *Sirohi* were started to support the project, and after some time 6-7 sannyasins were living there and preparing the site. In this supportive setting, a vast open ground next to a lake and among hilltops in absolute silence, an eight days meditation camp was organised starting from the 9th until the 17th of February, 1973. An accommodation in tents had been set up by *Swami Satya Bodhisattva*, *Swami Anand Bodhisattwa*, *Swami Anand Muni* and *Swami Shankar Bharati* from Ahmedabad. *Sadhu Anand Sangam* from Bombay was catering the canteen and offering the participants their daily meals at low cost.

“**Land, Ho! (A New Ashram for N.S.I.)** N.S.I. is happy to announce that 125 acres of land has been donated by a friend as grounds for an ashram and meditation camp facility. The land is between Ambernath and Kalyan, only 37 miles from Bhagwan Shree’s current Woodlands residence in Bombay proper. The name Ananda-Shila Foundation is now given to this project, and the island project, previously carrying this name, is now dropped, and the island will be sold. The newly donated land has a hill with very ancient natural stone carving of a spiritual nature. The hill is known as Tri Murti Hill. The land also contains a pond and lovely grounds for ashram and meditation camp purposes. Donations towards the building of facilities are welcome.” (*Sannyas, 1972:3, p. 57*)

Bhagwan had to stay in a guest house at *Kalyan* with rough rides by car on a uneven road to travel the 10 kilometres to the camp site took him 40 minutes, when going back and forth four times every day. He spoke in Hindi and in English in the morning as well as in the evening discourses, where the subject matter was *Madame Blavatsky’s* book *The Seven Steps of Samadhi*. In that camp Osho is quoted for repeating like Krishna, “*Leave everything and come. Do not delay, do not waste time.*” (*Bharti 2007, p. 236*)

Around 550 meditators attended the *Anand Sheela* camp informed by reading on the event in the magazines *Yukrant* and *Jyotishikha*. Among the participants around 80 seekers were coming from countries abroad covering several continents: America, Europe, Asia and Africa. Bhagwan’s mother and father were both present also at this camp, the latter is said to have danced wildly to the devotional songs performed by *Sadhu Prem*

Singh and Ma Amrit Sadhana. Shri Purushottam Gujrati of Poona was playing his veena in a most enchanting way to the delight of the meditators. Donations were collected and auctions held among the participants to cover a loss of Rs. 73,000 for the arrangement of the camp. Ageh Bharti is praising *Anand Sheela* as the best camp up to now, and on his return Bharti stays a few days in Bombay and meets Ishwarbhai at *Rajneesh Aum* centre in Bombay:

“I stayed there on February 18 with my cousin Braj Bhooshan Singh at Dadar. The next day, both of us went to Woodlands (where *Osho* lived in those days) and met beloved *Osho*. On February 20, I asked my cousin to reach his office leaving me to meet ‘Bhawan Bhuvan’ Sadhu Ishvar Samarpan. I was surprised to see Ishvar Samarpan at his office where every room was full of *Osho’s* books. There was a separate library in which thousands of audio tapes of discourses were available. Some people have come to see him in connection with *Osho’s* work. I was glad to see such an expansion of *Osho’s* work.” (*Bharti 2007, p. 239*)

And *Krishna Prem* remembers: “I first met *Osho* on Valentine’s Day in 1973 at a meditation camp in the Indian desert. At night, I slept on the ground just outside the room where he was staying, and, as I recall, the mosquitoes that kept me company were bigger than my consciousness. I’d just arrived in India after my five-year fight with the army about Vietnam.

In the morning, *Osho* sat in a chair just in front of me, dressed in a simple white robe. My first thought was: how can a man have such so much strength and lightness at the same time? I remember instantly falling in love with him while not exactly feeling great about myself. My dark side, my inner secret, was killing me. Out of the blue, *Osho* looked at me and said, “The revolution is inside yourself.” (*Krishna 2011, p. 119*)

After the *Anand Sheela* camp *Swami Anand Maitreya* with ten more sannyasins stayed on at *Anand Sheela*, but soon all construction work had to be interrupted due to some legal regulations and the search for a place suitable to a permanent commune had to be continued elsewhere.

“When *Osho* lives in Bombay there are four experimental Communes, while a search continues for a property where thousands of people can meditate and live together. Overseas, several new meditation centers are set up, some of which are residential ashrams...

In October 1971 *Vishwaneed Neo-Sannyas Commune* is set up by Ma Anand Madhu in Ajol, Gujarat. Facilities are provided for experiments in 21-days’ silence and seclusion...

In 1972 *Samarpan Rajneesh Sadhana Ashram*, New York, is the first residential ashram overseas...

In 1972 two farming communes are set up: ‘*Kailash*’ in Chanda, donated by Ma Anandmayi, *Osho’s* past-life mother, where a group of 30 Western sannyasins participate in a 6-month residential program; and ‘*Samarpan*’, Baroda, Gujarat, donated by Swami Swarupanand (*Sheela’s* father), for a group of Western and Indian sannyasins. Some experiments developed by Gurdieff are used.

In 1972 an island at Ambarnath near Bombay is donated and inaugurated as ‘*Ananda-Shila*’, with the Meditation Camp in February 1973. However the land is found to be unsuitable infested with mosquitoes, and the water salty.” (69)

“The ashram is an Eastern concept, there is no word to express it in English...A monastery is a training school; an ashram is not a school, an ashram is a family. And an ashram doesn’t exist as an institution, cannot exist as an institution. The ashram exists around an enlightened person, that is a basic must. If the enlightened person is

not there the ashram disappears; it is the person around whom the ashram can come into being. When the enlightened person is dead the ashram has to disappear. If you continue the ashram it becomes a monastery.”

Vedanta: The 7 Steps to Samadhi #8

On the continuous obstruction by the authorities of his meditation camps Osho has commented, that these controversies were behind his decision to let go of any more camps and confine himself to lectures in his Woodlands apartment.

“They [politicians] started disturbing my meetings. They started creating chaos in the meetings, blocking the roads so I could not reach to the place in time, even trying to prevent me from stopping at a station. They would collect their people and they wouldn’t let me step down from the train to the platform. This was the terminus – the train could not go ahead – but they were insisting that I cannot stop here in their city. When it became almost impossible, I dropped traveling. I had already enough people, so I started a new phase: meditation camps in the hill stations or in faraway Kashmir for those who wanted to be with me for twenty-one days or seven days – small camps, big camps. For a while it went well because I was not entering the cities, but politicians cannot sit silently. They were living so much in the fear of being thrown out of their power positions that they started creating trouble for the meditation camps. Hotels were reserved but when we arrived the government had canceled the reservation. Now the hotel manager would say, “We cannot do anything, it is from higher up; the government wants to have a special conference for these seven days so we cannot give it to you.” And there was no conference. The hotel remained empty just so that we could not have the camp. When even to have a camp became impossible, that was the time I moved to Poona – just to remain there. “Now anybody who wants to come should come here” – because they had made it almost impossible for me to move.” *The Path of the Mystic, p. 282; (Urmila 2007, p. 161)*

“I found that meditation camps began creating trouble for me. In Rajasthan, in their assembly, they decided that I should not be allowed into Rajasthan. I had been going to Mount Abu which is in Rajasthan. In Gujarat, at that time, Morarji Desai was the chief minister. He himself proposed to the assembly that my coming to Gujarat should be prohibited...

So it became a trouble that my camps should be stopped everywhere. Now, my camps were not doing any harm to anybody. And in my camps only people were coming who wanted to come.” *Hyakujo: The Everest of Zen #8*

On the organizing of future meditation camps Osho has spoken on several occasions in his early days in Bombay, and he had a vision for a place *Saputara* on the outskirts of Bombay, where camps could be held at weekends and also seminars targeting special segments of his followers – a whole structure of groups and sessions that were to be practiced in Poona later on:

“Then there are the meditation camps. Keep a separate committee for them. Then there will be no need for you to discuss the camps; the committee will look after them – where a camp will happen and everything else along those lines. And because I will be staying here longer now, more and more camps should be organized near Mumbai. My idea is that in the future we should have three or four camps with both the dates and the places permanently fixed every year. Then people will know that on those days the camp is happening. And even if people arrive without advance information, there will be no problem. Create a separate committee to organize this...

Saputara campus is being created. Recently they talked of it costing one hundred thousand rupees, and a promise has also been received for one hundred thousand rupees, so I have asked Jayantibhai to look after it. Let Jayantibhai be on the committee, let Laskari-ji be there, Mridula Abhyankar has also offered, so those three can be on it. They can include three or four other people whom they would like to work with, or people who offer can join them.

Let them create a campus – a campus outside Mumbai that can be used at weekends. Many friends from all around have started coming, so you will need at least some kind of a guesthouse – maybe where people pay – but at least make arrangements for those coming from outside. Ten to twenty people will be able to stay there, maybe permanently, but later on they will be very useful to you. So one guesthouse will have to be built for about ten to fifteen or sixteen people to stay in. Everyone should be able to stay there, and they can have their meals somewhere else. They can pay for their stay. Create a separate committee to arrange all of this.” *Work is Love Made Visible (2011) #12*

“Yes, soon we will have a camp and soon there will be separate camps for sannyasins. The moment there are one thousand sannyasins, then we will have separate camps. Sannyasins can participate in ordinary camps but no non-sannyasins can participate. So those camps will be organized by Neo-Sannyas International, not by the Life Awakening Movement. They will be organized by N.S.I....That training will be more helpful if we don't have a camp, but have training classes – because in a camp there will be five thousand people, it will be difficult. It will be better to have training schools or training seminars, for a limited group, for thirty – a twenty-one-day period for thirty people – so we can pay them individual attention. So in the ashrams we can have training seminars for three weeks or for four weeks, for thirty people...Yes, we will train, we should have courses. For example, the healers must have a different course. So we will have a general course for every sannyasin to attend. Then we will have special courses: a different course for healers, a different course for teachers, for those who will teach meditation. These will be special courses.” *Work is Love Made Visible (2011) #14*

Mount Abu Camps

Mount Abu, an old and sacred place for the Jains of India, became one of Bhagwan's most preferred places for his meditation camps, convenient located within a few hours journey by train and bus from his residence in Bombay and easy to reach for his followers in Ahmedabad and other places in Gujarat. At that time in the 1970s Mt. Abu hill station was looking like a paradise on earth, with beautiful jungles and wild animals in thick mist, and it is told by the owner of *Bikaner Palace Hotel* that a tiger was once shot right on the doorsteps to the hotel. Around *Nakki Lake* and the town itself legendary rock formations are pointing back to former times. Mt. Abu is mentioned in the holy scriptures, referring to Shiva praying at the spot and seven great *rishis* have for long been worshipped here, all having their ashrams build at the holy mountain. It was now again a place for meditation, chosen by Rajneesh due to its scenic beauty and its supernatural powers, with the important group of Jain temples at *Dilwara* only five kilometres away from the town itself. Where rivers are cherished by Hindus, mountains are a preference for Jains as we may note from their choice of pilgrimage sites: Their sacred mountain *Shatrunjaya* (place of victory) in the West of Gujarat, *Shravanabelgola* with Indragiri Hill near Mysore, not to mention *Mount Kailash* in the Himalayas, the source of four of the longest rivers in Asia, where the followers of Jainism in their religious exercise with other devotees are walking the 53-km path around the holy mountain.

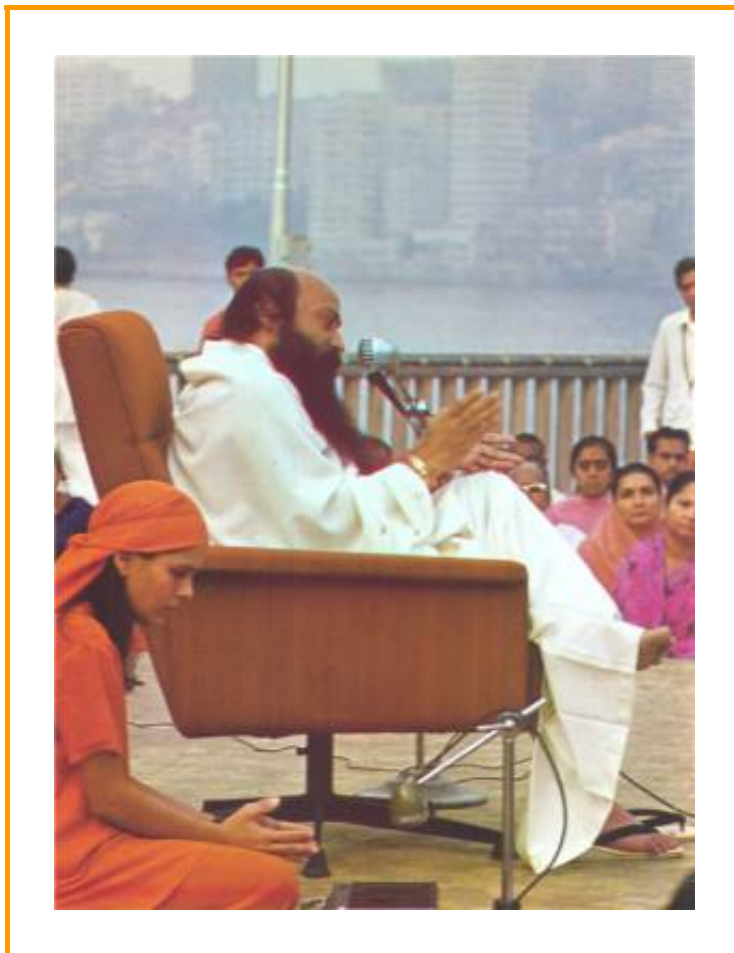
1.

The first meditation camp at Mt. Abu in April 1971 was held at *Scout Ground*, a former golf course which has now moved elsewhere. With a raised platform on the solid rock itself and its lush and shady mango tree it was an Arcadian landscape of great beauty. The place is very much preserved as it was at that time, and it is still used for scout camps, with a few later constructions added in concrete for improvement of facilities. At *Scout Ground* on Mt. Abu meditation camps were held in April and September 1971, in April and October 1972 and in April, July and October of 1973. On the first camp he is said still to be called Acharya Rajneesh, on the second camp he titled himself Raja Rajneesh and from the third camp in April 1972 finally Bhagwan Shree Rajneesh. (70)

The primary meditation camp at Mt. Abu was held between April 4 and 10, 1971, when 4-500 participants in saffron and white clothes were dancing and singing their way through the town while they were watched with utterly astonishment by the local residents, who all were to witness these celebrations quite a few times in years to come. In the moonlit evening the camp was inaugurated by Bhagwan and the following morning he began a series of 13 talks on *Ishawashya Upanished*. On the next evening before Bhagwan's discourse the film actor *Man Mohan Krishna* sang his touching devotional songs. More than a dozen foreigners were participating and imbibing Rajneesh's flowing Hindi performance, and notably at the camp was the introduction of a new type of *Tratak* meditation, where participants were emptying themselves by throwing all their feelings outward before swallowing in Bhagwan through their wide open eyes. The camp lasted for one week, including a night with boating on *Nakki Lake*, and on the last day 51 people took sannyas, raising the total number of all initiated to 215 on that day. Ageh Bharti, who had been initiated in January 1971, participated in this first Mt. Abu camp and remembers:

"Osho became deep mystery to me. His discourses took us deeper and deeper, revealing new mysteries every day. Daily about 10-15 people would sob during His discourse, but the evening talk of April 8 was the most wonderful when almost everybody wept loudly losing control over their emotions...

Then one evening, during 'Tratak' meditation, Osho stood up and made gesture with hands to put our energy in meditation. In those moments, it seemed that Osho was the *ocean of compassion* itself. In the depth of my heart, I felt like dying. The ecstasy was too much to bear with." (Bharti 2007, p. 210)



15. Meditation session at the Bombay seashore along Marine Drive. Copyright: Graham Hall

Rajneesh was during the first camps at Mt. Abu staying in *Koda House (Rajasthan Circuit House)* in room #4 now changed into a dining hall. For later camps he stayed in more comfort at *Bikaner Palace Hotel* placed high on a hill, and once belonging to the *Mahararaja of Jaipur* and used as his summer palace. Today the place is still with the family (2006). In the small courtyard next to his favourite room #2 Osho used to sit under a *Gulmohar* tree, which is still to be seen at the place.

The first meditation camp at Mt. Abu is said to have been stopped due to public reaction to the excesses during the camp, where the participants were encouraged to strip naked for their dancing meditations. The District Magistrate was participating and he too was dancing naked at that first camp. The local people at Mt. Abu are known to be rather materialistic and not much into spirituality, and only a few locals had come out to the campsite of curiosity. Nearly all people at the camp were coming from the outside, mostly from Bombay and Ahmedabad. Heavy guards were at the gate checking gate passes required for the participants to enter the compound. It is told that people came together and surrounded Rajneesh when after his lecture he was walking on the path towards his car, and his clothes were stripped by ardent participants, pieces of his cloth later to be preserved with much sweetness by his followers.

2.

Abu with its supporting natural environment was again chosen as setting for a week long second meditation camp starting on the 25th of September, 1971. The climate was cooler at this time of the year so most participants were staying in nearby hotels, but still some adventurous meditators were sleeping in their own tents pitched in the open field. During this camp 165 people took sannyas, including one police inspector and two judges, one of them the justice of Jaipur, *Shree Bhansali*. Also Ma Neelam, who was to become Osho's secretary

later on in Poona Two, took sannyas at this camp. *Nirvana Upanishad* in 15 discourses (alt.: Nirwan) published in *That Art Thou* (1987) was chosen as discourse series for this camp, and it was also here that *Prabhu Chikitsa* (Divine healing) was practised after being introduced by Sw. *Yogi Chinmaya* and Sw. *Krishna Saraswati* at the first Mt. Abu camp. Osho concluded his commentary on *Nirvana Upanishad* with some reflections, quite in line with what we have heard him say before: Not to get stuck listening only to the words coming from a sage.

“We have reviewed the Upanishad and have noted certain statement in which the sage has warned us not to repeat his words except to those who are intimate with us. The words should be told only to those who will not misunderstand. Tell them to one who is ready to learn and who will not add meanings of his own. He should understand only that which is told. Tell these words to one who can bow down at your feet, who seeks not only answers but convictions born out of action, one who wants to reach the highest stage of spiritual knowledge. The sage gives this last advice: that before repeating this Upanishad, first be sure the person is responsible. And this ends the Nirvana Upanishad. The Upanishad ends here, but through this you will not achieve nirvana. Where this Upanishad ends, the journey to nirvana begins.

I am more emphatically interested in meditation than in discussions. These discussions are just to give you a push, to satisfy you in an intellectual way; just to give you a feeling that whatsoever you are doing is very intellectual, rational. So that you can be persuaded into something else. That something else is not rational; that is irrational...

Our meditation is a jump into irrational existence. And existence *is* irrational – it is mystic, it is a mystery. So please don't cling to what I have said to you; rather, cling to whatsoever I have persuaded you to do. Do it, and someday you will realize that whatsoever I have said is meaningful. But if you go on clinging to what I have said, it may give you knowledge, it may make you more knowledgeable, but you will not attain to knowing. And whatsoever I have said may even become a hindrance.” *That Art Though #17; (Urmila 2006, p. 160)*

During the second camp Rajneesh was again staying at *Rajasthan Circuit House* at Mt. Abu, and sitting on the lawn on the 29th with *Kranti, Kusum, Kapil* and *Ageh Bharti*, Osho was asked if his health was suffering from the pollution at his new location in Bombay and whether it was possible to experiment with *Prabhu Chikitsa* (Divine healing) on him. He answered, that he was watching his health closely and would see after a few months, but he laughingly ruled out *Prabhu Chikitsa* as a mean to better his own condition, due to his acceptance to anything happening with him, even sickness. Still, in a few years it turned out time was ripe to leave for the more healthy climate in Poona.

By now the daily schedule for a Mt. Abu meditation camp had been polished as reported by *Ageh Bharti*: “Osho delivered the discourse between 8.30 am and 9.30 am followed by meditation for an hour between 9.30 am and 10.30 am. Afternoon time between 2.30 pm and 3.30 was reserved for those who want to meet *Osho* one-to-one and for those who wanted to take sannyas. From 4 pm to 5 pm, Kirtan meditation was held under His gracious presence. In the night, from 8 pm to 9 pm, *Osho* delivered the discourse and the day's schedule ended with an hour long meditation between 9 pm and 10 pm. This had been the schedule otherwise, the silence and meditative atmosphere of the camp was always other worldly environment, which cannot be expressed in words.” (*Bharti 2007, p. 216*)

But the number of visitors wanting to see him in a private darshan during his early camps out of Jabalpur, quite a few of them having the idea of being 'special', was something to be dealt with constantly also during his camps in the Bombay phase:

“It already happens. In the meditation camps we keep a time at noon for people to meet me, but instead, I end up meeting people all day, because those special people, as you call them, say, “That one and a half hours is for everyone. Keep at least ten minutes separate for us.” They don’t want to be with all those other people. But it is very interesting: Who are “all those other people”? That one and a half hours of my time is gone anyway, and those who wanted separate time, those complainers, want time in the morning.

Every day during the meditation camps I am talking up to eleven o’clock at night. You have no idea: I get back to the place where I am staying by half past ten, and they are already there, waiting for me! I arrive back from the morning discourse and they are already there. What begins at eight o’clock in the morning goes on until eleven in the night, without a pause. There are the three discourse and meditation meetings, the noon time for meeting me personally and then those who want a special time are also there...” *Work is Love Made Visible (2011) #12*

A new feature at this camp was Osho’s introduction of his notorious jokes and stories of Mulla Nasaruddin, and every day in his discourses he narrated five to six jokes on Mulla. (See chapter 3.8 *Westerners and Publications in English*). “One day, I [Ageh Bharti] asked Osho, ‘Did Mulla Nasaruddin ever exist? Some people say that he did not.’ Osho replied, ‘*Certainly, he had existed and also he was a very strange man. He conveyed his message through small stories. The special thing in him was that in his stories, the main character was that of a fool and he always kept himself in that place. Thus he would convey his message without any antagonism.*’

I further asked, ‘Are all these stories told or written by him?’

Osho replied, ‘*He has told many stories but the stories that I am narrating, are my own. In fact, I am creating a character of Mulla Nasarruddin.*’ (Bharti 2007, p. 218)

“Jokes were a big part of Osho’s lectures for many years, although more so as time went on. These were written by his disciples and then he would read them out at the end of his lectures. He usually delivered these jokes deadpan – in fact, despite his humour, he rarely laughed, generally inclining more toward an amused half-smile, clearly taking more delight in seeing his disciples laugh. As time went on, the jokes became increasingly ribald. They were in a sense a teaching device.” (Mistelberger 2010, p. 182)

“People behave differently, because they have been conditioned differently. I have been searching for a joke that is purely Indian, but I have not been able to find one, all jokes are imported. It is good that there is no taxation on imported jokes; otherwise, in India there would be no jokes at all.

The Indians have been too serious about things, about God, about the ultimate. You cannot conceive of Gautam Buddha laughing, or Shankaracharya laughing, or Mahavir laughing – that is impossible. I have always wondered about it...” *The Rebellious Spirit #10*

3.

A third meditation camp at Mt. Abu took place between April 2 and 10, 1972, where Bhagwan delivered his series of talks on *Kaiwalya Upanishad* (*Kaiwalya* meaning salvation or more precise: The moment when I am alone in consciousness). During the camp Bhagwan made every effort to take the meditators deep into their own being, and he is quoted for having said: “If you feel your clothes to be an obstacle to meditation, and you want to put them off, drop them without any hesitation and become naked, because only he can drop clothes whose sexual temptations have fallen. If people are in habit of seeing nakedness, sexuality is automatically gone.” (Bhed 2006, p. 346)

For Osho's friends coming from Jabalpur it was quite a journey traveling all the way to Mt. Abu, which could be reached on the third day only after change of trains four times at *Ujjain, Nagda, Vadodara* and *Ahmedabad*. At *Ahmedabad* also Osho's parents, Daddaji and Mataji, joined the caravan heading for the camp. From *Abu Road Railway Station* the 500 participants finally made it by bus on the winding road with its sharp curvatures up the mountains to the camp site at *Scout Ground* outside the town. During the camp Bhagwan delivered an hour long discourse in Hindi to be followed by another 45 minute lecture in English, discourses in pairs in the morning as well as in the evening. Before the discourses *Ma Yoga Taru* with her voice coming from beyond was chanting divine Sanskrit *Sutras*. Rajneesh was at *Scout Ground* lecturing via loudspeakers for the first time, so everyone could listen to his expounding of the scriptures, in Hindi and also in English, and his way of expressing himself in Hindi was very powerful as remembered by Devi Singh Bikaner. (71)

On the full-moon night during the camp *Kirtan* and dancing substituted the *Tratak* meditation, and his parents silently stood by somewhere and participated in their ordinary way. Osho's childhood friend from Gadarwara, *Swami Sukhraj Bharti*, sat over a bed sheet opposite the canteen every day late in the afternoon and smilingly welcomed every one and asking them, "What will you take Sir, cold or hot, sweet or *namkeen*?" He has narrated to Ageh Bharti how in their childhood he was wrestling with *Raja* and how he had been watching his jumping into the river from the train bridge high up, only to be carried away by the water to some bank further down the *Narmada River* where he came ashore and remained resting in the sand. 190 meditators were initiated at the third Mt. Abu camp, and also collection of money for the projected *Anand Shila* commune took place during this camp.

4.

700 people participated in the fourth meditation camp at Mt. Abu from 13th to 21st October, 1972. By now saffron had become the most common colour to wear, and when Bhagwan arrived in his car he was welcomed in a colourful scene with meditators under kindled lamps throwing their flowers at him and chanting: *Om Jai Rajneesh Hare...*

Preparations for the camp involved *Veena* and *Nirvano (Vivek)* who had both dressed up in fancy clothing before they were read the dress code by their master: "After ten days Osho, his entourage, and hundreds of Indian sannyasins arrived for the meditation camp. Nirvano bravely made the first step by wearing the orange coloured skirt. Retribution was swift! We were called to face the Master with our pretty clothes and told in no uncertain terms that plain orange was the colour and plain fashions were the order of the day." (*Veena 2012, p. 101*)

Veena participated in the camp and gives us a glimpse of the magic: "I remember that time as being pure and utter magic. The camp was held in Mount Abu, a hill station on the borders of Maharashtra and Gujarat. It was not so much a hill station for the British – like Matheran – but more for Indian maharajas and the like. Mount Abu is a weird and wonderful mountain, rising almost perpendicularly from the hot desert plains. The top is an assortment of small hills and on the peak of each one a palace is built – thirteen in all. In the centre was a big lake surrounded by rocks and palm trees. I sometimes had the feeling of being in the garden of Gethesemene. Mount Abu also has one of the most famous of all Jain temples. Bare concrete outside – a bit like an adobe – the inside stuns with the most intricate, marvellous marble carving man can create. It simply defies description. I have no words.

Entering autumn the nights were cool, but the night-scented flowers waved fragrance after fragrance into the air. Nowhere else in their world have I experienced the perfumes of flowers as in India. Another aspect of India's indefinable magic.

Bhagwan always planned the camps to end on the night of the full moon. That last night, instead of taking a taxi, a few of us decided to walk down the mountain side – about twelve kilometres – to the Mount Abu train station below. A slight mist gave the moon a haze and we felt we were floating down the mountainside under water. I don't recall my feet touching the ground." (*Veena 2012, p. 26*)

Bhagwan spoke at this camp in 17 discourses on the *Adhyatma Upanishad* published in *That Art Thou (1987)* unveiling to the listeners his subtle method of using any scripture as a jumping board to dive into any message of his own he wanted to convey. He told his listeners:

"I could have directly talked to you. This Upanishad is only a means. It will be easy for me to explain, whatever I want under its cover. Upanishads are talked of only to create the environment of the Upanishad Age. The words of the *Upanishad* are songs, sung to praise some flowers, but it is not the feeling of a flower. If one tries, he can only get a glimpse of a flower, you don't stop at the sight. You have to continue your journey till you become Bhagwan." (*Bhed 2006, p. 349*)

Among the 215 meditators who took sannyas was also Osho's beloved uncle from Gadarwara *Kakaji (Sri Shikharchand)*. In a very moving initiation ceremony Osho's sister *Ma Yoga Bhakti* first garlanded her master, who himself later bowed down at his uncle's feet. And again *Ma Yoga Taru* kept the listeners spellbound with her enchanting voice singing ageless devotional chants (72). Years later when he was back in Bombay 1986 following the *World Tour* Osho was once again to embark on a discourse series on the Upanishads using these scriptures as a starting point for his exposition of the vested interests he had challenged during his stay in Oregon and on his subsequent *World Tour*, when he was rejected entry to 21 countries, most of them including England (Heathrow) and Sweden (Arlanda) hard core Western democracies officially all holding the valuable freedom of speech in high esteem. (See *Postscript*)

5.

With each meditation camp the number of sannyasins in saffron clothes and wearing their mala was growing. For the fifth meditation camp at Mt. Abu, held between April 6 and 14, 1973, some were arriving to Mt. Abu with the Howrah-Bombay mail and they were dancing and celebrating, when already on their long journey they had reached Jabalpur and Gadarwara, where Bhagwan spent most of his life, singing *Rajneesh Aaye, Anand Laye* (Rajneesh came and brought bliss). At Gadarwara Osho's younger brother *Nikalank* was at the platform to see off *Swami Narendra Bodhisattva*, and as they traveled on a great kirtan took place in the coach with *Jai Rajneesh Hare – Jai Rajneesh Hare* and devotional songs by *Swami Anadi Saraswati* from Jabalpur.

They all reached the Abu Road station at 7 a.m. on the 6th of April, 1973. On a banner at the bus-stand just outside the railway station, where they were to continue their journey by bus and sing their *bhajans* (devotional songs) going to the meditation camp, they could read *Jeevan Jagruti Kendra welcomes you!* while they were served tea and biscuits from *Swami Krishnanath, Swami Jagatram* and *Swami Yog Pratapi*. The scene at Mt. Abu had changed quite a lot since the first meditation camp here two years ago. Now the celebration had spread all over the town, where the saffron colour had become almost the common dress code and sannyasins were to

be found everywhere, now also among the residents of the town.

At 11:30 a.m. Bhagwan was scheduled to arrive in Mt. Abu by *Gujarat Mail* from Bombay, and he was welcomed with flowers on all roads and the singing of slogans *Rajneesh Aaye, Anand Laye*. The organizers were even applauding the government with a 'strategic' banner *Rajasthan Sarkar ki Jai*, which could be seen while he slowly approached the meeting hall at *Bikaner Palace Hotel* in his Impala car overloaded with garlands. Both the *Scout Ground* and the *Circuit House* had been booked three months in advance, but all reservations had been cancelled by the Rajasthan government at the last moment. The whole arrangement had to be shifted to the *Bikaner Palace Hotel* on the very top of the hill, where Osho had stayed before and a big ground was earmarked for meditation and discourses on the hotel campus itself with its big trees. This change of setting was causing some additional expenses for all meditators as they could no longer stay in their tents on Scout Ground but had to stay in the hotels of Mt. Abu and go by taxi back and forth the distance to the Palace Hotel on top. (73)

Many government officials were watching closely what was happening during the camp, and they had by now banned the habit of being naked during meditation practised in the previous camps. Bhagwan entered the meeting hall and inaugurated the camp by lightning the lamp before starting his lecture and answering the questions that had been put forward to him.

"Friends had asked many questions. All the questions are related to the ascetics being naked during meditation, the ban imposed by the government and my accepting the ban. The raising of such question is but natural because my dear friends could not avail the tents that were set in the Scout Ground and were cheaper where they could enjoy free natural atmosphere. You have to take shelter in costly hotels and guest houses. Again you have to spend money on coming to this place, to attend meditation practices and sermons. You have to go through many inconveniences. But for an ascetic, it is a small test. I am happy that you have passed this test very successfully. I am really very delighted to see your love and enthusiasm." (*Bhed 2006, p. 359*)

So the banner applauding the government was certainly meant to calm down the whole matter. And after Osho had lit the lamp and thereby inaugurated the camp, he commented on the situation:

"It has been a helplessness for us because of the ban imposed by the government of Rajasthan only two days ago that if we wanted the camp to be held, there won't be any permission of becoming naked during meditation and if we wanted this facility, then there won't be any camp. So, the less evil was opted for. The government informed us only two days ago that they would not provide any ground, institution or building owned by the government for the camp. Now, ascetics had already come not only from all corners of India, but foreign countries also. Hence, only this could be managed. The camp had been organised in this hotel premises. Moreover, government have the right to deny giving their land for the purpose. I don't find any fault in their order because the land is theirs. We don't have any land or building where we can manage as we wish and the owners of the Palace Hotel are also helpless. They don't have the courage to allow us to be naked here in their hotel. It is the question of the business. But you please don't take it like we have changed the process of meditation or we have bowed down to the government. The government have only given us an opportunity so that we can arrange and put our own place where there won't be any binding." (*Bhed 2006, p. 359*)

The whole affair once again pointed to the fact that a commune without any restrictions from the outside world was very much in demand. Bhagwan went on and concluded his lecture with the words:

“Moreover, the government have their own anxieties too. They have pressure from the society, journalists, sects and religious leaders, but if we have our own arrangements, no such pressure will dominate...

Even I won't ask you to drop your clothes on the roads because you don't own roads. The others who move on those roads may get disturbed by your act. At the same time I would like to tell the others that they have no right to object if we do so in our own place, or in any lonely place. Of course! I had permitted you to drop your clothes during meditation, but it does not mean that you can do it everywhere. If you take interest in dropping clothes then it leads to opposite direction. It is a separate issue that you drop your clothes during meditation, but if you show others your nakedness, it is entirely a different thing. Showing one's nakedness to others is a psychological disease.

I am not a propagator of nudism, but I do agree that nakedness can be useful in meditation.” (*Bhed 2006, p. 359*)

This matter settled Bhagwan in his afternoon lecture took the book *Light on the Path* (Sadhana Sutra) by Mabel Collins as the starting point for his talks, which were published in 1978 as *The New Alchemy. To Turn You On. Talks on Mabel Collins' Light on the Path (Samadhi Ke Sapt Dwar)*, and her book *Light on the Path* was included in *Books I Have Loved* (1985). The chapters 18-34 in *The New Alchemy* on cathartic meditation techniques are recorded at Anand Shila Meditation Camp outside Bombay in February 1973. They are in the appendix titled: *A Period of Silence. A History of the Anand Shila Meditation Camp in Bombay (February 1973)*.

In the *Preface* with his inauguration of the camp, Osho says:

“I have called you here. And you have heard my call. And you have come. But this coming, this outward coming, is not enough. Now I will call you again on a different journey, the inner one. And if you cooperate, if you are ready to move inward, it will help.

The most important thing to remember is that the inner journey requires deep courage. It is an adventure into the unknown, and the sea is uncharted. It needs courage to take a plunge.

What is this courage? The courage is to leave your past and to take a jump. If you are not courageous, you go on continuing with your past. You go on repeating the past again and again. You move in a wheel, in a circle. Your whole life becomes just a repetition. Courage means the courage to come out of this vicious circle, to break the continuum – to be discontinuous with the past, to be new, to be reborn. This meditation camp is going to be a happening for a rebirth.” *Light on the Path (1978), p. xii*

During one of his evening discourses a wild storm was blowing for half an hour, causing some distress among the listeners, as an electric wire was swaying dangerously over Osho's head while his speaking continued with full vigour. The camp's schedule was similar to that of *Anand Shila* camp and the other camps, with Osho lecturing in Hindi alternating with English to accommodate his increasingly mixed audience. His view of the bogus sadhu's of India was clearly expressed: “One day, during a Hindi discourse, Osho said, “*People come to me and say that a particular 'Baba' produces 'Tabiz' and 'Ash' from his hand. Now such people are impressed by a Juggler, not by a saint.*” Osho never liked such magic. I saw the biggest miracle happening near Him that only His presence made thousands of friends to dance madly, caring least for the society and its culture.” (*Bharti 2007, p. 250*)

“After a short wait, we were shown in to see Osho. The room was bare except for Him, seated in a black vinyl

executive-style chair: no furniture, no carpet, just Him. A beautiful aroma of the powerful aromatic oil He always wore met our noses. We were seated in two rows, the sannyasins bowing to His feet in the front, we neophytes at the back ... At Mt. Abu the meditations were held in the grounds of a large hotel called the Palace Heights.” (74)

700 meditators joined this fifth camp at Mt. Abu and of these 250-300 were foreigners, and a total of 250 people were initiated into sannyas. Among the initiated were several government officials and 75 percent of those officials overlooking the camp are reported to end up as sannyasins keen on purchasing Bhagwan’s discourses and pictures from the camp exhibition. Music was played throughout the camp by an orchestra arriving from *Porbandar* in Gujarat, and *Swami Narayanadas* from Germany was playing his flute. Osho’s other uncle (his father’s brother-in-law) is said to have been initiated at this camp, with Osho touching his feet in a moment of deep silence.

6.

At the sixth meditation camp at Mt. Abu eight hundred people turned up in July 1973, of which now almost half the number were foreigners. Western sannyasins were initiated in numbers during this Mt. Abu camp, and it reached the highest number of Western initiations in all meditation camps. All 17 talks in this camp were in English on *Kathopanishad*, dealing with the secrets of death and the life beyond the death of the body, to be published in *The Supreme Doctrine* (1977). What a young sannyasin, *Swami Dayanand*, witnessed listening to Osho only in English without knowing the language, is very similar to the morning when this author was for the first time attending Bhagwan speaking in Hindi during Poona One:

“In the camp, *Osho* spoke in English. I do not understand English but His gestures, His way of speaking, His compassionate looks, His whole body language, all that I am getting to see, I cannot forget in life.” (*Bharti 2007, p. 255*) (75)

Quite a new feature was the five-piece conga drum band Osho had brought to the camp, and from now on his emphasis on music and dance was developing rapidly. Osho says on the effect of music:

“Your mind is in a chaos. That chaos has to be brought out, acted out. Chaotic music can be helpful, so if you are meditating and chaotic music is played, it will help to bring out your chaos. You will flow in it, you will become unafraid of expression. And this chaotic music will hit your chaotic mind within and will bring it out. It helps. Rock, jazz, or other music that is chaotic in a way also helps something to come out, and that something is repressed sexuality. I am concerned with all your repressions. Modern music is more concerned just with your repressed sex, but there is a similarity. However, I am not concerned only with your repressed sex; I am concerned with all your repressions, sexual or not sexual...

This state of mind is neurotic. The whole society is ill. That is why I so much insist on chaotic meditation. Relieve yourself, act out whatsoever society has forced on you, whatsoever situations have forced on you. Act them out, relieve yourself of them, go through a catharsis. The music helps.” *The Book of Secrets #28*

7.

For the seventh camp held at Mt. Abu in October 5th to 13th, 1973, Osho again arrived from Bombay to Ahmedabad by *Gujarat Mail*, and from there he went on by car to Mt. Abu together with *Ma Yoga Kranti* and others and he checked in at *Bikaner Palace Hotel* in his usual room #2. More than one thousand people attended this camp of which around 350 took sannyas, bringing the total number of sannyasins to a total of eight

thousand. Among them was *Madan Kunwar Parikh*, the past time mother of Osho, who in her initiation received the name *Ma Anand Mayee*. As a resident of *Chandrapur* (formerly *Chanda*) in Maharashtra she had received numerous letters with anecdotes from Osho, all published in *Kranti Beej* (Seeds of Revolutionary Thought) and her husband had been most generous to Rajneesh, when in 1960 he had presented him with a number of presents and writing utensils to facilitate his work.

The theme for Bhagwan's discourses was a continuation of his talks in the previous camp on *The Supreme Doctrine (Kathopanishad)* and discourses during the camp were held in English and Hindi both. A free restaurant *Preeti Bhojnalaya* was offered by *Swami Anand* and *Swami Vivek Sagar* of *Porbandar*, and when loss was inevitable meditators' donations started pouring in like testing a new system of economy. Again Osho made himself available to individual seekers, who could come to him with their enquiries and concerns on taking *sannyas*. (76)

After the camp, the departing scene on the platform at Ahmedabad railway station was getting almost out of control, as a huge crowd of friends and other passengers followed Bhagwan towards his A.C. first class coach. His shawl was ripped from him in the chaos and he even had to take care of his long beard. People were going to extremes in their efforts to come close and have a *darshan*, and we can understand that all this trying to touch his feet and pushing in the crowd was behind his decision to protect himself and refrain from conducting any more meditation camps. It was evident that things were getting too hot, and next time a meditation camp was to be held it would be inside the new ashram in Poona, and then in a totally new format without Bhagwan present to conduct the meditations. These camps may at that time have lacked something in their energy field compared to the earlier camps, as rendered by Ageh Bharti when reporting from the camps he had joined years ago: "(I) Shri Rajneesh Ashram Pune, I participated in 15 to 18 camps, there was neither any record nor do I remember them." (*Bharti 2007, p. 278*)

8.

The last meditation camp ever to be conducted by Bhagwan in person was held at Mt. Abu, from January 11th to January 19th, 1974. Nine discourses given during the 9 day Meditation Camp were published as *Vedanta. Seven Steps to Samadhi. Discourses on the Akshya Upanishad (1976)* which has appeared in several later editions, one of these (2007) with a new subtitle: *Talks on Indian Mysticism*.

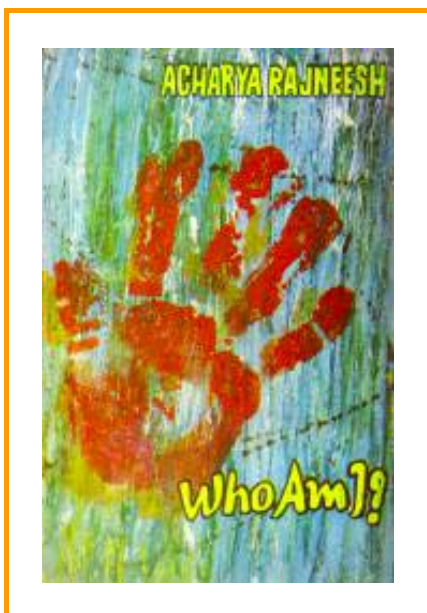
During one of the camps at Mt. Abu *Ma Dharm Jyoti* remembers how on the last full moon night Osho suggested that everyone went boating on *Nakki Lake* after the evening meditation, and all boats were reserved for the event.

"When Osho arrives at the lake there are already about five hundred people waiting there in the garden. It looks very chaotic but surprisingly in a couple of minutes people fall in line on both sides making a path for Him...He walks towards the lake with folded hands, namasteing everyone. A few friends join Him in the same boat and the rest of us take other boats. It feels like a great celebration on the lake. All the boats are filled with sannyasins dancing and singing. I look at the full moon and imagine that moon god must be desiring to come down and join in our celebration." (*Jyoti 1994 #31*)

3.8 Westerners and publications in English

A few Western seekers had initially been with Acharya Rajneesh for some time in late Jabalpur from 1968 to 1970, but it was not until his years in Bombay that Westerners began to gather around him in greater numbers. And soon his discourses were translated into English and they came from the printing press at accelerating speed, with *I Am the Gate* as the first breakthrough to a Western public. But we will have to bear in mind, that even before Westerners were among his listeners, a few booklets translated into English had already been published before he even considered speaking in that language. *The Philosophy of Non-Violence (1968)* was the virgin one of these booklets, because English was a *lingua franca* to cut through the many languages of India, but also indicating some vision on his side that one day he might be targeting a broader international audience.

The Westerners Osho initiated into neo-sannyas in Woodlands returned to their home countries in the West and started spreading their message that Bhagwan was there and available to all seekers. This was certainly not a piece of cake, as they were facing strong opposition when they were showing the orange phenomenon, and it became natural for them to gather in a growth oriented and supportive communal life.



16. Who Am I? Acharya Rajneesh. 1973.



17. Osho at an early camp.

“Each year an increasing number of Westerners are coming to Osho, as centers are being set up around the world. Many of these hippies coming to Osho have had spiritual experiences with lsd and other drugs which led them to meditation. Several are in the helping professions: social workers, therapists, psychiatrists. Osho experiments with new meditation techniques.” (77)

“I got the feeling he was checking out these strange westerners and finding out how their heads worked, how to approach them, how to help them. I thought nothing of a future but, as we now know, he was laying the foundations for the future.” (Veena 2012, p. 20)

An early western sannyasin was Sw. Smrit Pathik who met Osho when he was a Peace Corps volunteer working in agriculture extension in Madhya Pradesh: “A villager, Maheesh Joshiji, had given me a book, *Path of Self-Realization*, by Osho, who was then called Acharya Rajneesh, and I had discovered Osho’s address in Bombay (now Mumbai) through some relatives of His in Jabalpur, a few hours away from Kapurdha by bus. In June 1971, I met Osho in his apartment at Woodlands in Bombay. His serenity and His love were overwhelming. One morning,

another American had taken sannyas, and Osho turned to me, saying something like, “Why not you, too?” During the day, it struck me that this was an offer I could not refuse. So a few days later, I appeared in my newly purchased orange robes, and Osho gave me sannyas and the name Swami Amrit Pathik. He said He would be with me when I returned to the village. A few months later, in October, after hopping on and off a variety of trains, I landed in Mt. Abu for my first meditation camp, where Osho orchestrated all the meditations – Dynamic, Kirtan, Tatrak – amidst the hills and temples of this ancient place. As the meditation camp came to an end, I was among many who stood on the side of the road as Osho was driven to the railroad station. When the car passed me, He reached out and gave me a flower – a symbol of His love forever implanted in my heart.” (78)

“There are stories that a disciple come to the master and wait for thirty years, would not ask anything but just wait for the master to ask, “For what have you come?” Thirty years is too much – one life completely wasted – but waiting for thirty years will do the work. People from the West come to me and they say, “This very evening we are leaving, so give us some key. How can we become silent? But we don’t have any time to stay – we must go.” They are thinking in terms with which they have become acquainted – instant coffee – so they think there must be some instant meditation, a key I can hand over to them and it is finished. No, there is no key. It is a long effort. It is a deep patience. And the more you are in a hurry, the longer it will take. So remember this: if you are not in any hurry, it may happen this very moment. When you are not in a hurry the quality of mind is there, silence is there.” *Vedanta: The 7 Steps to Samadhi #5*

Ma Yoga Prem, aka Big Prem, was one of Osho’s earliest Western disciples who had first heard about Osho on a train going to Chicago in 1971, and soon after she found herself in Woodlands without any idea about anything Eastern or the Master-disciple relationship, all of which proved no hindrance to her commitment. She learned Hindi and stayed with an Indian family in Matunga, a suburb to Bombay. In Poona One she transcribed Osho’s darshans and was part of the *Saswad* experiment.

That the integration process with the Indian followers and the Western newcomers was not always a smooth sailing is witnessed by Veena during the Mount Abu meditation camp in October 1972: “Two friends from the UK joined me at this camp to meet Osho for the first time. One had taken sannyas. We were all quite disturbed by many things we saw around us: the egoistical posturing of people pretending to be holy and spiritual, the false positivity, the incessant spouting of spiritual mumbo-jumbo and, worse of all, the obvious greed and attempts to profit financially from the event. Regretfully I must say that the majority of the people there were Indian. There were only a few foreigners and we were under constant attack as the local perception then was that we were rich and they were poor and therefore we were fair game to approach and exploit. That we were mostly hippies existing on a very tight budget didn’t enter their perceptions.” (*Veena 2012, p. 181*)

“Many hippies have visited me. I felt really sorry for them. They were going on a right path, but somewhere the path turned to polar opposite. Their resentment was so strong that they started doing exactly the opposite of what they were taught to do. They dropped out of schools, out of colleges, out of universities, because it was not their own choice.

But do you know what happened to the hippies? You don’t find them after the age thirty-five. They come back to the society, become again what they have been taught. Their long hair disappears, their beards disappear, their moustaches disappear. All the hippies who have reached nearabout the age of forty are now perfectly accepted gentlemen in the society. They are good businessmen, good salesmen, successful.” *From the False to the Truth*

In *Memoirs of a Hippie Girl* (2013) Ann BeCoy describes her Indian Hippie Trail with many stories of drugs and gurus including a meeting with Bhagwan 1972 in Woodlands – called Hanging Gardens Ashram, Bombay. Her account and the intimacy she is said to have experienced may be of a more fictitious nature rather than disclosing factual events. She received the name Diksha (initiation) and only stayed for a while before she left to trace other figures in India's spiritual landscape, among them Krishnamurti and Neem Karoli Baba, the guru of Baba Ram Das who authored the splendid *Be Here Now* (1971). She tells from her first glimpse of Bhagwan in his study, "The moment I looked into his kind face I was struck by his radiant countenance. He was an utterly beautiful man. His eyes glowed with mischievous laughter; he had magnificent, long curly locks of black hair and a slightly graying beard to match. He was dressed in the cleanest (were they starched?) white robes I'd ever seen, and had an unusual but pleasant fragrance. He wore an expensive gold watch (which I thought odd, since gurus were not supposed to have possessions)." (BeCoy 2013, p. 112)

"LSD can be used as a help, but the help is very dangerous; it is not so easy. If you use a mantra, even that can become difficult to throw, but if you use acid, LSD, it will be even more difficult to throw. The moment you are on a LSD trip you are not in control. Chemistry takes control and you are not the master, and once you are not the master it is difficult to regain that position. The chemical is not the slave now, you are the slave. Now how to control it is going to be your choice. Once you take LSD as a help you are making a slave of the master and your whole body chemistry will be affected by it...

So I am not against LSD, and if I am against it, it is conditional. This is the condition: if you can remain the master, then okay. Use anything, but remain the master. And if you cannot remain the master, then do not enter into a dangerous road at all. Do not enter at all; it will be better." (79)

Veena remembers from her first meeting with Bhagwan: "Finally I arrive in Goa, the original hippie paradise. It was here that I learned of the latest figure in the guru craze, Bhagwan Shree Rajneesh. I wasn't interested in gurus but events conspired to sit me down (on an ugly brown vinyl sofa) in front of an awe-inspiring man dressed in white (acceptable) ensconced in a very bare room painted an awful shade of green (unacceptable)." (Veena 2012, p. 95)

Jeevan Jagruti Kendra remained the leading publisher and distributor of Osho's books, with Motilal Banarsidass continuing its publishing which had started already in the 1960s. And during the 1970s we see other publishers in India as well as in the West investing and taking their chances in the publishing of this emerging Indian mystic: *Jaico Publishing House* (Bombay), *Harper & Row*, *Lawrence Verry Inc.* and *Diamond Pocket Books* to name a few.

Beyond and Beyond (November 1970) by Acharya Rajneesh is the first booklet published after Osho's move to Bombay, compiled by Swami Kriyananda Saraswati (Chinmaya's name before change of name), Ma Yoga Taru and Ma Dharma Jyoti. It contains a discussion with a delegation of students from U.S.A on 21st July 1970 at Bombay. Included is also Chinmaya's first 2½ page introduction to Acharya Rajneesh, where he writes:

"This booklet contains one of the hundreds of interview taken by the foreign seekers. We publish it as a glimpse, a ray of his infinite wisdom, so that those who read it can seek for more and more, deeper and deeper.

Let God send thirsty seekers, striving souls, restless youths, hungry and angry new generations to dive deep

into the cool and serene illumination, enlightenment, and divinity of Acharya Rajneesh to be awakened to save the humanity.” *Beyond and Beyond*, p. 7

Among the questions answered – they are on God, the meaning of life, prayer – the first one is asking for him to explain the basic Indian philosophy, and in his answer Rajneesh winds back to his oral examination for his M.A. in Sagar, where he also made the point, that philosophy is one universal field without any geographical divisions in the human mind, and he continues:

“In reference to this one thing must be said. In India we have called philosophy ‘DARSHAN’. Darshan means to see. We have not called it thinking. We have called it seeing. In Europe the term philosophia carries another connotation. Philosophy means love of knowing, love of thinking. There is no parallel term in western language for Darshan. A new term has been coined by Herman Hesse. That term is appealing. He has coined a new term that is philosia, the love of seeing. ‘Sia’ means to see, ‘Philo’ means love and ‘sophy’ means thinking. Philosophy means love of thinking. We have no term in India for it. We cannot translate Philosophy in any Indian language. Because our term is Darshan, that means to see, not to think, but to see. Seeing comes not through mind, but at the moment mind is annihilated, the moment mind is not, the moment mind ceases.” *Beyond and Beyond*, p. 16

More and more people were coming from the West, and they all had a much better opportunity to meet Bhagwan at Woodlands, when in early 1971 he had fulfilled his fixed engagements and was able to reduce his travels and public exposure. On January 6th Bhagwan had received *Dr. John George Henrotte* from Paris and *Mme. Yuki Fujita* (Ma Yoga Maitri) from Tokyo in his flat in I.C.C. Chambers. Their whole conversation took place in English and was published as *The Vital Balance* (March 1971). Answering a question from Henrotte Osho elaborated on the use of the human brain and the art of balancing it with human emotions, and from his words it is evident that he is now aiming at his new readers in the West:

“*Intelligence must be balanced by love...The East became warped with the heart. Now the west has tried the other polarity. Both have achieved disastrous results. There is a rebellion in the west’s new generation against intellect, against reason. The whole mind of the new generation is leaning towards the irrational. Nature takes its own revenge – always. Nature is very revengeful. It never pardons, it never forgets. If some part of it remains suppressed or unfulfilled, it will have its revenge. So the irrational in the West is taking its revenge. In the East, the rational has got the appeal, the scientific has got the appeal, communism has got the appeal. Religion has lost – it no longer appeals to the East, as reason has been all along suppressed. So to me, neither a human being nor a human culture can be healthy without an inner balance between the rational and the irrational...So always balance one by the other.*” (*The Vital Balance*, p. 4) (80)

Fujita mostly kept quiet and listened to the conversation between Rajneesh and Henrotte, but at the end he answers her question on how to proceed on her spiritual path when she is at home again in Japan. He advised her not to plan anything, but “*Just go. Sit there. Meditate and see what happens. Things are bound to take their own course.*”

Their conversation was published by *Jeevan Jagruti Kendra* already two months later in *The Vital Balance* (March 1971), including *Acharya Rajneesh: A Glimpse* by *Chinmaya*. This publication was the first to go to press with the acharya’s interviews while he was staying at C.C.I. Chambers, and the conversation and its subsequent publication is a first attempt from Rajneesh to reach out towards Europe and Japan from where many disciples

were to come to him in the following years. Returning home they are both said to have been writing on their experience and meeting with Bhagwan, and they attracted new visitors to his Bombay residence, which shortly after their meeting was shifted to Woodlands.

A delegation from a congress on psychology *Manav Sambhawana Andolan*, with some reputed delegates from Europe and America, visited Osho at Woodlands in the end of July 1971 to discuss matters in psychology of mutual interest and to partake in the meditation practices. The interchange is reported to have taken place in a positive atmosphere, and also these visitors may in their home countries have contributed to the dissemination of Bhagwan's presence and his availability to seekers worldwide. He was further invited to deliver speeches for the scholarly circles in their home countries, an offer he never seems to have responded to.

In one of his morning lectures at Woodlands Bhagwan was asked why so many Westerners have started coming to him compared to the number of Indians. He explained that due to the fact that India is a poor country, Indians in general came to him to ask for his help to improve their living conditions. But they had to realize that he was to snatch everything away from them, and that he only wanted courageous and selected people around him. After a little pause he continued:

“The motion of history is also circulatory. There was once a time when India was quite well-to-do. Art develops in prosperity and as a result of which religion originates. A hungry person can never think of God or salvation. Then Vatsyayan and Acharya Vrihaspati emerged in this country. The Charwak philosophy was circulated. Buddha and Mahavir spoke of the path of sacrifice getting bored of over-indulgence. Today America and Europe have reached the optimum of materialism like ancient India. They have completed half of the way to become Buddha by being Zorba. Now they are getting bored of wealth and glory. They, who are joining and coming from the West, are intellectuals. Being equipped with scientific brain they have already given up orthodox customs. They are well aware of the uselessness of wealth and sex...They have fully enjoyed the worldly life like Zorba and are in search of peace and enlightenment. The circle of the history has moved and the present situation is that the West has become spiritualistic whereas the East has become materialistic. Now, the chance of the occurrence of enlightenment (*Buddhatwa*) in the West has increased very much.” (*Bhed 2006, p. 328*)

“My first exposure to Bhagwan was in 1971 in London as I sat in the office of Kaleidoscope (later called Community), a Growth Centre for Self development that Michael Barnett (later Somendra) and I co-ran... Another two acquaintances were Patricia Clare and Paul Lowe (Poonam and Teertha) who ran the ‘other’ London centre, Quaesitor. I know, we were supposed to be so enlightened that we would not be competitive with each other, rather cooperative; but that was not always the scenario...still, their disappearing to India was an event.” (*Ma Prem Tao in: Bhagawati 2010, p. 292*)

Sheela recalls from Bhagwan's outdoor discourses in Bombay and how newcomers were received at Woodlands by Laxmi: “Around 1972 an increasing number of western tourists became attracted by this phenomenon called Bhagwan and He was always keen to have a large international audience. Typically after His public discourses there would be music and celebration for the audience. His western followers were always seated on the podium. During the celebration they would dance around Him on it, along with some selected Indian supporters. It was always an interesting and colourful event. I attended many of these discourses and really enjoyed them all. A few

months after I came to know Bhagwan, towards the end of 1972, a clearer structure started emerging around Him. He became more and more exclusive. His secretary Laxmi started to more carefully select His visitors. All new visitors were asked to participate in Dynamic Meditation before they were allowed to have an audience with Him. Bhagwan had developed this meditation Himself. It took place every morning at six o'clock on a very crowded Chowpatty Beach in central Bombay." (Sheela 2012, p. 131)

Now was the time for Bhagwan to deliver his lectures also in English, and some of the early ones were series including *Inward Revolution*, *Secrets of Meditation*, *The Three Ladders of Divinity – Sex, Love and Prayers*, *The Kundalini Yoga*, *Science of Dharma*, *Secrets of the Seven Bodies*, *Functions of Knowledge* and *Appropriate Balance*. These speeches were collected and compiled in book form and titled *The Inward Revolution* (1973). The compilation supplemented the already available translations from Hindi like *Path of Self-Realization* (1966 & 1971) and this compilation soon became popular among his Western followers.

Initially some of Osho's Hindi lectures were translated into English to reach out to his Western audience, but growing numbers of visitors made him now start to deliver three talks a week in the English language. This series in English, all together called *The Gateless Gate* were to be published with the titles *I Am the Gate* (1972), *The Inward Revolution* (1973), *The Eternal Message* (1973) and *The Great Challenge* (1982). During these series in English 10 to 15 foreigners were sitting in along with the Indian listeners, a number rising to 80-100 on special occasions. (Bhed 2006, p. 340)

At Woodlands in February 1972 Bhagwan spoke in English on *Atma Pooja Upanishad*, published as *The Ultimate Alchemy* (Vol. 1-2, 1974), and these talks and expoundings on the Upanishads were much appreciated by the attending Westerners. This series was resumed in Bombay in August same year when Bhagwan had returned from the third meditation camp on Mt. Abu.

Sometime in 1971 *Secrets of Discipleship* was published in its first edition, edited by Ananda Prem, and also in its second edition from September 1972 we find the text from a discourse by Bhagwan given February 26, 1971 in Bombay, where he is explaining the guru relationship to his disciples. The first edition is printed in white characters on black paper, and an excerpt from this booklet can be found in the previous chapter 4.0 on Bhagwan's individual work.

I Am the Gate (1972).

His first discourse series to be held in English at Woodlands was *I Am the Gate* (1972), with eight talks by Bhagwan Shree Rajneesh, in which he is interviewed by his disciple *Ma Anand Pratima* from 14-28 of April and again from 2-14 of June 1971. This discourse series was taken down in writing by *Chinmaya* and as planned it was an opening and break-through to Western readers. After its first edition in 3000 copies it was published in subsequent editions 1975, 1977 & 1990, and it stands out as the principal work in Osho's early publishing from Bombay. The first edition in September 1972 was compiled by Ma Yoga Laxmi and Swami Krishna Christ and edited by Ma Ananda Prem and Swami Yoga Chinmaya. In his eight page foreword to the first edition Chinmaya writes on the present state of the world and Bhagwan's role:

"Readers of this book, "I Am the Gate," which is a compilation of eight discourses by Bhagwan Shree Rajneesh, may feel and realize that it is as fresh as the words of Christ, as deep as the words of Krishna, as subtle as the

words of Upanishadic Rishis, as mysterious and transcendental as the words of mystic poets.

But here all words are scientific, rational – and yet they bring the reader to the very edge of the intellect, pushing him into the mysterious, the hidden, the secret, the occult, the esoteric, the transcendental...

In this “esoteric situation of the world”, Bhagwan Shree Rajneesh has to convey his occult and esoteric teachings to the selected capable ones, as well as to the masses...

So firstly, Bhagwan has to use and revive the dying old esoteric groups, and secondly, he has to pass the pains of forming an altogether new esoteric group...

In this background, “I Am the Gate” will give you a clearcut picture of the crucial world situation. It will also make you aware of the urgent and immediate need to JOIN and JUMP into this essential MOVEMENT (which is but a COSMIC PLAY), in order to save humanity from total destruction.

Let God send thirsty seekers, striving souls, restless youths and the hungry and angry new generation to dive deep into the cool and serene illumination, Enlightenment, and divinity of Bhagwan Shree Rajneesh, and become awakened so that they may save themselves as well as the world.” *I Am the Gate*, p. 8

The eight interviews included in *I Am the Gate* are as follows: *I Am Consciousness I Am Freedom, Neo-Sannyas: The Answer to Human Crisis, Occult Devices and Spiritual Search, Love Grace and Divinity, Meditation and the Paths to Inner Awakening, The Secrets of Spiritual Explosion, The Occult Mysteries of Initiation* and *I Am the Gate*.

These headings were changed in later editions, and the three appendixes included in the first edition are also omitted later on. In the appendixes to the first edition *Ma Ananda Prem* is writing a biographical glimpse of her master, and Chinmaya is laying out the visions and activities of *Neo-Sannyas International Movement*. In a preamble the actual number of neo-sannyasins is mentioned, and Chinmaya is in details describing the Aims and Objectives of N.S.I. (Neo-Sannyas International) as well as the activities and practical ways of the organization. The amount of organizational and practical information written by Chinmaya and contained in this Appendix 3 in *I Am the Gate* makes it an obvious and very useful manual for those Westerners who were to return to their countries and celebrate the message of Osho (81). On the new structure, with both Life Awakening Centres and Neo-Sannyas International, Osho has these remarks:

“The Life Awakening Center is an institution of all those friends who are not sannyasins. Neo-Sannyas International is only for sannyasins. So the Life Awakening Center is a feeding institution for you, because through it people will come and become sannyasins. It is a feeding institution; you are a specialized wing. So The Life Awakening Center will continue. Sannyasins can be in the Life Awakening Center, but non-sannyasins cannot be in N.S.I. Someone can hold a post in Neo-Sannyas International and also apost in the Life Awakening Center – sannyasins can be both. But non-sannyasins cannot enter N.S.I...Your work will be specialized. This specialization will concern the transformation of individuals into sannyas. The publication of literature – especially for meditation, for sannyas, for occult training, for yoga – is your specialization...So create your own specialized literature soon. Have your own magazine, first an international magazine in English, then in national languages, and then in regional languages.” *Work is Love Made Visible (2011) #14*

In the early years in Bombay Osho spent a lot of energy in designing the organizatorial structure of his growing movement, a discussion that would go on for years to come: How to make the whole work happen in the most supportive way?

“So I don’t believe in elections. If the work is going to be done, I believe in direct nomination from the top. Yes, if you want to satisfy people, if you want to satisfy everyone, then elections are the way. But this work is an altogether different matter. If you are trying to satisfy everyone, then it’s okay. You have a thousand members, you go for elections, everybody will feel juiced up, and everyone will come to the meetings because there will be opportunities for defeating others, for winning, for forming parties and groups. But it won’t get any work done! As far as doing the work is concerned, then this won’t help and it will just bring politics into your inner world. So I am not at all in favour of elections. I would not like to put you into that situation. I am in favor of direct nomination. I would not like to put you into that complex situation called an election.” *Work is Love Made Visible (2011) #12*

At a talk in 1971 included in *I Am the Gate* Bhagwan was asked a question concerning the personal aspects of his spiritual awakening: “Excuse me for asking such personal questions, but who are you, and why have you come into the world? Bhagwan replied:

“It makes no difference whether these questions are personal or not because to me the person does not exist. You cannot ask any personal questions because there is no one to be related to as a person. In fact, it is not presumptuous to ask questions, but to assume that a person is, is certainly presumptuous. The person is non-existent, a non-entity. In fact, there is no person...as far as I am concerned, I do not feel at all to be a person. The deeper one goes the lesser one is. And once someone reaches to the ultimate core of himself, there is no self at all.” *I Am the Gate, p. 2*

In her introduction to the second edition (Rebel 1990), *Ma Satya Priya* says: “To those of you who have never read *I Am the Gate*, I say read it. To those of you who have read it years ago, I say read it again. And to everyone I say, above all, drink it, it is an endless source of the nectar of life.” *I Am the Gate, p. viii*

Krishna Prem remembers his first reading of Osho when a friend of him, Sw. Shyam Chaitanya, had just returned from India to Canada and presented him with a book: “But he left a book on the table behind him. “I am the Gate”. Bhagwan Shree Rajneesh.

Halfway through the first page I said in amazement, “This man is telling the truth!” It was so clear, so simple so sharp. It cut through all the crap like a razor; it sent the mystic mystique up in a puff of smoke. And four years ago this month, with my worldly possessions once again transformed into traveller’s cheques, I was on a plane for Bombay.” *Pointing the Way (1969), p. 89*

If we, like some sannyasins playfully prefer, open the pages at random choice in *I Am the Gate*, we may end up with this quotation:

“Whatsoever I said may not be what I mean, and what I mean may not be what I said. So do not confuse my sayings with my meanings, but always look into the deep. Always listen to that which has not been said, but indicated. There are things which cannot be said, but shown and never said. All that is deep, and all that is ultimate, can only be shown and never said. And I am saying things which cannot be said. So do not think of my words. Always throw the words as meaningless; then go deep down to the wordless meaning, to the silent meaning. It is always there behind the word.

The words are always dead, the meaning is always living. One can be open to the words, but one can never be open through the intellectual understanding. You can be open with your total being, not with only your intellect. It

is not that the intellect sometimes misunderstands – the intellect *always* misunderstands. It always errs.” *I Am the Gate #1*

First U.S. edition was published by Harper Colophon Books in 1977, and in her introduction to this edition *Satya Bharti* writes: “I loved the first book I ever read by Bhagwan Shree Rajneesh, so much that I could scarcely read it. I read a phrase, a sentence, and got up and danced. I couldn’t believe it. Here in Bhagwan Shree’s world was everything I had ever believed, everything I had ever suspected, all articulated so lucidly, so poetically, that all I could say was, “Yes!” Yes and thank you. A thousand thanks. It was the beginning of an intense romance, one that has grown deeper with the years.” *I Am the Gate (1977), p. vii*

“We talked some more and later they gave me a book to read, “I Am the Gate”. It was one of the first books that had been published in English from this guru.

When I was reading the first few pages of “I Am the Gate” I noticed that there was something very different, very new, something that I hadn’t read or heard before. I couldn’t put my finger on it. And it definitely had its effects... When we arrived in Bombay and took a taxi, the driver asked, “Where are you going?” We said we want to go to see our Master, Bhagwan Shree Rajneesh. An he said, “Oh, he is giving a discourse tonight in Cross Maidan, a park in the middle of Bombay, I think it is just about time right now. And I said, “Yes; let’s go, take us right there.” He drove us there and it was just starting, people were milling in, there was this huge space fenced in with a stage and we walked in. A few people in orange sitting around in the front were welcoming us like family: they said come on, you are sannyasins, sit up on the stage not knowing what to expect. He was to arrive in about fifteen minutes and then a curtain opened and he walked in and oh my god, oh my god, I was in tears, he was so beautiful, and I felt like yes, yes, I am home, I am home, I found him! He found me! And I was sobbing like a baby just looking at him, he was so clear and I knew him and he was more real than anything I had ever seen. The connection was instant; it was like meeting a long lost beloved friend again after a long, long time. And then I just sat there while he spoke in Hindi and I was in bliss.

The next day we went to Woodlands where he lived on the first floor of this huge apartment building, set on the highest spot of Bombay; a small apartment, a few rooms. I was about to have darshan, meeting the Master eye to eye...

It wasn’t easy to live in Bombay but we found a place two hours away from the centre in Ghatkopar. Every morning at 4 a.m. we got up and took the train stuffed with people to Bombay to do Dynamic Meditation on Chowpatti Beach which is right in the middle of Bombay, with curious locals watching us at six in the morning! But I wouldn’t have missed it for anything; I wouldn’t have wanted to change it for anything. That was it, the beginning of my journey with Bhagwan Shree Rajneesh, my Master.” (*Swami Dayanand Bharati in: Bhagawati 2010, p. 255*)

Veena remembers sales promotion work was happening in London in the very same way Osho had recommended his disciples to carry it out in Bombay: “I London my one copy of ‘I Am the Gate’ was passed from person to person. Because many people wanted to have a copy of their own, however, we came up with the idea of trying to get English bookshops to stock it and embarked on a campaign to bug the bookshops. Every few days we would phone various bookshops saying we would like to buy the book and did they have it. The campaign worked! Eventually Foyle’s (one of the largest bookshops) started to ask who this Bhagwan Shree Rajneesh (Osho) was and ordered a few copies from India to put on their shelves. Very slowly, faced with what they thought was a growing demand (our phone calls), other bookshops did the same.” (*Veena 2012, p. 61*)

That *I Am the Gate* is still stirring the minds of his followers we may see from Dhanyam's notice in VIHA: "Does anyone know whether the 1971 discourse series *I Am the Gate* was taped? I have been trying to find a recording, but have not had any success. (I have been especially fond of this book since stumbling upon a copy in a San Francisco bookstore in 1979. It blew my mind and forever changed my life: A few months later I was sitting at Osho's feet in Pune and received my new name." (82)

As an indication of what talks of Rajneesh were translated from original Hindi and made available to Western seekers in the early Bombay phase, booklets already published in English are listed on page 31 in *Beyond and Beyond (November 1970)* as follows: *Path to Self-realisation* (198 pages, Rs. 4.00), *Seeds of Revolutionary Thought* (232 pages, Rs. 4.50), *Philosophy of Non-Violence* (34 pages, Rs. 0.80), *Who Am I?* (145 pages, Rs. 3.00), *Earthen Lamps* (247 pages, Rs. 4.50), *Wings of Love and Random Thoughts* (166 pages, Rs. 3.50), *Towards the Unknown* (54 pages, Rs. 1.50), *Rajneesh: A Glimpse* (24 pages, Rs. 1.25), *Acharya Rajneesh: The Mystic of Feeling* (260 pages, Rs. 20.00), *Meditation: A New Dimension* (36 pages, Rs. 2.00). These titles are in *Turning In (August 1971)* supplemented with *From Sex to Super-Consciousness* (180 pages, Rs. 6.00) and *The Mysteries of Life and Death* (70 pages, Rs. 4.00).

The following titles translated from Hindi were forthcoming according to *Beyond and Beyond* and in the press by November 1970: *From Sex to Super-consciousness*, *The Pathless Path*, *The Occult Mysteries of Dreaming*, *The Flight of the Alone to the Alone*, *What is Yoga?*, *This Insane Society*, *Freedom From Becoming*, *The Mysteries of Life and Death*, *The Will to the Wholeness*, *The Forgotten Language* and *L.S.D.: The Shortcut to False Samadhi*. In *The Vital Balance (March 1971)* this list of forthcoming translated Hindi books is supplemented with *Journey Inwards*, *Beware of Socialism*, *God: Many Splendoured Love*, *Lead Kindly Light* and *The Flame of Love*.

Original English Booklets published, also according to *The Vital Balance (March 1971)* are: *Meditation: a New Dimension* (36 pages, Rs.2.00), *Beyond and Beyond* (32 pages, Rs. 2.00), *Flight of the Alone to the Alone* (36 pages, Rs. 2.50), *L.S.D. – A Shotcut to False Samadhi* (25 pages, Rs. 2.00), *Yoga: As Spontaneous Happening* (27 pages, Rs. 2.00). In *Turning In (August 1971)* these *Original English Booklets* are supplemented with: *The Vital Balance* (26 pages, Rs. 1.00), *The Gateless Gate* (48 pages, Rs. 2.00), *The Silent Music* (41 pages, Rs. 2.00), *The Eternal Message* (35 pages, Rs. 2.00), *What Is Meditation?* (58 pages, Rs. 3.00) and *The Dimensionless Dimension* (47 pages, Rs. 2.00).

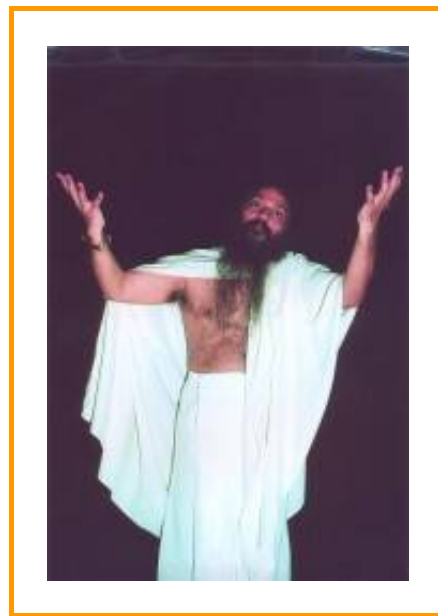
The Vital Balance (March 1971) is listing forthcoming *Original English Booklets*. In press: *Freedom From Becoming*, *The Pathless Path*, *The Occult Mysteries of Dreaming*, *What is Yoga?* *This Insane Society*, *The Will to the Wholeness*, *The Forgotten Language*, *The Great Challenge*, *The Open Secret*, *The Silent Music*, *The Eternal Message*, *The Worlds Within*, *The Gateless Gate*, *The Cosmic Symphony*, *What is Meditation?*, *The Agony and Ecstasy*, *The Inward Revolution* and *The Courage to be Alone*. (83)

Other early lectures, some of them included in compilations, are to be found in *The Silent Explosion (1973)*, *The Psychology of the Esoteric (1973)*, *The Mystic Experience (1977)*, *The Eternal Quest (1980)* and *In Search of the Miraculous (1984)*. (See section on *Compilations* in *Bibliography*).

Several booklets and two comprehensive compilations with stories of *Mulla Nasaruddin* were published in English during the Bombay years, and by 1974 a total of five books with Mulla's jokes retold by Bhagwan had been published in Bombay, three of them in Hindi and two in English.



18. Portrait



19. Shaktipat at meditation camp.

Wisdom of folly was compiled by *Ma Ananda Prem* and edited by Sw. Yogi Chinmaya and was out in September 1971. It carried a double page photo of Bhagwan on its front and a dedication to Mukta on its title page: “For beloved MUKTA, to laugh, and, to meditate” followed by his signature and the date 21.7.1971.

Thus spake Mulla Nasrudin compiled by *Swami Yogi Chinmaya* was available with its 237 pages from January 1973. A facsimile of Osho’s handwriting is printed in white letters on black paper, and it comes with a double colour portrait on the title page. This time the collection of jokes was dedicated to *Vivek*: “for beloved VIVEK to laugh and to meditate with love and blessings,” dated 26.8.1972 and the heading: 225 Mulla Nasrudin stories that never happened; ...if one is incapable of laughing, one will become incapable of being religious.” – Rajneesh–. In her foreword *Ma Ananda Prem* writes: “Seriousness causes a tension that makes this dar[is]carding of “weeds” (samskaras) seem like a tug-of-war between man and the universe. But there is no tug-of-war other than the illusionary one we ourselves have created. By an attitude of light heartedness and laughter at ourselves, the tension relaxes and a let-go comes by itself, effortlessly. And when all the false impressions are emptied from the mind, even to the ends of their very roots, we can at last behold divinity! And divinity is “nothing” but this very emptiness that is at the end — VOIDNESS. So if we can learn to laugh at ourselves, we too can become like Bhagwan — void, divine, endless bliss. Only then can we say we are really religious. Let these Mulla stories be the instrument that will show the way, and let us be deeply grateful to Bhagwan for taking the trouble to teach us through them. Of meditation, Bhagwan says, “...seriousness is a barrier to it. And this seems impossible to some persons, how to be religious without being serious...A temple must be a playhouse — where everyone becomes a child and plays with existence. Meditation is a play regained.” *Thus spake Mulla Nasrudin*, p. 4

Two hundred two with 202 pages numbering as many jokes was a large and now final compilation with jokes by Mulla Nasrudin. It appeared in May 1974 at the same time Bhagwan moved to Poona. *Two hundred two* is presenting 202 time bombs of cosmic laughter to the readers and the publisher is wishing them all a good laughter. In his *Foreword* the publisher from Jeevan Jagruti Kendra *Sadhu Ishwar Samarpan* (former Ishwarlal N. Shah) is quoting Bhagwan and writes:

“During his discourses on the AKSHUPNISHAD Bhagwan Rajneesh, in answer to a question, beautifully explained

the place and significance of LAUGHTER in human life. He said:-

“This is worth considering. It is significant. The first thing to understand is that except for man, no animal is capable of laughter. So laughter shows a very high peak in the evolution of life. If you go out on the street and see a buffalo laughing, you will be scared to death. And if you report it, then nobody will believe that it can happen. It is impossible. Why don't animals laugh? Why can't trees laugh?

There is a very deep cause for laughter. Only that animal can laugh which can get bored. Animals and trees are not bored. Boredom and laughter are the polar dualities, these are the polar opposites. They go together. And man is the only animal that is bored. Boredom is the symbol of humanity. Look at dogs and cats; they are never bored. Man seems to be deep in boredom. Why aren't other animals bored? Why does man alone suffer boredom? The higher the intelligence, the greater is boredom...

Now try to understand the mechanism of laughter and how it happens. If I tell a joke, why do you laugh? What makes you laugh? What happens? What is the inner mechanism? If I tell a joke, expectation is created. You start expecting. Your mind starts searching for what the end will be. And you cannot conceive the end. A joke moves in two dimensions. First it moves in a logical dimension. You can conceive it. If the joke goes on logically to the very end, it will cease to be a joke; there will be no laughter. So suddenly the joke takes a turn and becomes so illogical that you cannot conceive it. And when the joke takes a turn and the result becomes illogical, then the expectation, the tension that was created in you, suddenly explodes. You relax. Laughter comes out.” *Two hundred two, p. iii*

“Mulla Nasrudin went to the psychiatrist and asked if the good doctor couldn't split his personality.

“Split your personality?” asked the doctor. Why in heaven's name do you want me to do a thing like that?”

“BECAUSE,” said Nasrudin, “I AM SO LONESOME.”” *Two hundred two, p.1*

Three types of laughter are further explained: The first and the lowest is when you laugh at someone else. The second type is when you laugh at yourself. And the highest is the cosmic laughter when the whole joke of this Cosmos is understood.

Next to the above mentioned compilations on Mulla Nasrudin we will have to include *Meet Mulla Nasruddin (1974)* with its 100 new jokes on 108 pages. It seems to have appeared earlier, without any publishing date, as separate sheets in a box with a facsimile of Osho's own handwriting.

“I don't know why your father does not like me,” she said to Mulla Nasrudin at their wedding reception.

“Neither do I,” replied Nasrudin. “After all, money, brains and looks are not everything.” *Meet Mulla Nasrudin #1*

“Mulla Nasruddin! He is not a fictitious figure, he was a Sufi and his grave still exists. But he was such a man that he could not resist even to joke from his grave. He made a will that his gravestone will be nothing but a door, locked, and the keys thrown away into the ocean.

Now this is strange! People go to see his grave: they can go round and round the door because there are no walls, there is just a door standing there, no walls at all! – and the door is locked. The man Mulla Nasruddin must be laughing in his grave.

I have loved no one as I have loved Nasruddin. He is one of the men who has brought religion and laughter together; otherwise they have always stood back to back. Nasruddin forced them to drop their old enmity and become friends, and when religion and laughter meet, when meditation laughs, and when laughter meditates,

the miracle happens...the miracle of all miracles.” *Books I Have Loved #8*

The jokes of Mulla Nasruddin continued to be published after Osho had moved to Poona: *Let Go (1975)*, *101 Jokes of Mulla Nasruddin (1975)* and *Beyond Laughter (1975)*. And much later during Poona Two Vimal and others in *Jokes Department* were finding jokes for Osho’s discourses in Lao Tzu Library and a joke-compilation *Take It Really Seriously (1998)* was published presenting a much wider selection of jokes than the first attempts with Mulla Nasrudin stories in Bombay. In its introduction Vimal says:

“Where do all Osho’s jokes come from? From a team of full-time gag writers. Chetan, Satyadharma and myself, perhaps the most serious-looking guys around! Combing through the hundreds of joke books in Osho’s library, looking for something that can be re-worked into a new joke for the current discourse series – because Osho is always against the past! You can see us huddled around our small computer trying out the latest jokes on each other, or perhaps standing just outside the gate of Osho’s house, listening attentively to the jokes pouring in with the endless flood of visitors from all over the world. And boy! – keeping up with Osho is never an easy task (*Vimal 1998, p. IX*)

“I have to tell jokes, because I am afraid you are all religious people. You tend to be serious.” (*Rajneesh Foundation 1979, p. 5*)

In his taking humour to another level Mistelberger is connecting Osho with the tradition of *crazy wisdom masters* of the past. Buddhist mystics, called *mahasiddhas*. With their unpredictable behaviour and constant challenging of any categorization and religious tradition, they were roaming the Himalayas in the first centuries after the introduction of Buddhism from India to Tibet one thousand years ago. Osho’s reputation for constantly contradicting himself makes it rather pointless to try to make any sort of coherent doctrine from his discourses, which is in itself a classic example of crazy-wisdom style. Being with Osho, listening to his discourses and observing his way of working, in retrospect makes this connection quite reasonable, and among his many schools of inspiration also the tradition of the *crazy wisdom masters* easily fits in and deserves to be pointed at. The title *Wisdom of folly (1971)* is pointing in this direction too. (84)

Next to his own publishing Bhagwan occasionally engaged himself in supporting the publishing of other writers who had caught his attention and interest. *Thy Will be Done* is a collection of poems by *Rati Sett* donated to Jeevan Jagruti Kendra probably in 1970 and with an introductory poem by Acharya Rajneesh: *Living is Love*: “when gladness glides / in the deep lake of silence,/ when breath of love / hums an unheard song./ when open sky is wide awake / under thy gaze / fog of doubt melts away / and, fragrant breeze reveals / the sweet pollen of bliss. / the lake, the lotus / and its unseen lover / merge in one lightening thrill.” (Signed with signature in three parts. Dated 10.10.1970 Bombay. India). In his foreword, *Rati Sett* writes on his poems from 1942: “The thought of publishing them never occurred to me. They lay unheeded for twenty eight years. One day Rajneeshji read them and said he would like to publish them. I am very grateful to him for the affection and kindness shown to me. His exquisite lines, ‘Living is Love’ written for this booklet have touched me deeply and I offer my heartfelt thanks to him.”

Osho’s secretary and foremost assistant in his publishing from Bombay, *Chinmaya*, is in his library collection having 80% of all booklets published (See photos). In general it may be argued that biographic control of these early booklets is more or less out of control (See *Bibliography*). Some were later compiled in hardbound volumes

as we will see, others were left out for good, and of 45 oldies 6-8 are out of print and 30-40 booklets are not available in full on audio. Some corrections had to be carried out by Chinmaya in revised editions, as it happened that Osho's words had been somehow changed in the typesetting process. The case of *The Eternal Quest* (1980), a sister publication to *The Perennial Path* (*Suli Upar Sej Piya Ki* (1972), will illustrate the point that some vintage publications are no longer included in the publishing policy of the present management. (85)

Editing and Reading Bhagwan

Quite an amount of human resources has been invested in the recording, transcribing and editing of Osho's discourses, darshans and press conferences, and the task of transmitting from the spoken words – including the vital gaps – to the printed text has always been a delicate and challenging matter for those involved, be it transcribers, editors or translators.

“If you are reading a book based on my speech that has been reported verbatim, then you will forget that you are reading because you know me. After a few moments, you feel that you are not reading – that you are listening. But if the wording is changed or the style is changed slightly in the reporting, the rhythm and the attunement will break. When those who have listened to me once read my spoken words, reading becomes as good as listening to me. But there are differences because, still, a change in medium changes the intent of what is said.” *Dimensions Beyond the Known*, p. 27

Sarito has in *Autobiography of a Spiritually Incorrect Mystic* (Sarito 2000, pp. 117-125) compiled Osho's concerns on the editing and publishing of his work, and she has further shared her own understanding, which is of general importance and rooted in the many years when she was editing his publications in Poona: “Osho has always been very concerned that his words be preserved as they were spoken. He often talked about the misfortunes that befell people like Jesus, whose teachings have been recorded and filtered through the misunderstandings of his followers so many times that we really have very little way of knowing what he actually said. So from the very early days, all of Osho's talks have been recorded first on audio tape and later, as the technology became easier to use, on video as well. The job of the editors for years was to work with transcriptions of these recordings to create books. Osho's instructions were to **“make it good English, but don't change anything.”**

What he meant, at least in my understanding, was that we should fix the grammar – which suffered from minor flaws of somebody who spoke English very well, but whose mother tongue was Hindi – and in doing so, be careful not to change the meaning. Even this was an interesting challenge for the editors, who were often confronted with their own misunderstandings and assumptions as they discovered that just changing one word could alter the entire meaning of a sentence.” (86)

This understanding is confirmed by Veena: “Osho loved books and he was fascinated with the process of publishing his own. He read every word that we edited and coached us in the way he would like things done. We had to make necessary grammatical corrections but of course he was adamant that his meaning was not to be changed and we were to retain the flavour of his speaking and never try to impose our style on his words.” (Veena 2012, p. 64)

Reading Veena's recollections on the publishing of Osho's books in the early 1970s provide us with a glimpse into the hardships the editors had to endure, when dealing with Indian printing companies: “Getting the books

printed was a nightmare! I think we started off with about three publishers in Bombay and one in Poona. None of them, however, could produce anything anywhere near the quality we were after and so we literally set about teaching them how to print books – despite the fact that none of us had ever had anything to do with the process before, except Yatri [in Poona One].

At first the publishers were stubbornly against the improvements we wanted to make so it was an uphill battle, but finally one publisher got first prize in an all India book competition with one of our books. Of course we spared no expense and used the most beautiful paper available to print on. This, coupled with Yatri's western designs, our superior photography and our painstaking guidance on each tiny detail (simple things that the Indians didn't think important but we did, like having the margins equal widths, making the text the same length on facing pages, justifying with equal spacing between words, not starting a page with the end of a paragraph etc etc) turned the tide and suddenly the publishers were eager to print our books and to listen to and profit by our instructions." (*Veena 2012, p. 62*)

We are years before computerized book production and still in the days of the letter press process where each individual letter was placed with tweezers in a wooden frame, causing numerous mistakes as the Indian workers could neither read nor speak English as described by Veena. And she continues: "When I first met Osho in 1971 in Bombay, very few of his discourses had been published in book form. Those that were published were small booklets strangely translated – one of them started each discourse with the words: 'Hello Chaps'! Rather un-Osho-like. But the booklet 'Flight of the Alone to the Alone' was to change my life. Suddenly all my innermost questions were answered without me even asking them. Many people have had a similar experience when first picking up a book of Osho.

In 1972 an American sannyasin woman called Prem started to compile the first full-length book in English which was based on answers to questions asked by early western disciples. It was called 'I Am the Gate'" (*Veena 2012, p. 60*)

"When I came back from the West [in Poona One] Bhagwan had me rewrite old books that were originally delivered in Hindi and then translated into English by Indians, and they were very difficult to read. So what He had me do was rewrite them into good English. So I did about five or six." (*Divya 1980, p. 208*)

"Rajiv, one of the Hindi editors of Bhagwan's books...[In Poona One, Osho said] I have much work for you to do here. Editing, this and that. You and Vivek have a nice room now – we'd just moved into the bedroom next to his, most of the other apartment residents having moved elsewhere before the camp." (*Franklin 1992, pp. 41 & 54*)

Even for present day Indian scholars writing on Osho the translation of his words is still a challenge. "When I first heard his recorded discourses over twelve years ago, I, like many who hear him for the first time, was astonished by sheer force of his oratory, poetic language, and the guts to turn accepted notions upside down...Rajneesh's Hindi was so poetic and idiomatic that it is not an easy task to translate it. I have, therefore, rephrased quotations from his Hindi books, trying my best to convey the essence of his ideas as much as possible." (*Dhiman 2012. Note*)

His care and love for the design of his books was impressive since he was a student in Jabalpur, and substantial energy and time was spent in artistic book design, selection of titles and the choosing of an appropriate photo

for the front cover of the book. The photos were prescribed requirement to be met, not only in the early days, as he knew full well the mesmerizing effect the display of his eyes and portrait may have on the potential customer in the bookshop. For he was determined that his books should rather be bought and kept by his followers than taken out from a public library to be read and again returned to the shelves.

For one of his Hindi books *Mai mrytu sikhata hum* (I'm Teaching How to Die) a young boy *Randiraj* in Bombay made a proposal for the cover with the sun and sunrays, and the book is still published with the same cover. Two stones, one male and one female have also been used on the front cover of an early booklet." (87)

In the first booklets published in Bombay his portrait usually appears in a black and white photo on one of the first pages of the booklet, who often came with a graphic front cover, some of them with a fairly psychedelic layout. But soon this concept was alternating with the portrait itself placed on the very front cover of the booklet.

"You will be surprised to know that among the Indian leaders – political, spiritual, intellectual – Bhagwan is read the most. I can say this particularly about His Hindi books. His Hindi books have appeared in pocket-book series and have been sold on a large scale. That is something rare! In Hindi, only cheap sexy novels are printed and sold in pocket-book series, mostly like Gulshan Nanda. But it is something rare that Bhagwan's books, even on such subjects as Mahavir, are printed in pocket-books and sold. To print a book in pocket-series, it requires that the edition must be as large as twenty-five thousand. And these pocket-book publishers are vying to get Bhagwan's books, so this is something rare...I don't think any communist book or Gandhian book, any book on Gandhism or communism or socialism, has sold in such large numbers [as Beware of Socialism] This is something really unique! And who reads them? The "intelligent" people read them. So I am very hopeful." (88)

In the autobiography of *Khushwant Singh*, the Indian author and editor, a few references to Osho are to be found, reminding us of the vast field of potential discoveries lying ahead of us if we check up on the numerous memoirs of prominent Indians, who at one point or another have been around Osho in their life. These are still to be retrieved, in Hindi and in English, an endeavour not made any easier by omitting Osho's name from the index of persons mentioned in the text, as in this case. Khushwant Singh recalls from Bombay: "Then there was the pretty Italian girl, Marcia Graziano, a disciple of Acharya Rajneesh. She was young, petite, with muddy blonde hair and large grey eyes. She tied a saffron-coloured bandanna round her head, wore a shirt and tehman. She looked most fetching in her Sadhvi's attire; she was serious-minded and rarely smiled, and wanted me to meet her Guru, read his printed sermons and become a disciple. She left a sheaf of booklets with me." (*Singh 2002, p. 241*)

Khushwant Singh certainly looked through the books of Osho she had brought to him, and some time later he visited Osho at Woodlands and asked his advice on his own growing concern for death.

"I put my fears to Acharya Rajneesh the one time I met him in Bombay. The only prescription he gave me to overcome my phobia was to expose myself to the dying and the dead. I had been doing this on my own for many years. I sat by dead relatives, attended funerals (I rarely attended weddings), and often went to the cremation ground at Nigambodh Ghat to watch corpses going up in flames." (*Singh 2002, p. 408*)

Khushwant Singh writes in his foreword to *Life Mysteries* (1995), a Penguin paperback introduction to the teachings of Osho: "Many of his discourses were on ancient religious texts of different religions; others were

answers he gave in reply to questions. I can personally vouch for their profundity. Several mornings in Kasauli I listened to tapes on Guru Nanak's morning prayers, *japj* which I had translated into English verse. I thought I knew everything worth knowing about this morning prayer till I heard Rajneesh's voice on tape propound esoteric meanings behind every line quoting the Upanishads and writings of Bhakta saints. I had not heard anything so propound from scholars of Sikhism." (*Life Mysteries* (1995) p. xv) (89)

The audio recording on tapes of Bhagwan's discourses is from Woodlands onwards happening with some regularity, and in the recordings from his meditation camps we are presented with a variety of recording qualities on spool-to-spool tape recorders. Devendra is recalling also the oldest music recordings with conga bands for meditations, celebration music and Kirtan music. Laherubhai is in Bombay the key person in the recording on spool-to-spool tapes and in the collecting of lectures from Woodlands and other places. Nishkriya and Jalal have both been involved in recording Osho's discourses. (90)

Compilations

Many of the early compilations in English contain separate lectures from Osho's many travels in India, but also parts from published booklets and selected talks from discourse series are to be found in those compilations, which for the first time made his many Hindi lectures available to a Western audience.

The Silent Explosion (1973) is the title of a comprehensive and significant compilation of talks from Woodlands. The book was compiled by a number of devotees and published by Anand-Shila Publications in Bombay. In his Preface *Swami Krishna Christ* writes: "Recently, in the tiny Himalayan kingdom of Sikkim, His Holiness Lama Karmapa has spoken of Bhagwan Shree Rajneesh as "the greatest incarnation since Buddha in India", and the only living person who can be a world teacher. He went on to say that Rajneesh was "realized" in previous births and was one of the 99 Tibetan Avatars (Divine Incarnations); his golden statue of two life-times ago still in existence and being carefully preserved in a secret cave somewhere in Tibet..."

In this book, *The Silent Explosion*, we have endeavoured to compile the most useful cross-section of the teachings of Bhagwan Shree Rajneesh, so that one will not only benefit from its reading, but in it will find the tools necessary for encountering the non-intellectual, non-verbal "happening", that is the experience of meditation itself." *The Silent Explosion. Preface.*

From its *Table of Contents* we may sense the wide-ranging scope of the publication, which shows the inclusion of smaller booklets and titles already published in the previous years: "*Flight of the Alone to the Alone, Meditation: A New Dimension, The Occult Meaning of Asanas and Mudras, Kundalini: The Science of Transcendence, Sex Love Prayer and Meditation, The Vital Balance, Religion and the Windows of Man, Mysteries of Initiation, The Unknown Life of Jesus and Letters From Bhagwan.*"

In a Postscript *Visit to a Tibetan Monastery* (Page 202-217) *Swami Govind Siddharthji* is telling about his visit in June 1972 to *His Holiness Lama Karmapa* (The 16th Karmapa of the Kagyu School) in his monastery in *Rumtek*, Sikkim. In 1959 when he left Tibet he made the choice to stay in this place in Sikkim – Rumtek is still (1998) an impressive monastery to visit – while the *Dalai Lama* settled in *Dharmasala* in Himachal Pradesh. When Karmapa was shown the locket with Bhagwan's photo he made the above quoted comment, and he went on to explain the difference between a Divine Incarnation and a Realized Soul:

“Divine Incarnation means an incarnation of someone who was trained in previous lives to help others, not just a soul who has Realized in this life. In Bhagwan’s case, he has already been trained; he has already been Realized. Now in this life, Bhagwan has taken birth specially in order to help people spiritually – only for this purpose. He has taken birth fully consciously, the Lama said. In that respect I told him that he is teaching many people, and he speaks on many deep things.

His Holiness then said, “You may be feeling that he is speaking for you, but it is not only for you that he speaks. **He (Bhagwan) speaks for Akashic Records** (records of events and words recorded on the astral planes) also. Whatever is spoken is not forgotten. That is why you will find that he goes on repeating things. He will go on repeating things, and you will feel that he is speaking for you, but as a matter of fact, he speaks only for a few people. **ONLY A FEW PEOPLE REALIZE WHAT HE (BHAGWAN) IS.** His words will remain in the Akashic records, so that they will also be helpful to people in the future...

“And now we have come to know that **here is an Incarnation (Bhagwan) who is doing our job in India and in the world. We are very happy about it.**” That is how they think about Bhagwan...

“**As soon as his (Bhagwan’s) work is done, he will disappear – disappear completely, and we will not be able to find him.**” He said that “It is only by a Tibetan art by which one can disappear.” The same thing had happened to Lao Tse. Bhagwan had also told us that nobody knows where Lao Tse had gone. He just disappeared, when time came instead of dying. His Holiness did not indicate when it would happen to Bhagwan... His Holiness then said that “Bhagwan really is interested only in people who can know him, and he does not want to waste time. He will not want the wrong people to come. As soon as someone comes to him (Bhagwan), he knows who he is by the colour of his aura, as different colours indicate different degrees of the state of spirituality one has reached, and he immediately finds out about the person.” *The Silent Explosion, p. 206;* (Keerti 2000, p. 190)

Dimensions Beyond the Known (1975) appeared in several editions (1979, and Sheldon Press in London 1978), containing 6 discourses from 1970 to 1973. The chapter headings have been somewhat changed in the various editions, and in the latest edition (1998) the addressing of the question to Bhagwan is omitted. In his introduction to this latest edition *Yogendra* says:

“In this book, which contains six talks given in Bombay between 1970 and 1973, Osho gives the reader a new perspective on the universe and its infinite possibilities. He takes the esoteric and with His incredible lucidity transforms it into the exoteric, the known. This is the only book of His I have read where He speaks of His past in such terms. He describes time and its relevance to both His former life and the events of His current life. He describes the process of death, the Tibetan Bardo, and rebirth, not in the usual terms of intellectual speculation and hypothesis but in terms of His own personal experience, of one who knows.” *Dimensions Beyond the Known* (1998), p. 0

Sw. Rudra has on Sannyas Wiki annotated the entry on the book with these words: “A fascinating journey into the many mysterious realms of our existence, including what happens to a person after death, reincarnation, the esoteric roots of religious experience, and the dimension of time. There is also an account of the Tibetan practice of bardo. The beauty of this book is that it explains metaphysical concepts in a simple and comprehensive way, at the same time presenting some challenging new perspectives on the universe and what makes it tick. Osho also talks intimately about his own past life in Tibet 700 years ago, and the significance of his taking birth in the 20th century.” (91)

“She also lent me an early Bhagwan book, “Dimensions Beyond the Known.” The introduction to this book contained the story of an Indian sannyasin’s visit to a high Tibetan Lama. The Lama on seeing Osho’s photo on the mala pronounced Bhagwan as having been in His past life a great Tibetan Master...Looking back now I find it interesting that that is what I remember most about the book – not some poetic phrase that resounded in my heart.” (Sw. Anand Devopama in: *Bhagawati* 2010, p. 25)

In Search of the Miraculous (vol.1-2, 1984) contain Bhagwan’s talks from May 2, 1970 to July 2, 1970 at a meditation camp at Nargol and from Bombay. 12 lectures are unveiling the secrets of Kundalini energy and Dynamic Meditation. It was previously published as *The Mystic Experience* (1977) by Motilal Banarsidass:

“In Search of the Miraculous was in fact Osho’s first major book, and the only one to be published by a normal commercial publisher, by Banarsidas of Delhi. I remembered it being around Poona when we first went there, but it had disappeared under the flood of his later books, and gone out of print.” (Sam 1997, p. 181)



20. Gathering in living room at Woodlands with bookshelves on the wall. Copyright: Chaitanya Bharti.



21. Main Kahata Akhem Dekhi (What I'm Telling You, I've Seen With My Own Eyes)

Sw. Rudra has made this annotation on *In Search of the Miraculous*: “This book is an unusual yet fascinating read for anyone who is interested in the practical application of the esoteric aspects of mysticism, and the science of human energy as it is understood in the East. During this series Osho is in the process of developing his Dynamic meditation, and responding to questions about many facets of his work, including kundalini energy and shaktipat, the transfer of energy from an awakened one to a seeker of truth. All techniques in this book can help us experience miraculous moments when our energy expands and takes us into something far beyond the known.

Guiding the reader through the seven bodies and their corresponding chakras, Osho talks on psychic phenomena, dreams, telepathy, hypnosis, color therapy, Dynamic Meditation, Kundalini, mediums, gurus, and the Tantric dimension of sex. “I am talking about very scientific things,” he says, “not something belonging to religious superstitions.”

“But you were seeking on your own, a lonely wanderer in search of the miraculous. Because you were not with any master, not with any school where many people were working together for their inner consolidation, you don’t have any memory of such a thing. You have only one feeling, of waiting. That shows that for many lives you have been waiting. And perhaps the time has come and now you may not need to wait anymore because I am ready to give you that which you have been seeking – whether you know it or not.” (92)

“There is a center of our being, hidden within us, where God is known, where we get a glimpse of truth and where we relate with the primordial energy of life. It is this center from where the celestial music is heard, a music that is created without the help of any instruments, and from where such fragrance becomes available which is not of this earth, which is ineffable. It is again this center which knows no bondage whatsoever and which is the door to freedom, absolute freedom. And it is this center that leads us to the beyond which has no frontiers, which is a limitless and infinite expanse, which knows no sorrow and which is nothing but bliss and more bliss and more bliss; nothing but abounding bliss.” *In Search of the Miraculous #1*

The Mysteries of Life and Death (1971) is another elaboration on these essential issues to deal with for any living being. Bhagwan’s first opening words are quoted below, and so is his finishing of this lecture which is showing us the structure for ending his discourses in the way he used to do in Bombay:

“Man does not even know what is Life, and if we cannot understand the meaning of Life, then there is hardly any possibility of our knowing what is Death. If the meaning of Life remains unknown and ungrasped, then Death cannot be understood. The truth is this, that our ignorance of the meaning of Life results in the occurrence of Death. To those who have known the meaning of Life, the word ‘Death’ does not exist at all, because death did not happen, does not take place and cannot happen. Some words in this world are totally false, because there is not an iota of truth in them. The word ‘Death’ falls under this category of false words because it is completely untrue...

I am extremely grateful to all of you for having listened to my talk with such loving and peaceful attention. In the end I bow my head in supplication to that Almighty who resides in the hearts of all of you. Please acknowledge my regards.”

In *The Mystic Experience (1977)* we meet eighteen discourses by Bhagwan Shree Rajneesh on the deeply esoteric subject of kundalini. Given May to June 1970 at a meditation camp held in Nargol, Gujarat, and later resumed in Bombay, this dialogue was the first in Hindi to be held at *I.C.C. Chambers* after his move to Bombay on July 1st, 1970.

In his foreword, dated Bombay 26.1.1971 and translated into English for the 1977 English edition from the original Hindi edition, *Yogi Chinmaya* writes: “Some wonderful, unique and unparalleled discourses on kundalini yoga by Bhagwan Shree Rajneesh are compiled in this book...The first five discourses are from a meditation camp held at Nargol (Bulsar, Gujarat, India). The remaining thirteen are question and answer sessions with special seekers in Bhagwan’s Bombay residence. The discourses in this collection contain many hints and suggestions for experimentation which will inspire the seeker to dive deeper into the depths of Existence. There are hints and suggestions about the esoteric dimensions of kundalini yoga and the tantra, but further details of these are only for the initiates... Shaktipat, grace and the planes of the seven bodies have never before been explained in this clear and scientific manner...Thousands of seekers will find a deep inspiration to enter the world of spiritual quest through this book. With this feeling and hope, and also with an invitation as well as a challenge, we present you ‘The Mystic Experience’” *The Mystic Experience (1977), p. viii*

In her preface to the first English edition, the editor *Ananda Prem* writes: “‘The Mystic Experience’ is a very rare book for spiritual literature. Never before has a book on this important subject appeared based on the experimental wisdom of an Enlightened One. It is revolutionary, disarming, revealing, and practical as well. As far

as Bhagwan's own literature goes, it is one of his best books thus far." *The Mystic Experience* (1977), p. xv

"...and I became engrossed in one of Osho's old books *The Mystic Experience*. He had spoken to disciples in Bombay five years before in a much different way than He did now. He had talked of esoteric things then, explained ghosts, chakras, the seven bodies of man, but now He was very down to earth and didn't answer questions on magic and the supernatural." (Shunyo 1991, p. 13)

These early compilations containing his discourses from Woodlands and meditation camps cannot be recommended strong enough, as their content is showing Rajneesh at the very time he is reaching out to his new Western audience and reintroducing to them his basic understandings, now with still more subtle perspectives and dimensions compared to his time in Jabalpur. The numbers of compilations are quite extraordinary, and next to those already mentioned they include the following publications:

The Psychology of the Esoteric (1973) contains 12 discourses with answers to questions from 1970 to 1972, also published as *The Inward Revolution* (1973). Its first edition in 1973 was published by Harper and Row Publishers, Inc. as one of the first of Bhagwan's books to be published by a Western publisher. Later editions are with the subtitles *The New Evolution of Man* and *Insights into Energy and Consciousness*. In her introduction Ma Satya Bharti writes: "Osho Rajneesh is not only an enlightened master. He is also a master psychologist. He unpeels the layers of our being, revealing the inner depths that lay hidden within us. He starts from the physical and moves step by step to the transcendental. He starts from where we are to take us to where we can be. "In the East," He says, "it's not a question of psychology, it's a question of being. It's not a question of mental health. Rather, it's a question of spiritual growth. The question is not what you do; the question is what you are."” *The Psychology of the Esoteric* (1989), Introduction

We have seen that Osho in his camps and during his discourse series in Bombay was keeping to his format and alternating between expounding the sutras and answering questions raised to him by his devotees. In *The Psychology of the Esoteric* he is elaborating on the art of answering questions:

“Do not ask theoretical questions. Theories solve less and confuse more. If there were no theories, there would be less problems. It is not that theories solve questions or problems. On the contrary, questions arise out of theories.

And do not ask philosophical questions. Philosophical questions only seem to be questions, but they are not. That is why no answer has been possible. If a question is really a question then it is answerable, but if it is false, just a linguistic confusion, then it cannot be answered. Philosophy has gone on answering for centuries and centuries, but the questions still remain the same. However you answer a philosophical question you never answer it, because the question itself is false. It is not meant to be answered at all. The question is such that, intrinsically, no answer is possible.

And do not ask metaphysical questions. For example, if you ask who created the world, it is unanswerable. It is absurd. It is not that metaphysical questions are not real questions, but they cannot be answered. They can be solved, but they cannot be answered.

Ask questions that are personal, intimate, existential. One must be aware of what one is really asking. Is it something that really means something to you? If it is answered, will a new dimension open for you? Will something be added to your existence, will your being in any way be transformed through it? Only such

questions are religious.

Religion is concerned with problems, not with questions. A question may just come out of curiosity, but a problem is intimate and personal. You are involved in it; it is you. A question is separate from you; a problem is you. So before asking anything, dig deep inside and ask something that is intimate and personal, something in which you are confused, in which you are involved. Only then can you be helped.” *The Psychology of the Esoteric (1989)*, p. 146

The New Alchemy. To Turn You On. Talks on Mabel Collins' Light on the Path (1978) contains 35 discourses from February 1973 to April 1973 recorded in the *Bikaner Palace Hotel*, Mt. Abu, and at *Anand Shila Meditation Camp* outside Bombay. Later published with alternate title: *The Voice of Silence (1999)*. Chapters 18-34 on cathartic meditation techniques, all in the Appendix of the book, are recorded at Anand Shila Meditation Camp. *Ma Satya Bharti* writes in her introduction: “In 1973, when the talks contained in this volume were given, Bhagwan’s discourses – particularly those in English – were rare. From time to time there would be an eight-day or ten-day series of talks which were eagerly awaited and eagerly attended. Sometimes the talks were held in Bombay where Bhagwan was living at the time and sometimes they took place at intensive meditation camps that Bhagwan conducted in various parts of India. The talks in this volume are from two of these meditation camps. Perhaps because these talks are from the first two meditation camps I ever attended – and as such, Bhagwan’s words are irrevocably bound up with my own intense experience at the camps – or perhaps simply because of their poetry, their clarity, their simplicity of phrasing, these two series remain among my favourites. To return to them again now, after several years, has been like returning to an old love, finding the love enriched by time and experience and distance.

The first series, which comprises the major portion of the book, was given in Mt. Abu in April, 1973, and is based on *Light on the Path*, a theosophical work dictated by one of the ‘Masters’ to Mabel Collins...

The cathartic meditation techniques Bhagwan led at these camps (briefly described in the first part of the book and more extensively in the appendix which contains the second, though earlier, series of talks) were an important part of the preparation of many of us. They were the first step on the path – at a time when I, for one, scarcely knew there was a path, and if I knew it on some level of my being, felt no abiding compulsion to tread upon it. The meditations were a push in the direction of the path. They were an experiential validation of Bhagwan’s words, a glimpse into the reality his words were indicating.” *The New Alchemy (1978)*, p. xi

Meditation. The Art of Ecstasy (1976) contains his talks given from October 1970 to July 1972. The 1st edition was called *Dynamics of Meditation*, and the last of its 20 chapters is a summary of meditation techniques devised by Osho. Most chapters were previously published in *Dynamics of Meditation (1972)*.

The Great Challenge. A Rajneesh Reader (1982). An essential English compilation published by Grove Press Inc. in New York. Prepared in 1979 and published after the move to Oregon, it contains 13 chapters with discourses from Bombay 1970-1971, previously published as small booklets, including *The Flight of the Alone to the Alone*, *LSD: A shortcut to False Samadhi* and *Secrets of Discipleship*. From the introduction by *Swami Krishna Prem*: “George Gurdieff used to tell his disciples to read his books three times, that it took at least three readings for his words to penetrate. I’ll be more compassionate and only suggest three readings of Chapter 1 and 2, the chapters in which Bhagwan speaks in detail about his “jet method,” the revolutionary Dynamic

Meditation. And this is the crux of his invitation: to try it once and to do it totally is to take the first step toward your own transformation, toward your own Buddhahood.

Try it. It's done at Rajneesh Meditation Centers around the world. And it's done every day at the Shree Rajneesh Ashram in Poona, where Bhagwan himself is.

Try it. This is the greatest challenge of Bhagwan Shree Rajneesh.

Swami Krishna Prem

November, 1979"

More information on the mentioned compilations and other compilations containing material from the early 1970s is to be found in the sections *Bibliography* and *Compilations* in the *Appendix*.

Books on Bhagwan Shree Rajneesh

The first introduction in English made public covering Rajneesh during his years in Bombay was *Acharya Rajneesh* written by *Yogacharya Swami Kriyananda Saraswati*, the former name of *Swami Yogi Chinmaya*. This 3-page biography was printed up front in the first booklet published after his move to Bombay *Beyond and Beyond* (November 1970, pp. 5-7). It also appeared, now titled *Acharya Rajneesh: A Glimpse*, and included in the Bombay booklet *The Vital Balance* (March 1971, pp. 19-22) where it contained the same information on his being and work, this time to be found at the end of the booklet. After his change of name the short biography was called *Bhagwan Shree Rajneesh – a Glimpse* as in *The Gateless Gate* (May 1971). Excerpt from the biography included in *Beyond and Beyond*:

“Acharya Rajneesh is an Enlightened One, who has become one with Infinity, the Totality. He is NOT – but the Infinity breathes through him. He is not a person but the Divinity personified. Transcendental Truth shines every moment through him. *His eyes, his fingers, his gestures, his laughter, his smile, brings the message from the beyond and the transcendental.* In fact, he is not living in Cosmic Consciousness, but has become the Cosmic Consciousness itself. Even further, he lives beyond Cosmos, beyond Being – in No-Being, in No-thingness, in the Great Void – Nirvana...

He travels throughout the country giving discourses, discussions and conducting Meditation Camps. *He challenges and shatters all the set patterns and values of human culture and knowledge.* He wants to indicate the totality of Life, and brings about the Total Transformation of human beings. The process, the Alchemy for the inner transformation, he says, is MEDITATION and SAMADHI. As a back-ground for this, one must be free from the clutches of scriptures, words, authorities, traditions, knowledges, beliefs and the past memories. He says that when the consciousness is totally non-identified with the contents within and without it, in that Void, Emptiness, an explosion of everything takes place. One transcends the body, the mind, the thoughts *and there remains the pure Is-ness*, the mysterious divinity, infinite bliss which no words can describe.

In India Acharya Rajneesh speaks in Hindi language. His lectures on various subjects are published in the form of books which are plenty. Many of the books have been translated into different Indian languages and some of them are in English. To the English speaking audience and foreign interviewers he addresses in English.”

Beyond and Beyond (1970), p. 5; *The Vital Balance* (1971), p. 19. (93)

One more brief introduction, now on five pages, was written by *Ma Ananda Prem* and published by all likelihood already in the first edition of the booklet *Seriousness* (1971. 2nd ed. 1974). Excerpts from 2nd edition:

“Every once in a great while, there comes to the world a fully enlightened teacher – a teacher of such a calibre, with so much love for mankind, that all who are fortunate enough to cross his path are uplifted towards their maximum spiritual potential; a teacher whose sole **raison d’être** is to bring humanity out of its suffering to divine grace. Such an enlightened one is Bhagwan Shree Rajneesh...

Bhagwan reached full enlightenment at age 21. He tells that his last life was lived some 700 years ago. At age 106, he began a 21-day fast and was to attain the highest consciousness after the 21 days. But he was murdered after 18 days of fasting – 3 days short of the goal. As a result, in this life, it took him 21 years to live out the 3 days. Bhagwan’s mother related that after he was born he refused to eat or drink for 3 days, as if continuing the remainder of his fast, and no effort on her part could get him to take in even a morsel...

This is a restless age – an age where the rapid changes in technology are causing much breakdown of old values and traditional family structures, and much psychological disturbance results. People are seeking desperately for answers. But it is also a very fortunate age – like the age when Christ lived and the age of Buddha. For among us, in the 20th century, is the presence of Bhagwan Shree Rajneesh – the enlightened one. The gates of the temple are wide open, he tells us. To KNOW, to SEE and to HEAR, we have only to open our hearts to him and to stop, look and listen.” *Seriousness (1974), pp. 30 & 34*

In the second edition of *Beyond and Beyond (November 1972)* the biographical introduction by Chinmaya is now called *About Bhagwan* and is to be found at the end of the booklet. The introduction is now *unsigned* but it is in vein with what we have met in the first edition from 1970, with the addition of the founding of *Neo-Sannyas International*.

“He is not only an Enlightened seer of our times, but a “revolutionary”. He is constantly trying to wake and shake man out of his deep sleep toward taking the plunge into self-discovery, spiritual awakening.

Bhagwan is an Enlightened One who is in constant contact with the Source of Cosmic wisdom, a total opening through which all and any possible devices for Enlightenment can take birth...

Not since Buddha has the world brought forth such a teacher. His Divine nature easily becomes apparent to all who see and hear him and even to all who read his words.” *Beyond and Beyond (1972), p. 25*

“In India Bhagwan Shree Rajneesh speaks in the Hindi language. His lectures on various subjects are published in the form of books. Many of the books have been translated into different Indian languages, and some of them are in English. The English speaking audience and foreign interviewers, he addresses in English.” *I Am the Gate (1972), p. vii*

“If you have any idea of what this book is all about,” Chinmaya wrote in the introduction to one of Bhagwan’s books, “you’ll drop the book. You won’t bother reading it. You’ll come here instead. The book has served its purpose only if you don’t read it, if you say, “The hell with words, the hell with reading “about”,” and come here to experience for yourself what it is that’s here.” (*Bharti 1981, p. 105*)

Rajneesh. A Glimpse by V. Vora from April 1970 is another short introduction to Rajneesh (listed in *The Vital Balance (March 1971, p. 22)* and the second biography next to *The Mystic of Feeling* published in English in 1970 as a separate bibliographic entity on 24 pages. The booklet was also translated and published in Gujarati by Vora. (94)

The Mystic of Feeling (1969 & 1970; second revised edition: Delhi, 1978) by Dr. Ram Chandra Prasad and

Rajneesh. A Glimpse by Vora are both presented in the Jabalpur section, and Prasad seems to have published on Osho also in the magazines coming from *Jeevan Jagriti Kendra*:

“Year 1970. An article of Prof. Dr. Ram Chandra Prasad of Patna University, an Osho lover appeared in the 17th issue of *Jyotishikha* magazine. Many examples from old Scriptures were quoted with each quotation highlighting about Osho’s views. The article was long but nothing significant was there, except that ‘Osho interpreted the same’ with each quotation. In those days, *Jyotishikha* was edited by a film actor Shri Mahipal and Osho relocated to Mumbai.” (*Bharti 2006, p. 132*)

In appendix 2 of *I Am the Gate (1972) Ma Ananda Prem* is presenting her *Bhagwan Shree Rajneesh: A Biographical Glimpse* over four pages, an introduction to be found in other Bombay booklets as well, e.g. in *Seriousness (1974)*. She covers his family background, earlier incarnation and his first glimpses of samadhi at age seven and fourteen, and she includes his academic life and final enlightenment:

“Every once in a great while, there comes to the world a fully Enlightened teacher – a teacher of such a calibre, with so much love for mankind, that all who are fortunate enough to cross his path are uplifted toward their maximum spiritual potential; a teacher whose sole *raison d’être* is to bring humanity out of its suffering to Divine grace. Such an Enlightened One is Bhagwan Shree Rajneesh...

In past lives he has lived through many spiritual traditions – Hassidic, Christian, Buddhist, Sufi, Hindu, Taoist, Jain and others. He is in living contact with the teachings and practices of these traditions through Akashic Records and intends to revive all the occult and esoteric sciences taught by Lao Tse, Mahavir, Buddha, Christ, Mohammed, Nanak, Gurdieff and Raman Maharshi, for the benefit of mankind.

“...We have to jump into a realm where there is nothing but silence...,” he teaches. “What a joy it is to sail like this...to go on sailing in the ocean of the unknown! How can I describe it!” *I Am the Gate, p. 227*

Ageh Bharti remembers selling one of his own first booklets *Rajneesh Yani Prem* on Bhagwan during the fourth meditation camp at Mt. Abu in October 1972: “I took the responsibility of selling the booklet ‘Rajneesh Yani Prem’ (*Osho* means Love) authored by me. It contained my experience with Osho during Junagarh journey. The booklet receives a warm welcome from Osho lovers. One thousand copies were sold within two days. Swami Anand Vedant of *Neemuch* helped me in selling those booklets. As long as I was at the bookstall, someone took the copy free and told Ananda Vedanta to take money from Ageh Bharti. Finally, when many copies were sold like this, Ananda Vedanta told me to leave the venue otherwise all the copies would be distributed free. It was really an amazing sale. Many took the copies free and some have paid several times more than the cost out of love. Some friends purchased copies of the booklet to gift their friends. Several friends looked for me after reading the book and kissed me. They liked the book very much.” (*Bharti 2007, p. 230*)

Lead Kindly Light: Some Enlightened Moments with Bhagwan Shree Rajneesh was published by *Ma Yoga Kranti* in its English version in April 1972. Kranti is narrating her golden moments with Acharyashri during meditation camps, on train journeys and in their home in Jabalpur:

“The night was pitch dark. Though we were sitting in silence, even that silence was a joyfull experience in presence of Acharyashri. So often we have found that even silence becomes eloquent in his presence. On that moonless night, when we asked him about this our experience, he said, “Words are impotent to express Truth. Truth can be expressed only in silence. The moment we enter silence, the mystery of Truth is revealed.

Man's misfortune is that he has forgotten to be silent; and therefore his entire relationship with Nature has been vitiated. Nature knows only the language of silence. He who knows not that language, ipso facto, loses touch with Nature. And mankind's misery is due to man's distance from nature."

Saying this, he was silent again, and with him we also lapsed into 'mauna' (silence). There was no sound outside, but for the rustling of leaves on the trees, and the chorus of chirping insects. The experience was full of dull awareness combined with complete silence; and in that silence, we felt like something within us was disintegrating. The silence seemed to wipe out ever so gently what is known as ego." (*Kranti* 1972, p. 5) (95)

Later on Kranti remembers from the many train rides where she was accompanying Rajneesh on his lecturing journeys, and from their homely peaceful moments at riverbank:

"With Acharyashri we were on a long train journey. There were many other passengers besides our group. It was interesting to note that each passenger readied himself to alight, much before he reached his destination. Commenting on this common practice of us all, Acharyashri said, "How alert we remain in an ordinary train journey! And how we lack totally this alacrity in the important journey of life! We neither know our destination, nor are we prepared to alight. When death comes to rob us of life, we are caught unawares. And then, belatedly, we realise that we had forgotten about death; we had forgotten to prepare ourselves for dying..."

We had encamped in a small village. Many people had come to meet Acharyashri, bringing with them diverse doubts and problems; underlying all their doubts was their thirst for knowledge; they wanted to know the meaning of life. They were finding worthless their type of existence.

Acharyashri told them, "**You get out of life what you put into it. There is no meaning to life, unless we make it meaningful.** He who merely wishes to make life worthwhile, without doing anything positive about it, will not succeed. The worthwhileness of life is the result of creative activity, and not indolent passivity..."

It was a full-moon night; we were sitting on sands on the river bank. Breaking his quiet, Acharyashri, on his own, spoke to us from time to time. Surprisingly, his words did much to dispel our unexpressed doubts. Nor only this, it seemed to us that he knew even about our unconscious doubts!" (*Kranti* 1972, pp. 10, 30 & 32)

Lifting the Veil. Kundalini Yoga. A Compendium of Rajneesh's Essential Teachings is by Ram Chandra Prasad aka Sw. Ananda Vitaraga (First edition, Delhi 1971, reprint 1975). Ram Chandra Prasad is the author on the title page in the 1975-edition and his *alias Swami Ananda Vitaraga* is figuring on the front cover. Acknowledgement tells that the author was invited by Neo-Sannyas International to write the book, and the help of Shri Narendra Prakash has been of a kind that he is mentioned as a collaborator. Further more are Shri Mahipal, Swami Krishna Saraswati and Shri Jainendra Prakash mentioned and all thanked for their valuable assistance. The book is with an initial quotation by Sir Edwin Arnold: '*Veil after veil will lift, but there must be veil upon veil behind.*'

The biography is an essential close-up presentation of Bhagwan Shree Rajneesh's teachings and meditations in his early days, less academic and more popular than Prasad's *The Mystic of Feeling* (1970). The introduction (dated Bombay, Saturday June 19, 1971) on twenty pages contains seven small texts by Bhagwan all quoted *in extenso* and the introduction is signed by R.C. Prasad who writes:

"Your question is, What does the Acharya teach?"

I hardly know how to say or explain it. To me there is no teaching but the Acharya, like the well known Zen

Patriarchs, only discusses looking into the self-nature and sitting in meditation with an empty mind. This is the same thing as grasping ‘the unrecordable voidness...

His books are piles of dynamite! And yet his nature is calm whether it is in a state of activity or in a state of tranquillity. His constant principle, like that of Heaven and Earth, is that his mind is in all things, and yet he has no mind of his own. The constant principle of the sage, to quote Ch’eng Hao’s words, ‘is that his feelings are in accord with all creation, and he has no feelings of his own.’ Yes, he is broad and extremely impartial and responds spontaneously to all things as they come. He follows the law of his nature and in doing so, he follows the Way (Tao)...

If one were asked the chief qualities of the Acharya’s speeches, one would point to their sincerity and their strength. Even those who refuse to judge them as original philosophical contributions prefer to view Rajneesh as a great orator, or as a critic of culture and religion, or even as a superb master of Hindi which he speaks with unbelievable limpidity and effortlessness...

It remains for me to tell you something more about the normal activities of this sage. At all hours of the day one can see him sitting in the freedom and solitude of his air-conditioned room on the first floor of a twentyfive storied apartment house on Peddar Road, Bombay 26, either reading or giving *darshan* to his devotees and visitors, instructing aspirants or discoursing from a chair in the meditation hall upon such spiritual subjects as are related to the questions put to him by sincere inquirers.

These are his normal activities, but behind them lies another existence, filled with a hidden, superhuman power. *He has a secret talent:* he is in touch with your innermost self, with forces behind your physical body, he communicates with the esoteric circle of nine adepts brought into existence by Ashoka, and he is in contact with other esoteric groups as well. People believe that not only human beings but the elements and the spirits that dwell in the air as well are susceptible to his power. I do not pretend to confirm the report. That is the province of occultism and theosophy.” (Prasad 1975, p. x)

Lifting the Veil includes an experiment and a verbatim report on The Awakening of the Kundalini Power and Meditation in Bhagwan’s own words, while he is guiding and encouraging the meditators on the meditation camp at Nargol, May 5th, 1970. These 13 pages are the closest we can sense of being there – in his energy field – at a time, when he himself was still guiding his meditations. The pages are of extraordinary intensity with their vivid descriptions of the meditators’ most varied expressions and outpour of energy during their meditation.

Prasad is linking Rajneesh to the great Eastern traditions of Zen in Japan and China’s Taoism with numerous references to spiritual masters and literature, and in this account of ‘early Rajneesh’ we are taken into the very laboratory of an enlightened master and his message:

“Be empty, and you will know.

Be empty, and you will be the mirror.

Die each moment to the past.

Since the eyes are blind, one must open
one’s heart and see with it.

The heart will let you know things
otherwise unbelievable.

And unless one comes to know the unbelievable,
one has not known at all.” (Prasad 1975, p. 82)

In her *One Hundred Tales for Ten Thousand Buddhas* (1994) Ma Dharm Jyoti is sharing with us her very personal account of her time with Osho from Jabalpur in 1968 until January 1990 in Poona Two. Ma Satya Priya writes in her introduction to the book: “These tales are a great gift for all of us – those who have sat with the living Master and those who haven’t. It is a book for all seekers. It is also a book for those who are not actively seeking, but surely have the same longing – the longing for a taste of that love which has no bondage. Ma Dham Jyoti lived and travelled with Osho in the very early days when Osho left being a professor at universities, and travelled around India giving talks and gathering thousands around him. These are the tales of those days.

They are written in the present tense because, as Jyoti says, that’s how they came to her. And, as the writing was happening, she was reliving them with many tears. When this happens, there is no room for the mind. These tales come from the very being, from the very heart source...The phenomenon of Buddhahood is so incomprehensible to the mind. These simple little vignettes are the closest I have ever seen conveying the fragrance of emptiness.” (Jyoti 1994)

When asked about his attitude to some hostile publishing by the editor of *Nav-Bharat*, the Jabalpur paper where Osho had worked in the early 1950s, and some recent Hindi booklet with a hostile biography, Bhagwan’s answer was:

“Don’t worry about it. And don’t worry about the controversy that will arise either. It should happen, it is good that it happens. We want controversy, because that also creates reverberations. Don’t worry what Karanjia says or writes, don’t worry at all, because anything written by people...Just recently I received a letter from Ujjain about that little booklet someone published about me. The letter said, “The person who wrote this book has done us a great favour, because after reading it we *had* to read your books. And we found what we had been searching for our whole lives. So whoever that gentleman is, we want to thank him...” However much energy we put into other ways of working, we should put more into journalists, the radio, and other media so that our point of view becomes known in the country, and people become aware that such a thing exists.” *Work is Love made Visible* (2011) #13

Osho’s phase in Bombay was made known to readers in the West in 1974 when *Aubrey Menen* issued his book *The New Mystics and the True Indian Tradition* on the Indian mystics Ramakrishna, Vivekananda, Krishnamurti, Chinmayananda, Rajneesh and others. The book contains a very captivating report by the author witnessing what he calls a ‘mass meditation’ with Rajneesh in Bombay. (See chapter 3.7 *Meditation camps*). When speaking about the purpose of writing his book, Menen says, “I have written this book for those who have wished to know something of Hindu mysticism but who have been repelled by the fudge which surrounds it.” After dealing with other mystics Menen makes it clear when the journey comes to the chapter ‘Rajneesh’ that “Before I write about Bhagwan Shree Rajneesh I must, as they say in the British House of Commons, ‘declare my interest’. That is to say, I must confess any personal matter which might prejudice my judgement.” (96). “Rajneesh began his career as a professor of philosophy, taking up that of a swami only after a deep study of comparative systems... Rajneesh’s own thinking is firmly based on the austere principles of the original sages, as my own is. But he has invented a simpler way of at least getting a glimpse of what the original sages were talking about. I think it interesting, practical, and spectacular.” (Menen 1974, p. 201)

Osho has said about *The New Mystics*:

“The world famous journalist and writer, Aubrey Menon, has written a book, ‘The Mystics’. He has written about me in that book that when he encountered me in Bombay in a Cross Maidan meeting of almost fifty thousand people, he could not believe his eyes. He writes that he had been sitting in the front row when President Kennedy was speaking, but he could not feel anything. The speech was written by his secretary, it was not spontaneous. “It was ordinary, it did not touch anybody’s heart. I came away utterly frustrated.”...

And when he heard me...I am absolutely spontaneous, simple. I don’t know what word is going to come next, I don’t know what I am going to say to you. I just face you and allow my being to be poured into your hearts. He felt it, and he could not believe that my fifty thousand people were sitting so silently as if there was no one – pin drop silence. He says, “I understood the meaning of that phrase for the first time.”” *One Seed Makes the Whole Earth Green #4*

One early Bombay booklet only is mentioned in Menon’s ‘Books for further reading’: *Mysteries of Life and Death* (1971) (Alternate titles: *And Now and Here* and *The Long, the Short and the All*) by Acharya Rajneesh.

We may note that these first biographical sketches of Osho and his work – from Jabalpur and Bombay – are not unexpectedly all written by Indian authors, who are trying their best to put the whole thing happening in front of their eyes into some comprehensible text message. The ashram in Poona was expanding during the 1970s, and from this phase onwards there is no lack of biographies and reports by Western disciples also and through their narratives Osho was to become widely known as an available master on all continents.

3.9 Periodicals

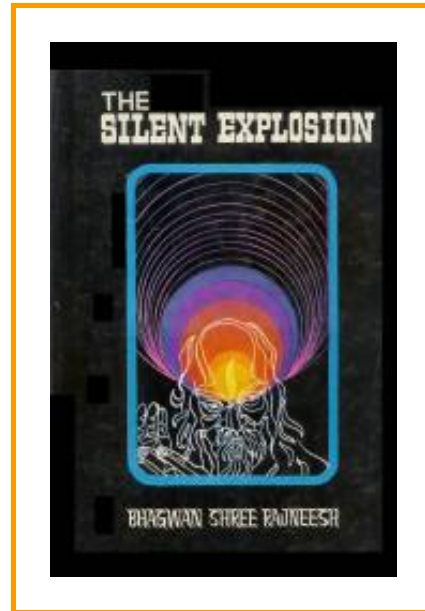
Two vintage magazines with Bhagwan’s message – *Jyoti Shikha* (quarterly from Bombay) and *Yukrand* (monthly from Jabalpur) – were still distributed and reached their readers with occasional delays as we have seen in the section on Jabalpur. These delays may, apart from organizational issues, have happened due to what is evident from this quote from *Ageh Bharti* on the difficulty of expressing in words to the readers of the magazines what he was really experiencing: “No sooner I returned from Mount Abu meditation camp, friends insisted for a reporting of the camp in ‘*Yukrand*’ and ‘*Jyotishikha*’ magazines. *Osho* had been inspiring me to write.

However, I found myself in strange situation that only He could understand. After meeting Him, celebration, dance, and laughter became natural and spontaneous to me but writing became difficult because whatever happened in the camps was really beyond words. The joy, the dance, the blissfulness of hundreds of friends to write in words? I have never seen more loving people than those present in the camp.” (*Bharti 2007, p. 209*)

Sri Mahipal, the film actor, was one of the editors of *Jyotishikha* magazine in the early 1970s, and *Sw. Govind Sidhart* was in charge of the printing. He had written several books himself and Rajneesh Times was later published under his supervision. (97)



23. Meditating



22. The Silent Explosion. 1973

Dr. Ram Chandra Prasad, the friend of Acharya Rajneesh and author of *Acharya Rajneesh: Samanwaya, Vishleshan aur Samsiddhi* (1969) on the teachings of Rajneesh, was one of the many contributors to *Jyotishikha* and we see that lectures from the magazine were reprinted in other newspapers also. And for more ordinary souls it was tempting to enhance their writings by quoting Osho as were his words their own:

“Later, this politician [Parmanand Bhai Patel], when he became the education minister of Madhya Pradesh, wanted to read Osho’s thoughts on education. At that time, Osho lived in Bombay. Prof. Arvind Kumar asked me to give that issue of ‘*Jyotishikha*’ magazine in which there was a discourse on education. He was not able to find its copy. I gave the magazine to him, but on one condition that it should be returned.

After a week, I read the reports of a lecture published on the front page of all the leading newspapers of Jabalpur that Parmanand Bhai Patel had delivered in Sihora degree college and it was word by word from Osho’s discourse published in that magazine. This politician took something from Osho’s book, something from J. Krishnamurti’s books, wrote books in his own name, and got them released by the president of India. The title of such book ‘Beyond Mind’ he does not seem to have even a glimpse of beyond the plane of mind, otherwise why would he steal from other’s books?” (Bharti 2007, p. 129)

Once Ageh Bharti wrote a disparaging letter to the editor of *Jyotishikha* and mailed a copy of that letter to Rajneesh who later commented upon his writing:

“Whatever you have written in the letter is 100 per cent right, but your way of expressing is offensive. An author should be persuasive. For aggressive assertions, I alone am enough. Virtually didn’t you want that your letter should have been published in Jyotishikha so that readers should have known this aspect also?...

But the editor did not publish your letter and your purpose got defeated. You could have written in a non-offensive way, and the editor would have published it. Then it could have reached the readers also. So you should always keep this in mind. Whatever you have written is 100 per cent right, but because of your offensive way it could not reach the readers.” (Bharti 2007, p. 132)

In the Bombay days Sw. Chaitanya Keerti was engaged in the publishing of some early magazines: *Anand*, *Anandini* (The Bliss Provider), *Rajneesh Sandesh* (The Message of Rajneesh) and *Rajneesh Foundation*

Newsletter. As a member of the *Kirtan* group he was at that time dancing in the streets of the Indian cities, and from his first meetings with Osho in Bombay he had shown a keen interest in Osho's publishing and literature:

"After traveling with the *Kirtan* group for one year we started in September 1971, and about one year later I wrote a letter to Osho and asked if I could start his magazine somewhere from Punjab or Haryana. And he sent me his 'Yes. Let's try there next time!', because sometimes the names have already been registered for a different purpose. He had already blessed me with five names, so I had to find out where to start, because now one cannot ignore it anymore.

In a few months time there was a meditation camp at Mt. Abu where I participated. There was one guy from *Haryana* who said that he could become a publisher and I could edit that magazine. We chose the name *Anand*. But when I came back, I found out that for the very first issue he wanted so much interference with his photo included and distribution to his relatives. The talk happened in October 1972, and the first issue may have been out in 1973. I soon realized that he was more interested in his self promotion, so I published one issue in 100 copies that he could distribute to his relatives with his photo and everything, and the remaining 900 copies would then be without his photo. This was agreed upon, but after 2-3 issues I realized that he was giving some money to the publisher and really interfering too much. Then I changed the venue to *Ludhiana* where *Neelam* was living and I moved there. When I came to know that the name *Anand* was already registered by some newspaper or weekly magazine in Poona, without asking Osho I made a feminine term of *Anand: Anandini*. I changed the word to make it feminine; it is like something carrying bliss, the awakening of bliss. After one year or so I left Punjab, because in Punjab people are not so much into reading our publications, partly because Punjabi and not Hindi is their mother tongue, and all the editions of *Anand* and *Anandini* had been in Hindi."

"I took the magazine *Anandini* to *Patna* in Bihar, where Ananda Marg originates, and Patna was very infamous in those days also due to some controversies, killings and fightings with Government. We did not want people to identify our magazine *Anandini* with Ananda Marg in those days, so after one year I decided to change the name of the magazine into *Rajneesh Sandesh* (The Message of Rajneesh). At that time the magazine was already more than one year old, and I had to struggle for the magazine and wasn't getting much help, because when you aren't in the headquarter, then you are out somewhere where people may help you or not, and you cannot always squeeze money out of acquaintances. Osho noticed that in spite of all the struggles I was going on with *Rajneesh Sandesh* month after month, and he obviously saw some professionalism in my work and he would tell people to support me. In 1973 I moved to Patna in Bihar, to the Indian heartland you can say, where Buddha lived 2500 years ago. And here it was such a welcome. All the old issues, the leftover copies, were sold in the very first day, and I had brought all the suitcases and trunks with me. I said, "*Oh, my God!*" *I may have been in the wrong place in Punjab. Here they are dying with hunger, but they will read literature. That was the quality of that place. Any rickshaw kuli would also read, because they are into knowledge.*

Then I published 3-4 issues of *Rajneesh Sandesh*, and I realized that I've changed the name without checking with Osho, and I wondered if I was a true disciple and whether he would like the name or not. So I decided to make a trip to Poona after 2-3 issues in October 1974, and I asked him, "Bhagwan, I've changed the name without your blessings. Can I continue with this name *Bhagwan Sandesh* or get a new name?" He had started the ashram in Poona in March 1974, and he said, "Keerti. Now there is no need to publish it from Patna. Do it from Poona, from the commune here. We plan to start a fortnightly newspaper from Poona itself. So you pack up

there and come to the commune.” I said, “Yes, I’ll have to make one more visit to Patna to tell my magazine readers that we are pulling out there, and they will continue getting the copies from Poona itself. So all the memberships will be shifted over to Poona, in the new name of the magazine, to where the master and the magazine are located. The new name was *Rajneesh Foundation Newsletter*, fortnightly containing one lecture and news, with Keerti as editor of Hindi edition and *Teertha* of the English edition. (98)



Audio 3. Swami Chaitanya Keerti. (98)

As recalled by Keerti in an earlier interview: “In 1973 Osho blessed me to start his magazine from Punjab and he provided the title: *Anand*. This was mainly a one-man show, I played the roles from a peon to a publisher to bring out this magazine and distribute it nationwide. In October 1974 Osho invited me to Pune to start his *Rajneesh Foundation Newsletter* and the first issue of this fortnightly appeared on his birthday, 11 Dec 1974. Since then, my task was to edit his newsletter and his Hindi books. He was very appreciative of my work and often autographed the books that I edited. His blessings kept inspiring me to keep doing this work with more and more passion. He often told me to send the excerpts and one-liners to various newspapers regularly on different occasions like the birthdays of Buddha, Kabir, Meera, Nanak and many other mystics, because he had delivered awesome talks on all the great spiritual masters and their teachings. Ever since, I have been doing this job delightfully.” (99)

The number of periodicals presenting Bhagwan Shree Rajneesh and his work was becoming more and more significant these years as still more people, more money and more organization gradually materialized. *Ageh Bharti* is mentioning a considerable and fairly complete list, including fifteen magazines, in his *Blessed Days with Osho* covering Jabalpur, Bombay as well as early Poona One phases:

“Lovers of *Osho* published several magazines to publish exclusively *Osho*’s discourses and thoughts. Some of them that I read regularly are -

1. ‘Jyotishikha’, quarterly from Mumbai.
2. ‘Yukrand’ fortnightly, from Jabalpur, Madhya Pradesh (Later it became monthly).
3. ‘Anandini’, monthly from Ludhiana, Punjab.
4. ‘Rajneesh Vani’, Fortnightly from Patna.
4. ‘Bodhisatva’ fortnightly from Muzaffarnagar (U.P.).
5. ‘Roopantaran’, monthly from Pipariya (M.P.).
6. ‘Rajneesh Buddhafield newsletter, monthly from New Delhi.
7. ‘Rajneesh Darshan’, monthly from Mumbai.
8. ‘Rajneesh Prem’, monthly from Agra U.P..
9. ‘Yogadeep’, fortnightly from Pune (M.S.).
10. ‘Sannyas’, Bimonthly Hindi, Pune (M.S.).
11. ‘Sannyas’, Bimonthly English, Pune (M.S.).
12. ‘Rajneesh News Letter’ Hindi, fortnightly from Pune (M.S.).
13. ‘Rajneesh News Letter’ English fortnightly from Pune (M.S.).

All the above magazines were dedicated towards publishing *Osho*’s thoughts exclusively; serial No. 6 and 7 are

still published regularly [1983].” (*Bharti 2007, p. 281*)

“The quarterly magazine *Jyoti Shikhar* (Awakening Light) continues in Hindi, along with new magazines dedicated to Osho’s vision. Magazines and translations of Osho’s books appear in Gujarati and Maharathi languages. In English a glossy magazine, *Sannyas*, is published every two months from January 1972 to 1979. Many new booklets and books of Osho’s discourses are published; by 1973, 36 are advertised in English. Later, many of the booklets are compiled into full length books. Jivan Jagruti Kendra is the sole copyright holder and main publisher for Osho’s words in Hindi and English.” (100)

Chinmaya is in appendix 3 to *I Am the Gate* (1972) listing what may be the actual titles of published official magazines in those days:

7. Publication of Books and Magazines: NSI and Life Awakening Movement (Jeevan Jagriti Andolan, the brother institution of NSI, having non-sannyasins as its members), are publishing various books of Bhagwan in the Hindi, English, Gujarati and Marathi languages. They are also publishing the following periodicals:

- a) **Sannyas:** An English bi-monthly magazine of NSI.
- b) **Jyoti Shikha (The Divine Flame):** A quarterly magazine in the Hindi language.
- c) **Yukrand:** A monthly magazine of the rebellious youth force in the Hindi language. [Downsized].
- d) **Yoga Deep (The Flame of Yoga):** A fortnightly in the Marathi language.
- e) **Tathata (The Suchness):** A monthly booklet series in the Gujarati language.

Ma Yoga Vandana was the editor of *Yoga-deep* a fortnightly magazine published in Marathi from Poona exclusively on Osho. (*Bharti 2007, p. 238*)

Ageh Bharti recounts from his experience when preparing an interview for a special issue of *Yukrand*: “I had to edit the Birthday-special issue of ‘*Yukrand*’ magazine of December 1971. In order to collect some material for the magazine, I went to Prof. Arvind Kumar’s residence (Osho’s secretary at Jabalpur) in the evening of October 24, 1974. Ma Yoga Kranti (Osho’s caretaker at Jabalpur), Ramaa (Arvind’s wife), Arvind and I were chatting. I requested them to tell something about [Osho] because in Jabalpur, they lived with Osho who left Jabalpur on June 30, 1970.” (*Bharti 2007, p. 223*)

“I asked Kranti, “You have spent such memorable moments with Osho, why don’t you write about them?” She replied, “Shiv Bhai (Shiv: Old name of Ageh Bharti) I have forgotten all. You stirred my memories so whatever is coming, I am relating to you.” (*Bharti 2007, p. 224*)

During the interview Ageh Bharti was encouraging Kranti to share in writing the memories from her time with Osho, which in fact was to happen many years later when Kranti together with Arvind Kumar wrote the unpublished manuscript *Ankhe Pal* (*Jain 2007*).

Kranti narrated to Ageh Bharti an incident when Osho had an attack of cholera, while they were living together in Napier Town. He repeatedly went to the toilet during the night, but finally it even became difficult for him to get up from his bed. Then Osho called for Kranti using her pet name *Mounu*, and despite his refusal and remarks some medicine was brought from a doctor in the middle of the night by *Devaki Nandan*, their neighbour in Napier Town,

and in the morning the illness could finally be controlled.

In another episode Kranti told how Osho once went to the state authorities in *Bhopal* to give an interview for a position as a professor at Jabalpur University. During the interview he was asked for a character certificate, of which he had none. Osho offered to make a true copy right there in the office and get the original, which was non-existent, when returning to Jabalpur. Back home in Jabalpur Osho told professor *Saxena* the whole story, and asked him to make the original of the true copy, which he did while Osho dictated to him the text from the copy. So a true copy was made first and the original later. And Osho was appointed a professor at the University of Jabalpur in 1960, so the certificate game must have played its role as intended.

In English *Sannyas* magazine was out from Bombay already in 1972 and *Sannyas Darshan* came out with its first issue in Hindi 1974.

* *Sannyas*. Bimonthly magazine. Bombay, 1972-81. 1st issue: Jan-Feb 1972. The International Spiritual Magazine of Rajneesh Foundation. From colophon: Founder-Inspirer: Bhagwan Shree Rajneesh. Editors: Ma Ananda Prem, Ma Veet Sandeh. Designer: Arhat. Editorial Committee: Swami Ananda Vitrag, Ma Samadhi Meera, Swami Sardar Gurudayal Singh. Publisher: Ma Dharma Jyoti. Published bimonthly by Ma Yoga Laxmi for Rajneesh Foundation. "Manifesto: *Sannyas* is an exclusively spiritual journal dedicated to the following: 1. To bring to the world the revolutionary spiritual teaching of Bhagwan Shree Rajneesh, an Enlightened Master of our time. 2. To spread the aims and objectives of Rajneesh Foundation: a) teaching the meaning of spirituality; b) experimentation with various techniques of meditation that exist in the Hindu (yogic and tantric), Jain, Buddhist, Christian, Islamic (Sufi), Hassidic and other schools of mysticism. 3. To create a living dialogue between *Sannyas* and Sansar (the world)." (101)

"Recently some people have been thinking of starting a new English magazine, *Sannyas*. Create a new committee for it; why go on putting everything on Ishwarbabu's shoulders? The funny thing is that we talk about dividing the work, and at the same time we go on putting everything onto him. We go on piling everything onto the same three or four people who do all the work. If you want to start *Sannyas* magazine, create a new committee for it!" *Work is Love Made Visible* (2011) #12

* *Rajneesh Foundation Newsletter*. 1974-81. Fortnightly. Initially with Keerti as editor of Hindi edition and Teertha of the English edition. Containing one lecture and news.

"It was (on 11 Dec. 1974) called Rajneesh Foundation Newsletter (in Hindi) and in English both twice a month. It was probably next year some month we started Rajneesh Darshan in Hindi and *Sannyas* in English every two months." (102)

* *Rajneesh Darshan*. Bimonthly. First issue: January/February 1974. Edited by Ma Yog Kranti and Krishna Kabeer. Anand Shila Prakashan. Publisher Chandrakant Desai. Bombay.

* *Rajneesh Darpan*. January/February 1973-. Bimonthly. Editor: Sw. Anand Maitreya. Published by Rajneesh Foundation Prakashan.

* *Sannyas*. Hindi edition. Bimonthly from 1976. Edited by Keerti and Maitreya.

Sw. Anand Arhat was from 1972 to make the graphic design of title heads to *Jyoti Shikha*, *Sannyas* and *Rajneesh Darshan* and he also designed some covers for both magazines. Sometimes he was replaced by *Chaitanya Bharti* who was mostly designing covers for *Yukrand* next to his tasks as Osho's chosen photographer. Other magazine covers were cut by *Kamta Sagar* as linocuttings and he designed some book covers using the same technique. With Arhat he was deeply involved in choosing the lettering for covers, beginning of discourses, end-paper and titles for books, supervised by Osho who was sending his messages to both of them through Laxmi.

The most comprehensive collection of Osho's magazines and journals from Jabalpur and Bombay is credited to Chinmaya's careful preservation during his time as Osho's secretary in Bombay. When Osho left for U.S.A. in 1981 Chinmaya moved to Nepal and Chaitanya Bharti was from now on in charge of the collection in Bombay. *Rajyoga Meditation Center* in Delhi is also well-stocked in terms of magazine collection. (103)

3.10 Letters

Osho continues to write scores of letters to friends until the end of 1971 when these writings come to an end. Osho's essence is in fact to be found more often in his letters rather than from his later discourses, and Chinmaya claims that sometimes even sutras in discourses are coming from some of his letters. What is left by Osho to us is for 99% text transcribed from his discourses and only one percent of his total message is left from his handwritten letters, articles and early lectures. These parts are in fact to be seen as core texts in the whole edifice. (104)

Early Bombay saw quite a few collections of letters in English from Osho to Western and Indian friends. These small booklets were to be included in *A Cup of Tea* (1980), a hardcover ultimate Poona compilation of Osho's letters to be published in several new editions. His letters from Bombay are containing guidance for the spiritual journey of his followers as well as jokes and anecdotes, but unlike the early letters from Jabalpur remarks on forthcoming journeys and camps are naturally no longer to be found.

Letters in *A Cup of Tea* up to 1970 are presented in the previous section on Jabalpur. This compilation also presents letters from Bombay 1970 and 1971; that is from the last years before he finally let go of his writing of letters. Of the total 350 letters in *A Cup of Tea* the first 150 letters to *Sohan Baphana* were in Hindi and previously published as *Prem Ke Phool* (1970) (Flowers of Love) and *Path Ke Pradeep* (1974) (Light on the Path): 100 letters to Sushri Sohan Bafna of Poona written between 1964-1965. The remaining letters #151 to #350, all written in English from Bombay, are first published in other early Bombay-booklets: *The Silent Music* (1971) 30 letters, *Turning In* (1971) 30 letters, *What is Meditation?* (1971) 45 letters, *The Gateless Gate* (May 1971) 30 letters, *The Dimensionless Dimension* (1973) 35 letters and *The Eternal Message* (1972) 30 letters. The letters were at Osho's suggestion collected from the owners by his secretary Chinmaya, and after the printing most of them were returned to the receivers. Excerpts from some shorter letters:

“Love.

Do you want to ask questions?

Or do you want to get answers?

Because if you want to ask questions

then you will not get answers,

and if you want to get answers
then you cannot be allowed to ask questions -
because the answer is in that consciousness
where the questions have not yet been raised,
or have been uprooted and thrown out.”

A Cup of Tea #156

“Love.
Wherever there are words there is no real meaning.
But here also are words?
Then what to do?

Read between the words.

Or read that which is *said* but not written,
or that which is *shown* and not even said,
or that which is *meant* and not even shown.

That is – *look in*,
because the meaning is *within*.”

A Cup of Tea #173

“Love.
See: this is a white paper – it contains words.
You can look at it as white paper or as words.
Or, listen to the silence which contains a sonata;
you can be aware of the silence or of the sonata.
Or, think of the space which contains a building;
you can be aware of the space or of the building.
Or, imagine an empty house;
you can conceive of it as the walls or as an emptiness.
If you see the words, the building, the sonata and the walls
you are in the mind,
but if you see the white paper or the silence or the space
or the emptiness
then you are in meditation.”

A Cup of Tea #272

“Love.
Do you hear me?
Do you see me?
I stand at the door and knock,
and I knock because of a promise made
in another life and another age.”

A Cup of Tea #296

“Love.

Love to be alone.

Solitude is the temple of the divine,
and remember that there is no other temple.”

A Cup of Tea #308

In the following letter Osho is sharing the implications of choosing the title for *I Am the Gate*:

“Love.

You write me that without me you cannot pass through the gate
and with me you will not pass through the gate.

Oh, I know that!

But you need not do either.

You need not pass through the gate with me or not with me,
because *I am the gate*.

I am *no-one*, so how can you be with me or not with me?

And only one who is no-one can be the gate.

The gate means the emptiness

because the gate is nothing but the space to pass through.

Pass through me – not with me – and know.

I appear to be someone only from without, but the deeper you penetrate me the less you will find me.

And in the end – *no-one*.”

A Cup of Tea #349

The compilation of Osho's letters *Prem Ke Phool* (Flowers of Love) was published on Osho's 40th birthday celebration December 11, 1970 at Woodland Apartments, and Ma Bhagawati purchased the first book for Rs. 40/- with Osho's signature. After her many friends also bought the compilation, among them *Shri Bafnaji* from Poona who purchased 500 books and *Shri Ishwarbhai* who bought 125 books (*Laheru 2012, p. 63*). Ageh Bharti recalls when he was reading it for the first time in December 1970:

“After writing this letter [to Osho 23.12.1970], I read the Hindi book '*Prem Ke Phool*' (meaning 'Flowers of Love') that contain *Osho's* letters to friends. I am very much moved to read the letters especially those written to Sohan Bafna of Pune, India. While reading them, I am continuously in tears. These letters are really intoxicating. He has showered so much love in these letters that it is indescribable...

And in His letters, He wrote to Sohan Bafna, “*On my way back, all the time you were with me.*”

In another letter, He wrote, “*When I returned home from the tour, I immediately searched for your letter in the big pile of letters.*”

In some letters, He wrote, “*I am sitting today also on the same lawn at the same time but with a difference and the difference is great; yesterday at this time you were with me on this grass and today I am alone.*” (*Bharti 2007, p. 204*)

The gateless Gate (May 1971) is compiled and edited by Sw. Yog Chinmaya. It is a collection of 30 immortal

letters written by Bhagwan Shree Rajneesh to different seekers all over the world. One excerpt may give us a glimpse of its content and the rationale behind the choice of title. Also the title of the last discourse book published from Poona One, *The Goose is Out*, can be traced to this quotation:

“My beloved,
Love. That which is never lost cannot be found.
And to search for it is *absurd*.
But, the moment this absurdity is understood, all
seeking stops by itself.
And that which is never lost is found!
That is why I say: *seek and you will not find*.
Because, *the very seeking is the barrier*.
The search itself is the hindrance.
*Because it created the seeker, the Ego, the illusion
that I am*.
And, I am not.
Do not seek and you will find it – *the I-am-not-ness*.
This nothingness is the gate.
The gateless Gate.
Riko, once, asked Nausen to explain to him the old
problem of the goose in the bottle.
“If a man puts a gosling into the bottle”, he said,
“and feeds the gosling through the bottleneck until it
grows and grows and becomes a goose, and then there
just is no more room inside the bottle, *how can the man
get it out without killing the goose, or breaking the
bottle?*”
“RICO!” shouted Nausen, and gave a great clap with
his hands.
“Yes, Master”, said Rico with a start.
“SEE!”, said Nausen “the goose is out!”

[Bhagwan's signature in three parts]

25-4-1971

(To, Shree Inderraj Anand, 10/E, Ben Niwas, Warden Road,
Bombay-26)” *The gateless Gate*, p. 47; *A Cup of Tea* #324

What is meditation? (August 1971) also edited by *Chinmaya* is a collection of forty five Immortal Letters written by Bhagwan Shree Rajneesh to H.H. *Ma Veet Sandeh* (Alias Dr. Miss Grazia Marchiano, Rome, Italy), President, Neo-Sannyas International, for Europe. First edition has Acharya Rajneesh on front cover and Bhagwan Shree Rajneesh on title page. All letters are with their headings listed in contents.

The same month of August 1971 saw one more collection of letters *Turning In*: A collection of thirty Immortal

Letters written by Bhagwan Shree Rajneesh to H.H. *Ma Yoga Mukta* (Mrs. Catherine Venizelos), President, Neo-Sannyas International, for North America. Full size portrait of Rajneesh opposite title page. And at the end of the booklet is Chinmaya's *Bhagwan Shree Rajneesh: A Glimpse*. All letters, some of them enriched by jokes, are with their headings listed in contents, and the letters are written on an almost daily basis from 20.4.1971 until 20.5.1971. Excerpts:

"2/ Act Upon Understanding

beloved mukta,

Love. Never to have seen the truth is better than to have seen it and not to have acted upon it."

[Signature in three parts]. 23-4-1971. *Turning In*, p. 6; *A Cup of Tea* #248

"19/ One Has to Travel the Path Alone

beloved mukta,

Love. Religion is so much an experience that it cannot be handed over by one to another.

But there are traditions of religious experience which are bound to be false.

Because of the very nature of the religious experience.

One has to travel the path alone with no footprints of other travellers even to guide.

Hasan of Basra was asked: "What is Islam and who are the Muslims?"

He is reported to have said: "Islam? Islam is in the books. And Muslims? Muslims are in the tombs."

[Signature in three parts]. 10-5-1971.

"23/ There is No Knowing Except Living

beloved mukta.

Love. There is no answer to man's ultimate questions.

Because the questions are absurd.

And, moreover, there is no one to answer them.

The existence is silent and has always been so.

So do not ask, but be silent and live it and know it.

Because there is no knowing except living.

The search for answers is meaningless.

A patient in a mental hospital placed his ear to the wall of his room, listening intently.

"Quiet," he whispered to an orderly and pointed to the wall.

The attendant pressed his ear against the wall, listened, and then said, "I don't hear anything."

"No," replied the patient, "it's awful; it's been this way always!"

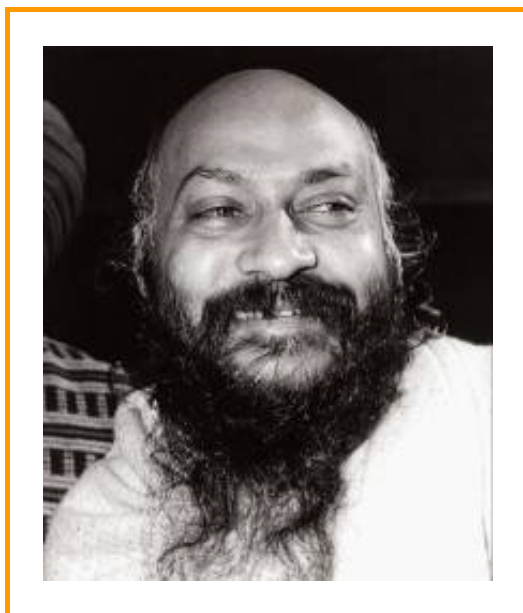
[Signature in three parts]. 18-5-1971.

The Eternal Message (August 1972) again edited by Chinmaya is one more collection of thirty immortal letters, this time written by Bhagwan Shree Rajneesh to *Ma Yoga Bhakti*, New York, USA, now *Ma Ananda Pratima*,

World President of Neo-Sannyas International. All thirty letters are with their heading listed in Contents.



24. Osho at Palm Beach High School Ground. 15.04.1970



25. Portrait.

In his letters Osho kept in touch with his old devotees in Jabalpur including *Ageh Bharti*, addressed as *Shiv*, who took care of Osho's correspondence when he was lecturing out of Jabalpur. Ageh Bharti is presenting a classic example of the intimacy to be found in these letters and the feelings of those who had been left behind when Rajneesh shifted to Bombay. It seems to have been a quite comprehensive letterwriting on Osho's part to keep up with the numerous letters he received from his followers, in this case writings on a daily basis from one particular devotee:

"Most respected Acharya Ji,

I posted one letter to you yesterday only. Yoday I am writing again. Today I read your letters in the book 'Prem Ke Phool'. Several of your letters have made me laugh. And I have wept also to read some letters. I wept on instances of your compassion.

And yes, you do play games; you are playing. It is OK. Let it be a game. Even if it is a loving lie, please do write a letter to me – at least once. And O great lover! Tell me the truth. Do you ever remember me, too? But also! Who can understand my pain? How to trust this playful man? And who can understand me because I have trusted the One, who is just not worth trusting.

Thanks to Chinmaya who compiled the letters in the form of a book.

My loving tears to you and love to rest of all.

Only Yours

Shiv

24.12.70

Now enjoy reading Osho's letters in response to both my letters. He wrote two letters in response to my first letter dated December 23, 1970 and third letter in response to my second letter dated December 24, 1970.

First letter in response to my letter dated December 23, 1970

*My Beloved One,
Love!*

*Love is always without purpose.
And therefore the love,
which has some purpose,
is not love.*

Love is not a business.

It is far beyond the business-world of give and take.

And this is its beauty.

On this earth, love is the ray of the Divine.

Therefore, with the help of love,

one can reach up to prayer,

one can reach up to the Divine.

It is because of this,

I can say there is no other religion except love.”

Rajneesh Ke Pranam,

28.12.70

(Bharti 2007, p. 205)

Ma Dham Jyoti reveals in her memoirs on her correspondence with Bhagwan: “I start writing a letter to Him every day and expect a quick reply from Him. I have totally forgotten that the letter will take at least three days to reach Him, and even if He replies the same day He receives it, it will take three more days to reach me. A couple of weeks have passed. Today I am coming down from the first floor to leave my office at 5.00 p.m. when I hear my office peon come running behind me with a letter in his hand, which is very unusual. In the office no one bothers about anybody’s personal letters. I take the letter from him – it is from the ‘Beloved of my heart’. I kiss it and open it with shaking hands. It reads like this:

“Beloved Pushpa (my name before I took sannyas)

Love. I am happy to receive your letters. Such longing for God is good because it is the totality of longing which becomes the way to reach him.

I am in Bombay on the night of the 17th, meet at 9.00 p.m., or I will be in Bombay again on the 21st, then you can meet me at 3.00 p.m. Where I will be staying, you can find from these four phone numbers.”

I am overjoyed to read the letter. It is the seventeenth today and I decide to see Him tonight...

I press the call button and this same woman, whom I spoke to on the phone, opens the door and recognizing me feels very sorry for me, for not telling the complete address. She hugs me and takes me by the hand into quite a big living room, where eight to ten people are already sitting on sofas, gossiping about different things. The atmosphere is very light; no one looks serious except me. I feel myself alien in that group, sitting quietly in a corner waiting for my master.

Exactly after ten minutes Osho arrives and we all stand up. He smiles and greets everyone with folded hands in namaste as He passes into another room. Immediately I am called into the room. Again this unknown fear grabs me as I enter; I feel scared, like a little insect going near a fire which will burn him. But this magnetic pull of fire is

much greater than the fear. I see Him sitting on the bed in the lotus posture drinking some juice, and I sit opposite Him at a little distance, my legs hanging down from the bed. He finishes His drink, puts the glass aside on the little table near the bed and wipes His mouth with a little white napkin, gives me a smile and asks me to come closer.” (*Ma Dharm Jyoti in: Bhagawati 2010, p. 237*)

On two occasions Osho in his jesting way has set up his *Ten Commandments*, the first time written in a letter to one of his disciples in his early days in Bombay, 1970:

“You have asked for my Ten Commandments. It is a difficult matter because I am against any kind of commandment. Yet, just for the fun of it, I write:

1. Never obey anyone’s command unless it is coming from within you also.
2. There is no God other than life itself.
3. Truth is within you, do not search for it elsewhere.
4. Love is prayer.
5. To become a nothingness is the door to truth. Nothingness itself is the means, the goal and attainment.
6. Life is now and here.
7. Live wakefully.
8. Do not swim – float.
9. Die each moment so that you can be new each moment.
10. Do not search. That which is, is. Stop and see.

Several of the commandments are ‘standard’ Eastern spiritual precepts. It is known that in the later version Osho underlined four of them – numbers 3, 7, 9, and 10. But the three that stands out are the first three, because they are suggestive of that rebellious spirit that was such a hallmark of Osho’s character and that stayed central to his philosophy over the remaining twenty years of his life.” (*Mistlberger 2010, p. 156*)

A beautifully designed and less known compilation of letters is *The Goose is out: Osho Letters* (Tera Tujh ko Arpan) edited by *Sw. Krishna Kabeer* (Chirantan Bramachari) and compiled by *Ma Yoga Kranti*. It was published in Ahmedabad 2001, and its 65 pages contain 14 letters from Bhagwan to Kranti written at Woodlands in Bombay and presented in their Hindi facsimile as well as in English and Gujarati translations. They are all written on his stationery from *A-1 Woodland Peddar Road Bombay-26 Phone: 382184* and still with his letterhead *acharya rajneesh*. (Confer with letter to Kranti in *Appendix*). Two excerpts follow below, the first one an old Sufi anecdote Osho has been telling again and again in slightly different versions:

“This too, will pass!

Dearest Maunu.

Love. Death is hidden in Life! And again Life is hidden in Death!

But where do we find Death in Life?

Where do we listen to “the sound of steps of Life” in Death?

This is ignorance!

Unhappiness is hidden in Happiness! Happiness is hidden in Unhappiness.

But how long do we remember it? **This is ignorance!**

Once, the emperor, called the brains (scholars) of his country and put them in a great pain. He had asked from them “one sentence of knowledge” (Gyan-sutra) that would enable him remain **Unhappy in Happiness and Happy in Unhappiness!**

The scholars were dumbfounded! They requested the emperor a grace period of one year!

One year had almost passed but without the solution that was wanted!

They tried with scriptures. They did contemplation and thinking!

But only to fail to find the solution.

In this state of hopelessness, they consulted an old Fakir (Saint).

Fakir started laughing at the state of mind they all were in.

He told them: “You stupid people! You are unhappy yourselves and cannot remain in ecstasy, how possibly could you part with “the sentence of knowledge” to the Emperor? The Emperor wants to see the daylight at night and darkness in the morning with the help of that sentence of knowledge.”

The old Fakir then gave them a ring for the Emperor with the four word sentence carved on it: **“This, too, will pass.”**

Having seen the sentence on the ring, the Emperor started laughing and then crying; again started laughing and then crying!

As he laughed, he remembered, “This, too, will pass.”

And that is why he started crying!

But when he cried, he remembered: “This, too, will pass.”

And that is why he started laughing!”

The second story written to Kranti is on the Zen master *Tozan* to whom Osho would return in some of his last discourses in Poona Two:

“God is Omnipresent

Dearest Maunu.

Love. For the one who knows, there exists nothing but God.

Meaning thereby, God is everything.

Minutest then becomes vast and the atom becomes the sky!

All the oceans merge into a drop of water and the Sun

and the stars get encaged in a small ray of light.

Tozan was one of those who knew.

Early morning he was weighing cotton.

At that point of time a disciple came and asked Tozan,

“Master! Kindly explain to me, who is Buddha? Where is he?”

Tozan pointed out at cotton and said: “Here! in this much of cotton”.

We may add that on its pages the compilation contains some far-fetched numerology where the sum of the digits from Osho’s birth 11.12.1931 and his passing on 19.01.1990 makes Life and Death interwoven as existential factors hidden in each other.

During his time as Osho's secretary in Bombay Chinmaya has read thousands of Osho's handwritten letters, and he is in all probability the one person who has acquired most knowledge by reading these letters from Osho's hand, in Hindi and English both. They are in numbers surpassing even the numerous manuscripts Rajneesh wrote for his lectures and articles when living in Jabalpur. The number of handwritten letters soared in his first Bombay years, as he was now basically staying at home and had definitively stopped all nationwide traveling and lecturing. The writing of letters was essential to keeping up contact with his followers wherever they were living in India and abroad, until an array of periodicals and other means of communication made his letters redundant.

3.11 Leaving Bombay for Poona

With its growing pollution and traffic Bombay turned out to be quite a challenge to Bhagwan's health, and this threat was supplemented by the long term weaknesses and effects from his intensive traveling out of Jabalpur for many years with its poor and irregular conditions for eating, far from the healthy living which he had been living in his early days in Jabalpur. Now his diabetes and asthma had worsened and it was time for making another move, this time to a healthier environment not affecting his health.

“Humidity is dangerous for me. Whenever I went to Bombay, attacks of asthma would immediately increase. And my allergy needed dry air and cool air, no humidity. That's why I shifted from Bombay to Poona, because Bombay was more humid. Poona was less, but still it didn't make much difference.” (*Urmila 2006, p. 161*)

What was needed was a much larger and healthier permanent location which could offer the required facilities for his rapidly growing number of followers, and it was evident the Woodland apartment got crowded as more and more people started to arrive also from the West. Osho was now looking for some other place to settle with his followers, but before this could happen one more location was set up in Bombay to take off the pressure on Woodlands, as the management had started putting heat on Osho due to complaints from the neighbours, when also the first encounter groups were happening on the premises. Osho was in these years originally introduced to the West by *Dr. Shyam Singha*, a London society naturopath, who promoted him to clients active in the *Human Potential Movement*, and the primary agents in spreading the information on his availability for seekers were therapists from the London growth center *Quaesitor* (founded 1970) coming to him in Bombay from 1972 and initiated into sannyas. Among these were *Paul Lowe (Sw. Anand Teertha)* and *Patricia Clare (Poonam)* who with *Michael Barnett (Somendra)* from *Kaleidoscope* all became well-known therapists in Poona One later on. In the wake of the American poets of the beat generation and their popularisation of Buddhism in the counterculture, *Alan Watts* had at that time constructed the intellectual bridge between Eastern mystical traditions and Western psychotherapy, and he too influenced many people to travel to India to discover meditation. Alan Watts is mentioned with reverence in *Books I Have Loved* and had locations named after him at the Ranch in Oregon (105). On his work with people and the use of therapy groups Osho has commented in several places (See *Appendix*):

“When Western people come to me, I put them into groups. That is good for them. They should start with what is easier for them. Then by and by, slowly I change. First they go into cathartic groups like encounter, primal therapy, and then I start putting them into intensive enlightenment, then vipassana. Vipassana is a witnessing. From encounter to vipassana there is a great synthesis. When you move from encounter to vipassana, you are moving from West to East.” *The Tantra Vision, vol. 1*

Now even his Woodlands apartment was used to its very limit by still more people coming to meet him, and Ageh Bharti reports an episode told by Nikalank Bharti as the search for a new residence was on: “Ultimately a Bungalow was approved by friends and the cost was also settled for Rs 21 lakhs. On one side of the road was the film star Dilip Kumar and just opposite on the other side of the road was this bungalow. Everything has almost been settled. Only the arrangement was to be done within a few days.

During this period Swami Nikalank Bharti and Kapil – the youngest son of Osho’s sister Ma Yoga Bhakti – came there. Osho said, “A new place has been finalized. Very soon, we shall change this residence. Both of you go and see the place.” When they returned, Osho asked “How did you like the house? Nikalank Ji replied that the new house was quite good and that the architecture was simply wonderful. Then looking at Kapil, Osho asked, “What is your opinion about the house?” At that time Kapil was nearly ten years of age. He said, “Mama Ji, everything about that house is fine, but it is not airy.” And immediately Osho asked Lakshmi on the intercom to see him. Ma Lakshmi came there within moments and Osho said to her, “Laxmi, cancel the deal with that house, for it is not airy.” In this way the deal of the bungalow which had almost been finalized after several visits by friends was cancelled within moments.” (*Bharti 2012, p. 236*)

Bhagwan first wanted to establish himself permanently in Mt. Abu, but there the *Brahma Kumari* (Spiritual University) objected heavily to his plans for staying in Mt. Abu. They put tough pressure on the Rajasthani government, so eventually he had to choose Poona instead, where a house in *Koregaon Park* was purchased from the *Jamnagar* family. Also considered was an ocean side location in *Kutch*, but as this was a sensitive border area to Pakistan he could not settle there either, so this oceanic setting was also soon out of the question. *Mandevi*, His Highness of Kutch, was the owner of this property in *Kutch Jeevan Jagruti Kendra* tried to purchase for Bhagwan’s ashram. Also one place at *Pali Hills* in Bandra and another one at *Thane* near Bombay were evaluated and had to be left out. Then finally Poona was chosen to be the new setting, situated eighty miles southeast of Bombay in a hilly landscape and well known for its pleasant climate, which had made it a hill station for the British families’ retirement from Bombay during the hot season. The city was having a military cantonment, but was also known for its spiritual past associated with enlightened beings, most recently *Meher Baba*.

“In 1974 Osho suggests Laxmi look for a property in Poona. Laxmi finds #33 Koregaon Park. On 21 March 1974 Osho celebrates his Enlightenment Day with friends in Woodlands Apartments in the morning, and again that afternoon in Poona!” (106)

“This afternoon Osho will be leaving for Poona by road. It is the last celebration in the Woodlands. Ma Taru with a few other friends start Kirtan. Everyone is allowed to touch His feet and take prasad (sweets distributed on celebration days). In the morning I arrive at the Woodlands with my suitcase to leave for Poona with Him.” (*Jyoti 1994 #81*)

“I don’t have any possessions. Although I live like a king, I don’t possess anything. Nothing is mine. If one day someone comes and says to me, “Leave this place at once,” I will leave immediately. I will not even have to pack anything. Nothing is mine. That’s how one day I left Bombay. Nobody could believe that I would leave so easily without looking back even once.” *Glimpses of a Golden Childhood #16*

We can almost hear him adding, “But not without my library!” Anyway, his beloved library was packed by Sw.

Bodhisatva Narendra, who stayed behind at Woodlands after Osho had left Bombay, only to follow him to his new residence in Poona six months later. In Poona Osho Lao Tzu Library was to grow into one of the world's largest library collections, keeping Osho occupied with his intensive reading during the phase in Poona, where his work was to expand beyond what might ever have been imagined during his early years in Jabalpur and Bombay. Even when leaving for Oregon in U.S.A. (1981-1985) his library was to follow him to America, stored in two containers where it remained unpacked until it returned to Poona in 1987. At the Ranch in Oregon two pyramid shaped two-storied buildings for *Academy* and *Library* respectively were on the architects' drawing-table, but they were never constructed as dire events involving Bhagwan's persecution, confinement and fatal poisoning while in U.S. custody made them unneeded.

On the exact day, twenty-one years after his enlightenment in 1953, on March 21, 1974, Bhagwan arrived in *Poona* at *Koregaon Park*, with seven disciples to begin a new phase of his work. This *Enlightenment Day* happened to be celebrated with friends first at Woodlands in the morning, and then again in the afternoon after arriving in Poona. The whole celebration and his journey were recorded on 16 mm film. His new phase here in Poona would make the location *Koregaon Park* famous around the world as a spiritual growth centre, where something rarely seen on earth was taking place in the 1970s. Many more visitors from the West were to come around to see the face and have their lives changed forever in the energy field of an Eastern master, who was introducing them to the heights of human consciousness and their own potential.

Postscript

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Postscript

Most seekers will agree with the observation that India is a remarkably supportive environment for spiritual growth, as its soil is literally soaked with the remnants of former seekers of enlightenment. Osho comments on this experience:

“For centuries India has been the symbol of the inner journey. It is not just a political entity, it is a spiritual phenomenon. As far back as we know, people have been coming to India from all over the world in search of themselves. Something is in the very climate, something is in the very vibe that helps...” *The Rebellious Spirit #15*

What happened to Osho after he left Bombay in 1974 is indeed an adventure story which has been covered in depth by numerous writers and scholars since the 1970s, and in due time we intend to follow up on *OSHO Source BOOK*. Thus we will present Osho’s entire publishing in a bibliography with a framework of events which in certain parts might be subtitled a ‘spiritual thriller’. His ashram in Poona became a beehive for seekers coming from the West in droves to join a community that soon made itself notorious for its experimental approach to group therapy and sexual behavior. In the mornings Bhagwan Shree Rajneesh was commenting in Buddha Hall on sutras from all major religions and faiths, beginning with *My Way. The Way of the White Clouds* and ending in silence and *satsang* in the Spring of 1981 before he left for the USA.

Inconveniences with the Indian authorities and a bad back condition caused him to make this radical shift in setting. Soon he found himself in the desert highlands of Oregon where his followers were to create an organic and balanced community from what had been a worn out environment. *Sannyasins* poured in for summer festivals, and after some years in silence Bhagwan was again speaking to his entourage, now on a more political line and no longer on the religious paths he had trodden earlier. Controversy was inevitable as the American establishment had dire difficulty in absorbing both his message and his presence. But he did for once reach out to their common value system, when in a few years his followers presented him with almost 100 shining Rolls-Royces. The *Rajneesh Bible* and press conferences talks were published in several paperback volumes from those years in the hinterlands of the States. His continued presence with the development of a huge city in his name led to growing pressure from authorities and religious interests, and he was eventually incarcerated after being taken into custody at gunpoint when his plane had to refuel. Now a prisoner in shackles for a week, hidden from his followers, the media and even from his attorneys in ever changing prison locations (*Brecher 1993*), all evidence points to his fatal poisoning (thallium and radiation) by this repressive force. It would be an overstatement to claim that any action was taken by *Human Rights Watch* or *Amnesty International* regarding this violation, but they may have had their focus on other matters at that time. Since those days we have heard

repeatedly about the use of 'hidden prisons', and most recently (2013) we see a repetition of U.S. command of global airspace, quite similar to what happened during Osho's *World Tour*:

"The forcing down of Bolivian President Evo Morales's plane – denied airspace by France, Spain and Portugal, followed by his 14-hour confinement while Austrian officials demanded to "inspect" his aircraft for the "fugitive" Edward Snowden – was an act of air piracy and state terrorism. It was a metaphor for the gangsterism that now rules the world and the cowardice and hypocrisy of bystanders who dare not speak its name... This hidden history – not really hidden, of course, but excluded from the consciousness of societies drilled in American myths and priorities – has never been more vulnerable to exposure... In revealing a vast Orwellian police state apparatus servicing history's greatest war-making machine, they illuminate the true extremism of the 21st century." (1)

A sentence and fine for conspiracy to engage in immigration fraud forced Osho to leave the United States and return to Bombay. From there, via *Kulu Manali* in the *Himalayas* – close to the place he had started initiating seekers into *sannyas* in 1970 – he embarked on a *World Tour* to meet his devotees in several countries. The series *Talks in Uruguay* is here a key series. He was repeatedly denied access – more exact to 21 Western democracies – due to political pressure from U.S. Government. Returning once again to *Bombay* in 1986 he completed the circle from his earlier stay there in 1970-74. When he arrived in Bombay, he first lectured in Hindi after many years of speaking only in English. *The Upanishads* series grew out of his stay in a friend's house in Bombay, and early January 1987 he returned to *Poona*, where this author remembers the energy of the whole place being reorganized – once again. Now it seemed like Osho felt it was time to catch up with what was left to be conveyed. In lengthy lectures morning and evening he guided his listeners deep into the realms of the Zen masters, until also his health forced him to move into silence and come to Buddha Hall to commune with his disciples in silent *satsang*. The last discourse by Osho, after thirty years of lecturing, was delivered in 1989 on the evening of April 10th, finishing the series *The Zen Manifesto. Freedom from Oneself (1989)*. His last words ever to be spoken in a discourse series were:

"It is not you, it is your very existence. You are one with the stars and the trees and the sky and the ocean. You are no longer separate. The last word of Buddha was, *sammāsati*. Remember that you are a Buddha – *sammāsati*. Okay Maneesha?" *The Zen Manifesto #11 (2)*

His ashes are to be found in his *samadhi*, the former *Chuang Tzu Auditorium* where discourses and later *darshans* took place during Poona One. The marble plaque tells us: OSHO / Never Born / Never Died / Only Visited this / Planet Earth between / Dec 11, 1931 – Jan 19, 1990.

Finally it's tempting to draw some lines from Osho to other religious founders and enlightened masters. When leaving their body this instantly raises the questions of a successor, the future role of a potential secretary and the critical preservation of the message's purity. These questions were dealt with extensively by Osho in the last six months before he left his body in January 1990, partly in an attempt to avoid creating any schisms within the *Sangha*. We may here recall *Ashoka's* early edict on the pillar in *Sanchi*, declaring that by command of his sacred majesty 'no one shall cause division in the order'. (3)

Osho founded in April 1989 – two days before he stopped speaking – *The Inner Circle* of twenty-one people who were entrusted to continue with the coordination of practical and mundane – but *not* spiritual – affairs of his

work. But in the years after 1990 quite a number of members chose to leave this committee, particularly Indian *sannyasins* who saw the management's restructuring of Osho's legacy happening in a way they could not continue to support. And up came *Osho World*, centered in Delhi, an organization with mainly Indian *sannyasins*, which among other things is challenging the Poona administration on the issue of Osho's copyright. (4)

In an early lecture from the late 1960s, repeated by Osho in *The Great Challenge #9*, he shares the vision that after his death two groups of followers would arise: One group of organizers – the *exoteric* group – taking care of mundane matters and preserving his message in media publishing, and a second group – the *esoteric* group – not really a group but rather individuals more concerned with the inner world and their personal growth. He added that clashes between these fractions were bound to happen and nothing could be done to prevent it. And that has fairly much turned out to be the case during the 1990s and into the new millennium.

Late November 1989, two months before leaving his body, Osho carefully announced his specific wishes for the future use of *Osho Library* in Poona: Everything should be locked away and only made available to those writing or researching about him; permissions should be rarely granted, and only three books should be taken from the shelves at a time (5). And on his deathbed, after having said '*I leave you my dream*', he made it known as his last words that his secretary *Anando* would from now on be his messenger and medium.

All these matters may hopefully one day be lined up more thoroughly in some *Encyclopedia Oshoana* and it is my hope that the study you have been reading may turn out to be useful in future research and publishing on Osho. After his death all that Osho has said might become a dogma, if not followers recall his constant hammering on the importance of integrating and experimenting with meditation in their daily life, rather than clinging to his oceans of spoken words with all their ambiguity and insistent defiance of our logical way of thinking.

"I am not leaving my statements for scholars; I am leaving them for those who seek of true knowledge and those who are passionate. Only they would understand them. There is mystery in them, not logic." *Na Sansar Na Mukti, Ashtavakra Mahageeta. (Dhiman 2012, p. 27)*

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1. Timeline: Osho's Life and Work in India.

Year	Life	Work	India
1908	Father Babulal born in Timarni		
1915	Mother Saraswati born in Kuchwada		
1929			Gandhi's Autobiography Nehru President of Congress
1930			Gandhi's Salt March Congress outlawed
1931 – 1938 Childhood. Kuchwada.			
1931	Osho born December 11th.		Willington Viceroy

			Censorship
1934	Pat. Grandfather moves from Timarni to Kuchwada		Gandhi resigns from Congress
1935			Government of India Act
1936			Linlithgow Viceroy
1937			General elections
1938	Mat. grandfather dies. Experience of death. Moves to Gadarwara		

1939 – 1946 The Outsider. Gadarwara.

1939			India in WW II
1941	Ganj Primary School, age 9½, 2nd class. PublicLibraryuser		Tagore dies. Congress members arrested Atlantic Charter
1942			8th and last arrest of Nehru Aug 42-June 45. Quit India
1943			Gandhi detained in Poona
1944	Middle school 1944-45	Prayas, magazine	
1945	Satori at Shiva temple		Chandra Bose dies Simla Conference INA trial in Red Fort, Delhi

1947 – 1953 The Search. Gadarwara and Jabalpur.

1946			Nationwide riots
1947	Sashi dies	Abhi Root Kuch Hai	Mountbatten last Viceroy Independence of India August 15. Pakistan
1948	Govt. Higher Secondary School		Gandhi killed January
1949			Nehru's Autobiography
1951	End of school Enrolls at Hitkarini Col.		Congress wins election
1952	Second satori at Sagar		

1953 – 1960 Preparation. Jabalpur.

1953	Enlightenment in Bhanvartal Garden, March 21	Mukul, printed magazine. Adhoori Vasana	Ambedkar dies
1955	B.A. in philosophy, D.N. Jain Coll.	Taran Vani	

1957 M.A. in philosophy,
Sagar. Lecturer at
Raipur Sanskrit Coll.

1959 Ass. prof. at Mahakoshal
College, Jabalpur

1960 – 1967 Invitation. Jabalpur and All India.

1960 Nationwide
Lecturing Taran Taran:
Jivan Aur Darshan
Patha Ke Pradip

1962 Indo-China war

1964 Meditation camp,
Ranakpur Sadhana Path Nehru dies
Shastri PM

1965 Jeevan Jagriti Kendra
in Bombay Indo-Paki war
Kranti Beej, Sinhanad

1966 Resigns from Mahakoshal
College in August. Jyotishikha,
Bombay 1967-74 Indira Gandhi PM

1967 – 1974 Initiation. Jabalpur and Bombay.

1969 Yukrant, Jabalpur
1969-75

1970 Moves to Bombay,
July 1st Dynamic meditation
introduced
Initiations at Manali.

1971 Mother initiated.
Bhagwan Shree Rajneesh Indo-Paki war
Bangladesh

1972 I Am the Gate

1974 Last med. camp at
Mt. Abu January

1974 – 1981 Buddhafield. Poona One.

Meditation. Therapy. Discourses. Darshans. Satsang.

1974 Arrives in Poona,
March 21 My Way. The Way
of the White Cloud

1975 Father initiated Emergency declared

1981 -1990 Beginning of the Mystery School

The Ranch in Oregon, U.S. Meditation. Satsang. Discourses. Interviews. Imprisonment and poisoning. Kulu
Manali. Discourses. World Tour. Discourses. Bombay. Discourses. Poona Two. Meditation. Discourses. Satsang.
Samadhi 19.01.1990.

21 years in three seven year cycles from Birth 11.12.1931 to Enlightenment 21.03.1953, and 21 years in three

more seven year cycles from Enlightenment to the move to Poona on 21.03.1974, followed by another seven year cycle in Poona One until the move to Oregon in July 1981.

2. Lectures and Discourses 1964-1974

English

Based on listings (1989) from Osho Research Library: *When Bhagwan Said What and Where. English and Hindi Translated and Original English Lectures*. H: Original Hindi lecture translated into English; E/H: Original English lecture translated into Hindi; *: Unpublished; W: Osho Discourses – Sannyas Wiki.

Not unexpectedly some uncertainties may occur.

Series #, Date & Place

Pre-1970:

The Path of Self-Realization H 1-10 03-08.06.64 Ranakpur
Philosophy of Non-Violence H 1 01.01.66?
Revolution in Education W H 4 03.03.67pm Sardar
The Earthen Lamps W 1-59???.???.67
Why is Man Dying *H 1-10???.12.67?
A Gathering of Friends W H 23.12.67 Lonavla
Revolution in Education W H 7 21.01.68am Bombay
The Inner Journey W H 1-803-05.02.68am Ajol
Rebellion with Wisdom *H 1 23.09.68 Jabalpur
Revolution in Education W H 5 23.09.68pm Bombay
From Sex to Superconscious. H 1-5 28.08-01.10.68pm Bombay
Revolution in Education W H 6 12.02.69pm Baroda
Beginning of the Beginning H 1-5 25-27.02.69pm Junagadh
Early Talks W H 1 03.06.69pm Udaipur
Where are the Gandhians? *H 1 19.07.69pm Bombay
Revolution in Education W H 8 14.08.69pm Gujarat
Towards the Unknown *H 1-2 15.08.69?
Early Talks W H 3 26.08.69pm Bombay
Revolution in Education W H 9 02.09.69pm Jabalpur
Lecture in Kashmir *H 1???.09.69 Pahalgam
Early Talks W 2 01.10.69pm Pahalgam
And Now and Here 1. H 1-7 29-31.10.69am/pm Dwarka
And Now and here 2. H 1-2 04-05.11.69pm/am Bombay
What is Rebellion? *H 1 31.03.69 Jabalpur

1970:

Dimensions Beyond the Known H 28.02.1970pm Bombay
What is Rebellion? W H 1 31.03.1970pm Jabalpur

Beware of Socialism H 1-5 13-17.04.70pm Bombay
Mystic Experience H 1-5 02-05.05.70am/pm Nargol
Meditation. A New Dimension 1 05.05.70 Bombay
Mystic Experience H 6 15.06.70 Bombay
Mystic Experience H 7-12 01-12.07.70am/pm Bombay
Krishna H 1 20.07.70pm Bombay
Beyond and Beyond 1 21.07.70?
Inward Revolution 1 24.07.70pm Bombay
Inward Revolution 4 25.07.70pm Bombay
Inward Revolution 5 26.07.70pm Bombay
The Great Challenge W 2 29.07.70pm Bombay
And Now and Here 2. H 3-8 01-06.08.70pm Bombay
Flight of the Alone to the Alone 1 16.08.70pm Bombay
Early Dialogues W 3 26.08.70pm Bombay
Inward Revolution 6 16.09.70pm Bombay
Early Dialogues W 4 22.09.70pm Bombay
Krishna H 2-22 26.09-05.10.70am/pm Manali
Thy Will Be Done W 1 10.10.70 Bombay
Nine Sutras W H 1-6 17-20.10.70am/pm Poona
LSD: A Shortcut to False Samadhi 1 25.10.70pm Bombay
Yoga as a Spontaneous Happening 1 27.10.70pm Bombay
The Perennial Path W H 1-8 09-16.11.70am Bombay
Geeta Darshan 1+2. H 1-18 29.11-07.12.70 Ahmedabad

1971:

The Vital Balance 1 06.01.71pm Bombay
Inward Revolution 8 09.01.71pm Bombay
Inward Revolution 2 04.02.71pm Bombay
Inward Revolution 3 14.02.71pm Bombay
Inward Revolution 7 25.02.71 Bombay
Secrets of Discipleship 1 26.02.71pm Bombay
Dimensions Beyond the Known H 2 07.03.71pm Bombay
Dimensions Beyond the Known H 3 10.03.71pm Bombay
Dimensions Beyond the Known H 4 12.03.71pm Bombay
Dimensions Beyond the Known H 5???.03.71 Bombay
The Psychology of the Esoteric W 7 25.03.71pm Bombay
The Heartbeat of the Absol. H 1-20 04-10.04.71 Mt.Abu
I Am the Gate 1 14.04.71am Bombay
I Am the Gate 2 16.04.71am Bombay
I Am the Gate 3 18.04.71am Bombay
I Am the Gate 4 20.04.71am Bombay
Hidden Mysteries W H 1 26.04.71pm Bombay
I Am the Gate 5 28.04.71pm Bombay

I Am the Gate W 9 02.06.71 Bombay
Odyssey Within * W H 2-4 06-16.06.71pm Bombay
I Am the Gate W 6 08.06.71pm Bombay
I Am the Gate W 7 10.06.71pm Bombay
I Am the Gate W 8 14.06.71pm Bombay
The Way of Tao 1. H 1-8 19-26.06.71pm Bombay
Odyssey Within *H 5-6 09-10.07.71pm Bombay
The Way of Tao 1. H 9-15 19-25.07.71pm Bombay
The Great Path *H 1-15 25.09-02.10.71 Mt.Abu
Inward Revolution 10 21.10.71pm Bombay
The Way of Tao 1. H 16-20 02-04.11.71pm Bombay
The Way of Tao 1. H 21-22 06-08.11.71pm Bombay
Seriousness 1 20.10.71 Bombay
Inward Revolution W 10 & 12 21.10.71pm Bombay
Inward Revolution 9 01.12.71pm Bombay

1972:

That Art Thou 1. H 1-17 08-16.01.72am/pm Matheran
The Way of Tao 2. H 1-7 29.01-04.02.72pm Bombay
The Ultimate Alchemy 1. 1-12 15-26.02.72pm/am Bombay
Inward Revolution 11 12.03.72pm Bombay
That Art Thou 2. W H 18-34 25.03-02.04.72am/pm Mt.Abu
The Way of Tao 2. H 8-14 13-19.04.72pm Bombay
The Ultimate Alchemy 1. 13-18 01-06.06.72pm/am Bombay
The Way of Tao 2. H 15-21 15-21.06.72pm Bombay
The Ultimate Alchemy 2. E/H 1-9 01-09.07.72pm Bombay
The Way of Tao 3. *H 1-7 17-23.07.72 Bombay
The Ultimate Alchemy 2. 10-18 01-09.08.72pm Bombay
The Way of Tao 3. *H 8 17.08.72 Bombay
The Way of Tao 3. *H 9-13 18-22.08.72 Bombay
The Book of Secrets 1. E/H 1-8 01-08.10.72 Bombay
That Art Thou W E/H 34-51 13-21.10.72am/pm Mt.Abu
The Book of Secrets 1. 9-16 12-19.11.72pm Bombay
The Way of Tao 3. *H 14-21 25.11-01.12.72 Bombay
The Book of Secrets 2. E/H 1-2 08-09.12.72pm Bombay
The Book of Secrets 2. E/H 3-8 12-17.12.72pm Bombay

1973:

The Book of Secrets 2. E/H 9-16 22-29.01.73pm Bombay
The New Alchemy to Turn...W H 18-34 09-17.02.73pm/am Bombaycamp
The Book of Secrets 3. 1-8 22.02-01.03.73pm Bombay
Vigyan Bhairav Tantra 2. W 1-8 25.03-01.04.73pm Bombay
The Book of Secrets 3. 9-16 04-11.04.73pm/am Bombay
The New Alchemy to Turn...W H 1-17 06-14.04.73pm/am Mt.Abu

The Book of Secrets 4. 1-8 01-08.05.73 Bombay
Vigyan Bhairav Tantra 2. W 9-24 22.05-05.07.73pm Bombay
The Way of Tao 4. *H 1-7 18-24.06.73 Bombay
The Book of Secrets 4. 9-16 28.05-05.07.73 Bombay
The Supreme Doctrine 1-17 08-16.07.73am/pm Mt.Abu
The Book of Secrets 5. 1-8 25.07-01.08.73pm Bombay
The Way of Tao 4. *H 8-14 07-13.08.73 Bombay?
The Book of Secrets 5. 9-16 01-08.11.73pm Bombay
The Way of Tao 4. *H 15-21 20-26.11.73 Bombay?
Yoga: The Alpha and Omega 1. 1-7 25-31.12.73pm Bombay

1974:

Yoga: The Alpha and Omega 1. 8-10 01-04.01.74pm Bombay
Vedanta:Seven Steps to Samadhi 1-17 11-19.01.74am/pm Mt.Abu
My Way: The Way of the White Clouds 10-24.05.74am Poona

Hindi

Based on: 1. Osho Archives. Osho Research Library, Poona. 2. Listing in letter from Arvind Kumar Jain 04.07.2008. 3. Sarlo's listing at >www.globalserve.net/~sarlo/oshobooks.htm<. 4. Osho Hindi Talk Listing by Kishor Trivedi. 5. Works of Rajneesh in Chronological Order by Naymesh.

All lectures are in Hindi, some with parts in English when indicated. The record is not comprehensive and contains most likely information which may turn out to be not valid. See also: Osho Discourses on Sannyas wiki.

(A): Audiotape preserved.

1964

- Sadhana Path. 03.06-08.06.1964. 10 talks. Ranakpur camp. Rajasthan.
- Path Ki Khoj. 10.09.1964. Bombay. (A)

1965

- Dhyana Darshan. 12-15.02.1965. 9 talks. (A). Mahabaleshwar camp.
- Mahaveer ya Maha-Veenash. 13-14.04.1965am. 2 talks. Bombay.
- Mahaveer ya Maha-Veenash. 14.04.1965pm. Bombay.
- Birth Control. Lecture at Family Planning Centre, Jabalpur. 1965. (A).
- Sadhana Ke Sutra. 20.06.1965. Bombay.
- (Psychotherapy). Lecture at College of Education Guidance & Psychology College, Jabalpur. 1965. (A).
- Dharam ki Khoj. 24.07.1965. Bhavnagar.
- (We and great Personalities). Lecture in Jabalpur. 1965. (A).
- Nari Aur Kranti. 1965? 2 talks. Bombay.
- (A New Dimension for Future Generation). Lecture to the students at Navin Vidya Bhavan Higher Secondary School, Jabalpur. 1965. (A).

1966

- Ahimsa Darshan. 01.01.1966.
- Karm Aur Dhyana. 20.03.1966. Ahmedabad.
- Man ke Sthir hone ki Sadhana. 26.12.1966am. Chikaldhara.

- Samyak Sandeh Se Vivek ka Jagaran. 27.12.1966am. Chikaldhara.
- Damadhi ka Agaman. 27.12.1966am. Chikaldhara.
- Samadhi ka Agaman. 28.12.1966am. Chikaldhara.

1967

- Main Kaun Huum. 04-06.03.1967. 3 talks.
- Sharadagraam Shibir. 13-16.04.1967. 9 talks. Sharadagraam camp.
- Swatantrata Ki Aur. 20-23.05.1967. 4 talks. Bombay.
- Swatantrata Ki Aur. 05.06.1967. Udaipur.
- Sahaj Bahaav Hai Jeevan. 07.06.1967.
- Prabhu Mandir Ke Dwar par. 10-13.06.1967. 10 talks. Chanda & Ahmedabad.
- Dharam Kya Hai. 12.08.1967. Ghatkopar.
- Satya Ki Paheli Kiran. 12-15.08.1967. 6 talks. Ghatkopar.
- Jaagaran Ke Dwar Ki Teen Kunjiyan. 08.09.1967. Bombay.
- Swayam Ki Vijay hee Jeevan. 17.09.1967. 2 talks. Balasinor / Kandivali, Bombay.
- Akaam mann ki Upalabdhi. September. 1967. Sharada Mandir, Ahmedabad.
- ?? 20-23.1967. 10 talks. Matheran camp.
- Aswikruti Mein Uthaa Haath. 02-05.12.1967. 5 talks.
- Kya Iswar Mar Gayaa Hai. 07.12.1967. 2 talks.
- Bharat Ka Durbhagya. December 1967.
- Initial lecture of Three Days Sadhna Shevir at Jawaharlal Nehru Krashe Vishwavidyalaya, Jabalpur. 1967. (A).
- Shiksha Mein Kranti. 28 talks. 1967-1969. (A)

1968

- Bharat Ka Bhavishya. 21.01.1968. Bombay.
- Naari Ek Abhinn Ang / Naari Aur Kraanti. 22.01.1968.
- Ahankaar. 22.01.1968.
- Antar Yatra. 02.02-05.02.1968. 8 talks. Ajol camp. (A)
- Paramparaon Se Mukti. 07-08.04.1968. 2 talks. Cross Maidan, Bombay.
- Karyakarta se Batein. 09.04.1968. Lonavala.
- Haar: Ek Anuthi Bhaasha. 10.04.1968am.
- Shunya Ki Naav. 02-05.05.1968. 6 talks. Nargol camp.
- 04.07.1968. Town Hall, Jabalpur.
- Sambhog Se Samadhi Ki Aur. 28.08, 28.09-02.10.1968. 5 talks. Bombay.
- Kya Bharat Mein Adhyatmic Kranti Ki Avashyakata hai. 29.09.1968. Bombay.
- Bharat Ka Durbhagya. 01.10.1968. Matunga.
- Satya Ki khoj. 02.10.1968. Mulund.
- Prabhu Mandir Ke Dwar par. 31.10-03.11.1968. 6 talks. Nargol camp.
- Jeevan Kya Hai, Mrityu Kya Hai. 11.11.1968. Bombay.
- Dekh Kabira Roya. 02-03.12.1968. 4 talks. Bombay.
- Jeevan aur Mrityu. 05-06.12.1968. 2 talks. Opera House, Bombay.
- (My Thoughts About God). Question and Answers. Talk in Monthly Lecture Series at Shahid Smarak Bhavan, Jabalpur, arranged by Jivan Jagrati Kendra, Jabalpur. 1968. (A).
- (The Future of India). Shiksha Men Kranti (Revolution in Education). Lecture at Shahid Smarak Bhavan,

Jabalpur, in monthly Lecture series arranged by Jivan Jagrati Kendra, Jabalpur). 1968. (A).

- (What is Death?) Lecture arranged by Jivan Jagrati Kendra Jabalpur at Shahid Smarak Bhavan in Monthly Lecture Series). 1968. (A).

- (What Is Religion?) Radio Talk at All India Radio, Jabalpur. 1968. (A).

- (In Search of Anand). Lecture to the students at N.C.C. Camp. 1968. (A)

- (India and the Young Generation). Lecture at Shahid Smarak Bhavan, Jabalpur arranged by Jivan Jagrati Kendra, Jabalpur. 1968. (A).

- Anant Ki Pukar. 1968. 12 talks. Ahmedabad. (A)

- Vidroh Kya Hai (The Hippie Rebellion). 1968/69.

- Yuva Chitt Ka Janm. 1968/69.

1969

- Shanti Ki Khoj. 30.01-02.02.1969. 4 talks. Bombay.

- Satya Ki Khoj aka Neti Neti (The Beginning of the Beginning). 25.02-27.02.1969. 5 talks. Junagadh camp. (A)

- Bharat Ke Sadhu Sant. 02.02.1969.

- Yuvak Aur Yaun. 19.02.1969. Bombay University.

- Sambhavnaon Ki Aahat Aka Neti Neti. 20-22.03.1969. 7 talks. Matheran camp. (A)

- (Where are the Gandhians?) 31.03 (19.07?).1969. Bombay.

- Jeevan Kranti Ke Sutra. 30.05-02.06.1969. 4 talks. Bombay.

- Cheti Sake To Chet. 07-17.08.1969. 6 talks. Baroda & Amedabad. (A)

- Mahaveer Meri Drishti Mein. 17.09-01.10.1969. 25 talks. Srinagar. (A)

- Asambhav Kranti. 18-21.10.1969. 10 talks. Matheran camp.

- Main Mrityu Sikhata Hoon (And Now, And Here. Vols.1-2). 28.10.69-06.08 (06.09?).70. 15 talks. Dwarka camp. (A)

- Prabhu Ki Pagdandiyaan. 31.10-03.11.1969. 7 talks. Nargol camp. (A)

- Karuna Aur Kranti. 24-25.11.1969. 2 talks. Bombay.

- Jeevan Hi Hai Prabhu. 09-12.12.1969. 4 talks. Junagadh.

- Andhviswaasn se Mukti. 12.12.1969. Junagadh.

- Bhaivishya Ki Yojna. 23.12.1969am. Lonavala.

- Nav Sannyas Kya. 23.12.1969pm. Lonavala.

- Rashtra Ke Jalte Prasna. 25.12.1969. Ahmedabad.

- Sukh, Shanti Anand ka Sutra. 25.12.1969. Ahmedabad.

- Kaam Ek Nayi Drishti. 25.12.1969. Ahmedabad.

- Question, Answers with the Artists of Bombay. Symposium Talk at Kamla Nehru Nagar Residence, Jabalpur.

Including: Spiritual Journey of Osho, Responsibility of Parents towards Children, Marriage & Society, Individual Freedom and We and Expectations,. 1969. (A).

- Hippivad. Lecture at Rani Durgavati Vishwavidyalaya, Jabalpur). 1969. (A).

- (A critical Analysis of Gandhiji During Gandhi Centenary Year). Lecture at Shahid Smarak Bhavan, Jabalpur in Monthly series arranged by Jivan Jagrati Kendra, Jabalpur). 1969. (A).

- (Seeking God in Busy Life). Lecture at G.C.F. Estate Community Hall. 1969. (A).

- (Birth Control). Talk and Answer to a question asked by Dr. A.V. Bijlani Ji D.M.D., Central Railway & Chairman of Jivan Jagrati Kendra, Jabalpur). 1969. (A).

- (Life and Sex). Talk with the Group of Anup-Pur (Shahdel M.P.) at Kamla Nehru Nagar Residence. 1969. 35

Mts. In Hindi with a Portion in English. (A).

- (India and the Young Generation). Lecture at Shahid Smarak Bhavan, Jabalpur in Monthly Lecture Series arranged by Jivan Jagrati Kendra, Jabalpur). 1968. (A).

- (Science & Human Being). Lecture at Shahid Smarak Bhavan, Jabalpur arranged by Jivan Jagrati Kendra, Jabalpur. 1969. (A).

- Prem ke Pankh (Wings of Love). 1969.

1970

- Satya Ki Khoj. 16-19.01.1970. 4 talks. Bhavnagar.

- Siksha. 17-19.01.1970. 3 talks. Bhavnagar.

- Samadhi ke Dwar Par. 22-24.02.1970. 3 talks.

- Main Kahta Akhan Dekhi (Dimensions Beyond the Known). 28.02.70-09.07.71.(1973). 7 talks. Bombay. (A)

- Kya Hai Marg? Gyan, Bhakti ya Karm. Shunya Ke Par Aka Neti Neti. 06-09.03.1970am. 4 talks. Rajkot. (A)

- Naye Samaj Ki Khoj. 06-09.03.1970pm. 4 talks. Rajkot.

- Samajwad Se Savdhaan. 13-17.03.1970. 5 talks. Bombay.

- Vidroh Kya Hai? 31.03.1970.

- Swarn Pakhi Tha Jo Kabhi (India, Socialism, Gandhi, Communism). 01.04.1970. Bombay. (A)

- Samajvaad Se Saavdhan. 13.04-17.04.1970.

- Jin Khoja Teen Paiyaan (In Search of the Miraculous. Vol.1). 02.05-12.07.1970. 18 talks. Nargol camp and Bombay. (A)

- Prabhu Ki Kripa Ka Maag. 04.05.1970. Nargol camp.

- Bachon ko Shikshit Kaise Karein. 23.05.1970. Bombay.

- Aum Ki Sadhana. 09.07.1970.

- Krishna Meri Drishti Mein / Krishna Smriti (Krishna. The Man and His philosophy). 20.07-05.10.1970. 21 talks. Bombay & Manali camp. (A)

- Samajwad Se Savdhaan. 08-11.08.1970. 4 talks.

- Naye Bharat Ki Aur. 16.08.1970.

- Meditation aur Medicine. 31.08.1970. Ahmedabad.

- Hasiba Kheliba Dhariba Dhyanam. 31.08.1970 & 18.01.1971. Bombay & Ahmedabad. (A)

- Panch Maha Vrut. 01-17.09.1970. 13 talks. Bombay.

- Jyon ki Tyon Dhari Deenhi Chadariya / Paanch Mahavrat / Suli Upar Sej Piyaki. 28.09.1970. Bombay. (A)

- Yog Naye Ayam (Sun of Consciousness / Nine Sutras). 17-20.10.1970. (A)

- Geeta Darshan. Vol.1-2. Nov-Dec, starting 19.11.1970. 18 talks. Ahmedabad. (A)

- Janma Din Hai Ya Mrityu Din. 11.12.1970. Bombay.

- Geeta Darshan. Vol.3. 28.12.1970-06.01.1971. 10 talks. Bombay.

1971

- Geeta Darshan. Vol.3. 10 talks. (A)

- Geeta Darshan. Vol.4. 30.01-07.02.1971. 18 talks. Poona. (A)

- Main Kehata Ankhan Dekhi. 28.02-10.07.1971. 10 talks. Poona.

- Geeta Darshan. Vol.5. 13-23.03.1971. 11 talks. Bombay. (A)

- Isa Vasya Upanishad (The Heartbeat of the Absolute). 04.04-10.04.1971. 13 talks. Mt.Abu. (A)

- Gahre Paani Paith (Hidden Mysteries). 26.04-10.07.1971. (A)

- Geeta Darshan. Vol.6. 02-12.05.1971. 21 talks. Bombay. (A)

- Geeta Darshan. Vol.7. 22-31.05.1971. 10 talks. Bombay. (A)
- Tao Upanishad. Vol.1. 19.06-08.11.1971. 22 talks. Bombay. (A)
- Jyotish: Adwait Ka Vigyan. 09-10.07.1971. 2 talks. Bombay.
- Mahaveer Vaani. 18.08-04.09.1971. 18 talks. Bombay.
- Nirvaan Upanishad. 25.09-02.10.1971. 15 talks. Mt.Abu.
- Geeta Darshan. Vol.8. 25.11-01.12.1971. 7 talks. Poona. (A)
- Pragatisheel Kaun. 1971.

1972

- Sarvasar Upanishad (The Way Beyond Any Way). 08-16.01.1972. 17 talks. Matheran camp. (A)
- Tao Upanishad. Vol.2. 29.01-21.04.1972. Bombay. (A)
- Atma Pooja Upanishad. 15.02-06.06.1972. 18 talks.
- Geeta Darshan. Vol.9. 03-15.03.1972. 13 talks. Bombay. (A)
- Kevalya Upanishad (Flight of the Alone to the Alone). 25.03-02.04.1972. 17 talks. Mt.Abu. (A)
- Geeta Darshan. Vol.10. 06-20.05.1972. 17 talks. Bombay. (A)
- Adhyatma Upanishad (Finger Pointing to the Moon). 13-21.10.1972. 17 talks. Mt.Abu. (A)
- Tao Upanishad. Vol.3. 17.07-01.12.1972. 21 talks. Bombay. (A)
- Mahaveer Vaani. Vol.2. 04-12.09.1972. 18 talks. Bombay.
- Vigyan Bhairav Tantra. Vol. 1-5. 01.10.1972-08.11.1973. 80 talks. Bombay.
- Adhyatma Upanishad. 13.10-21.10.1972. 17 talks. Bombay.
- Nirvan Upanishad (Behind a Thousand Names). 15 talks. 1972. Mt. Abu. (A)
- Samadhi Ke Sapt Dwar (The Seven Portals of Samadhi. Blavatsky). 19 talks. 1972. Mt. Abu. (A)
- Sadhana Sutra (The Light on the Path. Mable Collins). 17 talks. 1972. Mt. Abu. (A)

1973

- Geeta Darshan. Vol.11. 03-14.01.1973. 12 talks. Bombay.
- Samadhi Ke Sapt Dwar. 09-17.02.1973. 19 talks. Mt.Abu camp.
- Shaktipat Dhyan. Feb-Jul 1973. 7 talks. Bombay.
- Samadhi ke Sapt Dwar. 09-17.02.1973. 7 talks. AnandShila.
- Geeta Darshan. Vol.12. 13-22.03.1973. 10 talks. Bombay.
- Sadhana Sutra. 06-14.04.1973. 17 talks. Mt.Abu.
- Geeta Darshan. Vol.13. 04-13.05.1973. 10 talks. Bombay.
- Tao Upanishad. Vol.4. 18.06-13.08.1973. 21 talks. Bombay. (A)
- Kena Upanishad. 08-16.07.1973. 17 talks.
- Mahaveer Vaani. Vol.3. 25.08-11.09.1973. 18 talks. Bombay.
- Katho Upanishad. 06-13.10.1973. 17 talks. Mt.Abu. (A)
- Geeta Darshan. Vol.14. 01-10.12.1973. 10 talks. Bombay.
- Yoga Sutras. 25.12.1973-04.01.1974. 10 talks. Bombay.

1974

- Akshya Upanishad. 11-19.01.1974. 9 talks. Mt. Abu.
- Geeta Darshan. Vol.15. 05-11.04.1974. 7 talks. Bombay.
- Geeta Darshan. Vol.16. 30.03-06.04.1974. 8 talks. Poona.

3. Early tape-recorded Lectures

“Details of Invaluable Lectures, Talks, Symposium Talks of OSHO 1965-69 which come first Time, preserved by his younger brother Prof. Arvind & revived by Swami Krishna Kabir (Shri Chirantan Bramhachari) for Devotees & Lovers Interest AT-LARGE.” (Arvind Kumar Jain. Letter. 04.07.2008). The record is based on this letter and original orthography is respected.

Total recording time: 12 hours 54 minutes.

* Casset No. 1.

- A. Lecture on Birth Control. (Family Planning Centre, Jabalpur). 1965. 20 Mts. In Hindi.

- B. Lecture on Psychotherapy. (College of Education Guidance & Psychology College, Jabalpur). 1965. 40 Mts. In Hindi.

* Casset No. 2.

- A. Lecture on Psychotherapy. 1965. 07 Mts. In Hindi.

- B. Question, Answers with the Artists of Bombay. Symposium Talk. (AT Kamla Nehru Nagar Residence, Jabalpur). 1969. 35 Mts. In Hindi.

(i) Spiritual Journey of OSHO

(ii) Responsibility of Parents towards Children

(iii) Marriage & Society

* Casset No. 3.

- A. Question Answers with the Artists of Bombay. 1969. 30 Mts. In Hindi.

(i) Individual Freedom

(ii) We and Expectations

- B. Question – Answers. 1969. 10 Mts. In Hindi.

(i) We and Expectations

- One special coverage of a Talk. 1965. 05 Mts. In Hindi.

(i) We and great Personalities.

* Casset No. 4.

- A. MY THOUGHTS ABOUT GOD. (A Lecture of Monthly Lecture Series At Shahid Smarak Bhavan, Jabalpur, arranged by Jivan Jagrati Kendra, Jabalpur). 1968. 35 Mts. In Hindi.

- B. MY THOUGHTS ABOUT GOD. (A Lecture of Monthly Lecture Series At Shahid Smarak Bhavan, Jabalpur, arranged by Jivan Jagrati Kendra, Jabalpur). 1968. 35 Mts. In Hindi.

* Casset No. 5.

- A. MY THOUGHTS ABOUT GOD. Question & Answer. 1968. 07 Mts. In Hindi.

- B. HIPPIVAD. (A lecture of OSHO delivered at Rani Durgavati Vishwavidyalaya, Jabalpur). 1969. 35 Mts. In Hindi.

* Casset No. 6.

- A. HIPPIVAD. (A lecture of OSHO delivered at Rani Durgavati Vishwavidyalaya, Jabalpur). 1969. 35 Mts. In Hindi.

- B. A critical Analysis of Gandhiji During Gandhi Centenary Year. (A Lecture Delivered by OSHO at Shahid Smarak Bhavan, Jabalpur in Monthly series arranged by Jivan Jagrati Kendra, Jabalpur). 1969. 35 Mts. In Hindi.

* Casset No. 6A.

- A. Seeking God in Busy Life. (A Lecture Delivered at G.C.F. Estate Community Hall by OSHO). 1969. 35 Mts. In Hindi.

- B. (i) Remaining lecture on HIPPIVAD. (A lecture of OSHO delivered at Rani Durgavati Vishwavidyalaya, Jabalpur). 1969. 15 Mts. In Hindi.

(ii) Question Answer Talk on Birth Control. (A Question asked by Dr. A.V. Bijlani Ji D.M.D., Central Railway & Chairman of Jivan Jagrati Kendra, Jabalpur). 1969. 15 Mts. In Hindi.

* Casset No. 6B.

- A.(i) A critical Analysis of Gandhiji During Gandhi Centenary Year. (A Lecture Delivered by OSHO at Shahid Smarak Bhavan, Jabalpur). 1969. 35 Mts. In Hindi.

(ii) A New Dimension for Future Generation. (A lecture Delivered at Navin Vidya Bhavan Higher Secondary School, Jabalpur between the students. 1965. 20 Mts. In Hindi.

- B. A New Dimension for Future Generation. (A lecture Delivered at Navin Vidya Bhavan Higher Secondary School, Jabalpur between the students. 1965. 35 Mts. In Hindi.

* Casset No. 6C.

- A. Future of India. Revolution in Education. (A Lecture Delivered by OSHO at Shahid Smarak Bhavan, Jabalpur, in monthly Lecture series arranged by Jivan Jagrati Kendra, Jabalpur). 1968. 35 Mts. In Hindi.

- B. Seeking God in Busy Life. (A Lecture Delivered at G.C.F. Estate Community Hall by OSHO). 1969. 35 Mts. In Hindi.

* Casset No. 9A.

- A. A Group Talk of Acharya Shri in the year 1969 with the Group of Anup-Pur (Shahdel M.P.) at Kamla Nehru Nagar Residence. Subject 'LIFE AND SEX'. 1969. 35 Mts. In Hindi with a Portion in ENGLISH.

- B. India And Young Generation. (A Lecture Delivered at Shahid Smarak Bhavan, Jabalpur in Monthly Lecture Series arranged by Jivan Jagrati Kendra, Jabalpur). 1968. Mts. 35. In Hindi.

* Casset No. 10A.

- A. WHAT IS DEATH? (A lecture arranged by Jivan Jagrati Kendra Jabalpur at Shahid Smarak Bhavan in Monthly Lecture Series). 1968. 35 Mts. In Hindi.

- B. WHAT IS DEATH? (A lecture arranged by Jivan Jagrati Kendra Jabalpur at Shahid Smarak Bhavan in Monthly Lecture Series). 1968. 10 Mts. In Hindi.

* Casset No. 11.

- A.(i) What Is Religion? (A Radio Talk of OSHO – Delivered from All India Radio, Jabalpur). 1968. 10 Mts. In Hindi.

(ii) In Search of ANAND. (A lecture of OSHO Delivered at N.C.C. Camp between the Students). 1968. 25 Mts. In Hindi.

- B.(i) Remaining part of 'In search of ANAND.' 1968. 10 Mts. In Hindi.

(ii) Initial lecture of Three Days Sadhna Shevir AT Jawaharlal Nehru Krashe Vishwavidyalaya, Jabalpur. 1967. 15

Mts. In Hindi.

* Casset No. 12.

- A. Science & Human Being. (Lecture at Shahid Smarak Bhavan, Jabalpur arranged by Jivan Jagrati Kendra, Jabalpur). 1969. 35 Mts. In Hindi.

- B. Science & Human Being. (Remaining Portion). 1969. 10 Mts. In Hindi.

* Casset No. 12.

- A. India And Young Generation. (A Lecture Delivered at Shahid Smarak Bhavan, Jabalpur by OSHO arranged by Jivan Jagrati Kendra, Jabalpur). 1968. 20 Mts. In Hindi.

4. Manuscripts

The manuscripts are written in Hindi by Osho when he was living in Jabalpur in the 1960s. They are unique, as no writings from his hand are preserved with the exception of his personal letters. The manuscripts have been donated by Acharya Rajneesh to his former secretary Arvind Kumar Jain, Jabalpur. They are from 1966 to 1968 (no. 22.E: April 1969) when Osho finally ended preparing written drafts for his lectures and articles. The manuscripts were all later typewritten by his secretary and prepared for printing.

Origin of the paper is *Orient Paper Mill, Amlay, India*. It is 'Fully Scape Seize Paper', in the dimensions 13 by 9 inches (32,5 x 20 cm; English folio). He was writing with his Parker pen in various colours of ink (also Parker): Royal blue, blue, black and green and most rarely in red ink (no.14). His preferences were Royal blue and black ink. He was at that time writing lefthanded, and with his special parallel fingerholding of the pen. In manuscripts prepared for articles, English words are occasionally added in brackets.

I. MANUSCRIPTS.

1. Mitti Ke Diye. 1966

(Earthen Lamps)

73 sheets. 14 writings on reverse side.

Blue ink mostly. Black ink on 5 sheets.

Lecture. 20 No. Published as book 1966.

Second edition 2012.

'Short Tales of Knowledge'.

2. Bodh Kathayen. 1966

(Wisdom Tales of Inner Revolution/Tales of Enlightenment)

40 sheets. Two sheets are half seize.

Black ink. One sheet repaired.

Lecture no. 17. See also no.5.

3. Satyam Shivam Sundram. 1966

(Truth, Godliness, Beauty)

(Brahma, Vishnu, Mahesh: Creator, preserver and destroyer)

10 sheets. 9 sheets with full reverse writing.

Black ink. Two and three black bottom dots on a few sheets.

1st sheet: Top right, line 1: 'Enlightened Tales from his Lectures'.

'Short-pieces of Truth'. Lecture.

4. Phul Aur Phul Aur Phul. 1966

(Flowers & Flowers & Flowers)

21 sheets. 3 sheets with reverse writing.

Black ink. A few page # in blue ink.

Lecture from small symposiums. Title change?

See no. 10 from 1967. Both separately written.

'Short-pieces of Divine Knowledge'.

5. Bodh Kathayen. 1966

(Wisdom Tales of Inner Revolution/Tales of Enlightenment)

42 sheets. One sheet repaired.

Black ink. Corrections in text.

Lecture no. 20. See also no.2. Same series of lectures.

'Light lamps of Thoughts':

6. Jivan Ki Adarshya Jaden. 1967

(Invisible Roots of Life)

15 sheets. One half sheet. 8 sheets written on reverse.

Blue ink. 1 1/2 sheet in black ink.

Lecture. Title change?

7. Kuchh Sfuta Vichar. 1967

(Invaluable Thoughts/Some minute Thoughts)

2 doublesheets. All with reverse writing.

Blue ink. Corrections in text, one in black ink.

Lecture. Title change?

8. Vindu, Vindu Vichar. 1967

(Point to Point Thought)

14 sheets. 2 with reverse writing.

Blue ink. Half sheet with reverse writing in black ink.

Corrections in text, some in black ink.

Lecture. Numbered text pieces. See no.9.

9. Vindu, Vindu Vichar. 1967

(Point to Point Thought)

13 sheets. 2 sheets written on reverse.

Black ink. Corrections in text, one with blue ink.

Lecture. Numbered text pieces 1-20. See no.8.

10. Phul Aur Phul Aur Phul. 1967

(Flowers & Flowers & Flowers)

39 sheets. 2 sheets written on reverse.

Blue ink. One reverse writing in black ink.

Corrections in text.

Lecture from small symposiums. Title change?

See no.4 from 1966. Both separately written.

'Short-pieces of Divine Knowledge'.

11. Punrudhdhar. 1967

(Reorientation of Self)

7 sheets. One sheet repaired.

Black ink. Corrections in text.

Short texts.

12. Naye Beej. 1967

(New Seeds)

8 sheets.

Blue ink. Blue dots for textsections.

Corrections in text, black ink on reverse.

13. Makrand – Kan. 1967

(Divine Ideas. "Bees collecting the essence of flowers")

4 sheets. 2 sheets written on reverse.

Black ink. 3 sheets repaired.

Corrections in text.

14. Jivan Sampada Ka Adhikar. 1967

(Right of Life Enrichment/Wealth)

31 sheets. 2 sheets are written on reverse.

4 sheets are repaired, one with soft pencil writing.

6 sheets are smaller: 32cm x 20cm. One sheet ruled.

Blue ink: 10 sheets. Black ink: 10 sheets.

Only here full red ink sheets: 11 sheets.

Same with small scribes in blue and red ink.

Article to magazine.

15. Vichar Anu. 1967

(Thought Particles/Provoking Thoughts)

5 sheets. 3 sheets are written on reverse.

Black ink. Editors remarks are in blue, green and red ink.

Title underlined.

16. Yah Manushya Kyon Mar Raha Hai? 1968

(Why is Man Dying?)

4 sheets. One sheet repaired.

Green ink.

Article adopted from Thoughts.

17. Wah To Bas Hai. 1968.

(He is just Existing/Present)

2 sheets.

Green ink. Corrections in green and black ink.

Article adopted from Thoughts.

18. Neeti, Bhay Aur Prem. 1968.

(Morality, Fear and Love)

5 sheets.

Blue ink.

Last sheet blue ink on reverse.

19. Shikchha, Shikchhak & Sanmaj. 1968.

(Education, Teacher and Society)

19 sheets.

Black ink. Corrections.

Second line: Thoughtprovoking Lecture for a Group of Teachers of Bombay.

20. Vichar Ke Liye Vicharon Se Mukti. 1968.

(Liberation from Thoughts for Thought?)

6 sheets. 5 sheets are written on reverse.

Black ink. Closely witten.

Title underlined and with exclamation mark.

3rd line: Symposium at Jabalpur. Later to Appear as Article.

21. Vigyan Aur Dharma. 1968.

(Science and Religion)

22 sheets.

Black ink.

2 sheets with type-writing and framed with corrections. Own editing.

“Discourse given at Gujarati University, Ahmedabad”

Numbered 1-21. Separate title sheet.

5. Collection of long-playing Records etc.

The records have been preserved by Osho's secretary in Jabalpur, *Arvind Kumar Jain*, who writes:

"These Records Reflect the Osho's liking, but as these are lying without operation since long, nothing can be said about their Play-voice." All preserved LPs are still with a high quality of the recording, old gramophone records (lacquer) with a somewhat reduced sound quality.

A. 34 Gramophone Records – 78 rpm Shellac Discs.

'Consisting of Mukesh, Lata Mangeshkar, Mohd. Rafi, Jagmohan – Singers of Indian Vocal Music with Flute & Sitar which Osho used to hear after his evening meal at his resting period from 1962 onwards'.

Most of these lacquer discs (31 items) have been donated to *Anand Vijay* in July 2005, the private owner of *Osho Amritdham Neo Sannyas Ashram* in Jabalpur.

* Asha Bhosle. Hindustan Film: Do-Badan. Recording First Published 1965. His Master's Voice. N.54882.

* Asha Bhosle & Usha Manoeshkar. Hindustani Film: Devar.
Recording First Published 1965. His Master's Voice. N.55073.

* Mannadev. Hindustani Film: Mother India.
The Twin. FT. 17694.

* Lata, Usha & Meena Mangeshkar. Hindustani Film: Mother India. The Twin. FT.17695.

* Lata Mangeshkar. Hindustani Film: Upkar.
Recording First Published 1967. His Master's Voice. N.55513.

* Lata Mangeshkar. Hindustani Film: Saraswati Chandra.
Recording First published 1967. His Master's Voice. N.55533.

* Lata Mangeshkar. Hindustani Film: Mari Surat Tori Ankhen.
Recording First Published 1963. His Master's Voice. N.54131.

* Mohd. Rafi. Hindustani Film: Pyaasa.
His Master's Voice. N.52207.

* Lata Mangeshkar. Hindustani Film: Sadhna.
His Master's Voice. N.52683.

* Shri Pannalal Ghosh. Tabla accompainment by Lalji Gokhle. Instrumental.
His Master's Voice. N.94760.

* Talat Mahmood. Hindustani Film: Sujata.
His Master's Voice. N.52981.

* Manna Dey. Hindustani Film: Seema.
His Master's Voice. N.51672.

* Hemant Kumar. Hindustan Film: Shart.

His Master's Voice. N.50457.

* Rafi, Bhupender, Talat, Mannadev and Chorus. Hindustani Film: Haqeeqat. Recording First published 1963. His Master's Voice. N.54404.

* Theme Music from the Film: Devatar Grash. Instrumental Orchestra. Recording First Published 1965. His Master's Voice. N.77064.

* Kuhu Kuhu Bole. Anjali Pictures: Svvarna Sundari. Hindi Film. Columbia. GE.32322.

* Mohd. Rafi. Hindustani Film: Neela Akash.

Recording First published 1965. His Master's Voice. N.54977.

* Mahendra Kapoor. Hindustani Film: Hamraaz.

Recording First published 1967. His Master's Voice. N.55501.

* Mubarak Begum. Hindustani Film: Madhumati.

The Twin. FT.17685.

* Shri Pannalal Gosh. Tabla accompaniment by Lalji Gokhle. Instrumental.

His Master's Voice. N.94762.

* Mohd. Rafi & Talat Mahmood. Hindustani Film: Sushila.

His Master's Voice. N.54437.

* Mohd. Rafi. Hindustani Devotional.

His Master's Voice. N.88326.

* Suman Kalyanpur. Hindustani Devotional.

His Master's Voice. N.88338.

* Manna Dey. Hindustani Modern.

His Master's Voice. N.88329.

* Talat Mahmood. Urdu Modern (Ghazal).

Recording First Published 1963. His Master's Voice N.88389.

* Talat Mahmood. Urdu Ghazal. Recording First published 1963. His Masters Voice. N.88340.

* Mukesh. Hindustani Film: Madhumati.

His Master's Voice. N.52431.

* Jagmohan. Hindustani Song.

His Master's Voice. N.16546.

* Pandit Ravi Shankar. Tabla played by Inan Ghosh. Instrumental.

His Master's Voice. N.16996.

* Pt. Ravi Shankar. Tabla accompaniment by Chatur Lal. Instrumental sitar.

His Master's Voice. N.94758.

* Manik Varma. Hindustani Devotional.

Columbia. GE.39024.

* Hindi Film: Dil Ek Mandir. Lata Mangeshkar, singer.

Columbia. GE.33561. Recording first published 1963.

Osho was very fond of this one. (Arvind Kumar Jain)

* Panna Lal Ghosh. Flute. 9 Ragas.

His Master's Voice. EBLP 1752. Recording first published 1963.

* Pt. Ravi Shankar. Instrumental Sitar. Tabla: Chatur Lal.

His Master's Voice. N.87554.

B. 14 Gramophone Records – 45 rpm Extended Play Shellac Discs.

'Classical Romantic Music & Vocal Music which Osho used to hear after his evening meal at his resting period from 1962 onwards'.

* Pandit Ravishankar. Sitar. Ustad Allarakha. Tabla.

His Master's Voice. 7EPE 1238.

* Hari Prasad Chaurasia. Flute-Thumree in Mishra Pahadi.

His Master's voice. 7EPE 1291. First recorded 1966.

* Shehnai-Nawaz Bismillah Khan of Banaras.

His Master's Voice. 7EPE 1237.

* Hindi Film: Dharam Karam.

His Master's Voice. 7EPE 7186.

* Talat Mahmood. Hindustani Modern.

His Master's Voice. 7EPE 1283. First published 1966.

* Talat Muses. Talat Mahmood. Hindustani Modern.

His Master's Voice. 7EPE 1260.

* Hindi Film: Julie.

Polydor. 2253 007. 1975.

* Hindi Film: Abhimaan.

Odeon. EMOE 2319. 1973.

* Hindustani Film: Baiju Bawra.

Angel Records. TAE 1265.

* Ghazal. Mohd. Rafi. Hindustani Modern.

Angel Records. TAE 1363. First published 1967.

* Hindustani Film: Dekh Kabira Roya.

Angel Records. TAE 1437.

* Ustad Alla Rakha. Instrumental Classical.

His Master's Voice. 7EPE 1252. First published 1962.

* Sitar-Christmas Music. Jayram Acharya. Instrumental.

Odeon. EMOE.503.

* Gujarati?

His Master's Voice. 7EPE 1319.

C. 13 Gramophone Records – 33 1/2 rpm Long-Playing Vinyl Discs.

Classical Indian Music, Bhajans which Osho use to hear after his evening meal at his resting period from 1962 onwards'. On one record, with a cover featuring a questionmark on pink background, Osho has said: "If you listen to both sides you will grow absolutely mad." (Arvind Kumar Jain)

* S. Hazarasingh. Electric guitar. Instrumental Film Tunes.

Angel Records. 3AEX.5071.

* Maharishi Mahesh Yogi. The Master Speaks.

World Pacific Records. B938/WP-1420(B).

* Balsara and his Singing Sitar.

Odeon. MOCE-2002.

* Pannalal Ghosh. Raag Yaman. Raag Shri.

His Master's Voice. EALP 1252.

* Ustad Vilayat Khan. Sitar. Raga Tilak-Kamod. Raga Bhairavi.

His Master's Voice. EALP 1259.

* India's Master Musician Ravi Shankar. Accompanied by Chatur Lal, Tabla, and N.C. Mullick, Tamboura. His Master's Voice. EALP. 1283.

* Ravi Shankar. Sitar. Shanta Prasad. Tabla.

His Master's Voice. EALP 1273.

* Classical Music From Pakistan. Nazakat Ali. Salamat Ali.

His Master's Voice. EALP 1282.

* *(In Hindi)*

His Master's Voice. EASD 1511. 1973.

* Premaniali. Hindi Devotional Songs. Hari Om Sharan.

His Master's Voice. ECSD 2783.

* Kabhi Kabhie. Yash Chopra. Original Soundtrack.

His Master's Voice. PEALP 2001. 1975.

* Pushpanjali. Hari Om Sharan.

His Master's Voice. ECSD 2721. 1972.

* Mozart. Piano Concertos. Annie Fischer.

No. 20 in D Minor. K. 466. No. 23 in A Major. K. 488.

Columbia. 1686. Mono.

6. Autobiography of a Spiritually Incorrect Mystic (Sarito 2000).

Edited by Sarito (Carol Neiman). New York, St. Martin's Press, 2000.

Following excerpts from discourses are included in this autobiography edition:

Part One.

Just an Ordinary Human Being:

The History Behind the Legend

GADARWARA

Glimpses of a Golden Childhood

1931-1939: Kuchwada, Madhya Pradesh, India

- Transmission of the Lamp #10
- Glimpses of a Golden Childhood #10
- Sat Chit Anand #15
- From Darkness to light #2
- Glimpses of a Golden Childhood #2
- Glimpses of a Golden Childhood #5
- Glimpses of a Golden Childhood #7
- Glimpses of a Golden Childhood #8
- From Personality to Individuality #27
- Glimpses of a Golden Childhood #6

The Rebellious Spirit

1939-1951: Gadarwara, Madhya Pradesh, India

- The Last Testament vol.1 #13
- Glimpses of a Golden Childhood #13
- Glimpses of a Golden Childhood #12
- From Misery to Enlightenment #1
- Glimpses of a Golden Childhood #20
- Dhammapada. The Way of the Buddha vol.5 #3
- From Misery to Enlightenment #15
- The Sword and the Lotus #4
- From Ignorance to Innocence #13
- From Ignorance to Innocence #16
- From Death to Deathlessness #27

JABALPUR

In Search of the Deathless

1951-1953

- The Last Testament vol.3#12
- Nirvana: The Last Nightmare #9
- From Personality to Individuality #12
- The Book of Secrets #24

Enlightenment: A Discontinuity with the Past

- Tao: The Pathless Path vol.2 #9
- The Great Zen Master Ta Hui #28
- The Miracle #3
- The Last Testament vol.1 #20
- Tao: The Three Treasures vol.2 #9
- Tao: The Pathless Path vol.2 #9
- Theologica Mystica #9
- The Discipline of Transcendence vol.2 #11
- The Last Testament vol.3 #29

Sharpening the Sword

1953-1956: The University Student

- The Rebel #2
- Tao: The Golden Gate #6
- From Darkness to Light #6
- From Unconsciousness to Consciousness #3
- From Ignorance to Innocence #21

- From Misery to Enlightenment #1
- From Bondage to Freedom #38

1957-1966: The Professor

- Transmission of the Lamp #7
- From Misery to Enlightenment #26
- The Last Testament vol.2 #8
- The Search

On the Road

- From the False to the Truth #24
- Transmission of the Lamp #37
- The Dhammapada: The Way of the Buddha vol.11 #9
- From Personality to Individuality #14
- Socrates Poisoned Again After 25 Centuries #27
- The Book of Wisdom #6

Expressing the Inexpressible:

The Silences between the Words

- From Ignorance to Innocence #23
- The Path of the Mystic #14
- The Invitation #14

1957-1970: Professor and Public Speaker

- Hasiba Kheliba Dhariba Dhyanam #2
- Unpublished translation from the Hindi
- Hyakujo: The Everest of Zen #8
 - The Perfect Way #1
 - From Sex to superconsciousness #1
 - From sex to superconsciousness #5

Part Two.

Reflections in an Empty Mirror:

The Many Faces of a Man Who Never Was.

- Come Follow to Yourself vol.2 #4

Sex Guru

- The Last Testament vol.1 #1
- The Secret of Secrets vol.2 #10
- I Celebrate Myself: God is Nowhere, Life is Now Here #1

- Walking in Zen, Sitting in Zen #4
- The Last Testament vol.4 #14

Cult Leader

- The Last Testament vol.4 #3
- The Osho Upanishad # 23
- The Last Testament vol.6 #14

Con Man

- Beyond Enlightenment #6
- The Razor's Edge # 15

1970 – 1974 BOMBAY

- Dimensions Beyond the Known #4
- In Search of the Miraculous vol.1 #9
- Krishna: The Man and His Philosophy #22
- The Last Testament vol.4 #17
- The Divine Melody #6
- From Misery to Enlightenment #21
- The Last Testament vol.6 #13
- Glimpses of a Golden Childhood #23
- That Art Thou #17
- The Dhammapada: The Way of the Buddha vol.11 #2
- The Book of Secrets #28

'Self-Appointed' Bhagwan

- Light on the Path #4
- From Unconscioness to Conscioness #3
- The Discipline of Transcendence vol.2 #4
- No-Mind: The Flowers of Eternity #1

7. Osho's Life. An Anthology of Osho's Life From His Own Books.

Excerpts included in digital autobiography edited by Osho World, Delhi.

Located at <http://www.oshoworld.com/biography/index.asp>

Osho's Life on www is based on *Osho. An 'Autobiography' Compilation*. Manuscript version. Landscape proportions. Spiral bound. On cover: "Manuscript Version. This manuscript version of *Osho. An Autobiography. Compilation* is a photocopy of the print-out of the final edit, completed in Osho Commune International, Pune, India, 8th March 1999. Research/compilation/editor: Ma Yoga Bhakti. Research/Hindi translator/editor: Sw. Yoga Pratap Bharti. The original request for this research in 1994, came from Ma Deva Anando Osho's medium, as

coordinator, at that time, for English Publications, and Osho International Commune International, Pune.” (*Osho Cyber Cafe & Research Library. 04.08.2001*)

“Notes to help the reader

1. The extracts in this compilation are taken from Osho’s books. These books were not written by Osho, but are verbatim transcripts of his discourses; darshans (intimate talks with disciples), interviews with disciples, visitors, and journalists; letters written by Osho; and personal talks which Osho gave. The books are published over a period of thirty years, and many are translations from Hindi books.

2. Because of their diversity of origin, the style of consecutive extracts may vary.

3. Since Osho’s words are recorded only since the early 1960’s, the earlier part of his life is told in retrospect. After 1960, extracts are more immediate: what Osho says at the time of certain events; his teachings as he develops them; his guidance on meditation as it is given.

4. Osho tells thousands of stories about himself. The selection in this compilation is based on those stories which he most often repeats.

5. Osho’s stories were told, not just to entertain, but to illustrate a point, which is also included where possible.

6. Osho requested that his words not be edited, so there is some unavoidable repetition in extracts; especially where Osho talks in one discourse about several periods in his life.

7. Osho explains that he uses very simple everyday language that everyone can understand. And wherever he uses terminology which may be unfamiliar, he explains it. A glossary is given for words which are not self-evident from the first context in which they appear.

8. Notes are given to help the reader. These are kept to a minimum and are of three kinds: Notes in the text introduce dates and events; footnotes at the bottom of page of the text; notes at the end of the books are additional information. These are mostly in the present tense, as Osho requested.

9. During his life, Osho was known by several names: Raja, as a child; then Rajneesh; Acharya Rajneesh in the 1960’s; Bhagwan Shree Rajneesh from 1971; from December 1988 there are four name changes; and from September 1989, he is known simply as ‘Osho’. He requested that his name be changed to Osho in all new editions of his books. In this compilation the name Osho is given throughout, except for specific public references to earlier names.” (*Osho’s Life www*)

GADARWARA

PART I Osho’s Past Lives

- From Misery To Enlightenment #9
- Glimpses Of A Golden Childhood #16
- The Last Testament vol.1 #12
- Walking In Zen, Sitting In Zen #8

- I Am The Gate #8
- Glimpses Of A Golden Childhood #6
- Dimensions Beyond The Known #2 (129)
- A Cup Of Tea #6
- Four Letters To Ma Dharm Jyoti #3

PART II 1931-1939 Kuchwada

Osho's parents' marriage

- From Misery to Enlightenment #5
- Sat-Chit-Anand #15
- The Last Testament vol.3 #17

Unusual events while Osho is in his mother's womb

- From Misery to Enlightenment #14

1931 Osho is born in the village of Kuchwada

- Yoga. The Alpha And The Omega vol.9 #7
- This Very Body The Buddha #1
- From Misery to Enlightenment #9
- Glimpses Of A Golden Childhood #1
- From Darkness To Light #2

Osho's grandparents, Nani and Nana

- Glimpses Of A Golden Childhood #2, #6
- Books I Have Loved #14
- Glimpses Of A Golden Childhood #5, #2
- From Personality To Individuality #27
- Glimpses Of A Golden Childhood #27, #3, #5

The family servant, Bhoora

- Glimpses Of A Golden Childhood #3, #19, #10

Osho argues with Nana's guru

- Glimpses Of A Golden Childhood #7, #8, #9

1939 Death of Osho's grandfather, Nana

- Dimensions Beyond The Known #5
- Glimpses Of A Golden Childhood #6, #13, #14, #15, #16, #12
- From Personality To Individuality #23
- Glimpses Of A Golden Childhood #13, #3
- Vigyan Bhairava Tantra #24

PART III 1939-1951 Gadarwara

1939 Osho settles in Gadarwara with Nani and his parents

- From Misery to Enlightenment #1
- Glimpses Of A Golden Childhood #19
- Socrates Poisoned Again After 25 Centuries #5

Osho's paternal grandfather Baba

- Sat-Chit-Anand #30
- From Ignorance To Innocence #16
- Vigyan Bhairava Tantra #79

Osho and his father

- From Ignorance to Innocence #13
- God Is Dead, Now Zen Is The Only Living Truth #7
- From Ignorance to Innocence #14, #25
- The Mustard Seed #12
- From Ignorance to Innocence #25
- Beyond Psychology #4
- The Last Testament vol.2 #12
- Be Still And Know #10

Swimming in the river and early spiritual experiences

- The Dhammapada vol.5 #3
- Tantra. The Supreme Understanding #1
- The Transmission Of The Lamp #3
- Tao. The Golden Gate vol.2 #8
- The Transmission Of The Lamp #10
- The Great Zen Master Ta Hui #28

Osho's first day at school and Shambhu Dube

- Glimpses Of A Golden Childhood #21,#19,#20,#46,#22,#23.

Osho's early love of Books

- Glimpses Of A Golden Childhood #26.
- Books I Have Loved #13.

Osho's early experiences with orthodox religions

- Beyond Psychology #12
- From Darkness To Light #1
- From Personality To Individuality #1, #12, #19
- The Path Of The Mystic #16
- Zen. The Mystery And The Poetry Of The Beyond #4
- The Sword And The Lotus #22
- The Rajneesh Upanishad #31
- From Darkness To Light #9
- Live Zen #11
- From Ignorance To Innocence #17, #18, #4
- The Messiah vol.2 #12, #2; vol.1 #13
- The Last Testament vol.2, #9
- This Very Body The Buddha #4
- From Misery To Enlightenment #15
- The Path Of The Mystic #13

Village entertainment

- Satyam-Shivam-Sundram #18
- From Ignorance To Innocence #26
- Death Is Divine #5
- This Very Body The Lotus Paradise #4
- The Sword And The Lotus #4
- Glimpses of A Golden Childhood #46

Other villagers

- The Rebellious Spirit #7, #6
- From Darkness To Light #6
- The Language Of Existence #3
- The Invitation #25

Osho meets Mahatma Gandhi

- Glimpses of A Golden Childhood #45
- The Last Testament vol.2, #2; vol.3, #21

Influence Of The Mystic Magga Baba

- I Am The Gate #8
- Glimpses of A Golden Childhood #15

Influence of mystics, Pagal Baba and Masto

- Glimpses of A Golden Childhood #27, #29, #28, #30
- Glimpses of A Golden Childhood #34, #31, #33, #32, #35

Osho's interest in death

- Vigyan Bhairava Tantra #24
- Nirvana. The Last Nightmare #9
- From Personality To Individuality #12
- From The False To The Truth #22
- The Path Of Love #2
- Glimpses of A Golden Childhood #3

1947 Indian Independence

- The Last Testament vol.2, #3
- From Personality To Individuality #13
- The Language Of Existence #6
- From Unconsciousness To Consciousness #4
- The Sword And The Lotus #1
- From Ignorance To Innocence #1
- Om Mani Padme Hum #20
- The Last Testament vol.2, #3
- From Darkness To Light #3
- The Rebel #10

1948 Assassination of Mahatma Gandhi

- Glimpses of A Golden Childhood #45

Osho's early experiences as story-teller and public speaker

- Glimpses of A Golden Childhood #38

- The Messiah vol.1, #23
 - From Misery To Enlightenment #21
- Osho's growing library
- From Personality To Individuality #4
 - Communism And Zen Fire, Zen Wind #4
 - From Misery To Enlightenment #15
 - Glimpses of A Golden Childhood #50

1948 High School

- From Ignorance To Innocence #21
- Socrates Poisoned Again After 25 Centuries #12
- God Is Not For Sale #14
- The Last Testament vol.1, #13
- Om Mani Pad Me Hum #26
- From Darkness To Light #16
- From Bondage To Freedom #25
- Beyond Enlightenment #26
- Om Mani Pad Me Hum #20
- Sat-Chit-Anand #30
- The Path Of The Mystic #9

1951 Osho leaves school and decides to study philosophy

- From Misery To Enlightenment #5
- Socrates Poisoned Again After 25 Centuries #12
- From Death To Deathlessness #27

JABALPUR

PART IV 1951-1957 University Student

1951 Osho moves to Jabalpur

- Glimpses of a Golden Childhood #37
- Communism and Zen Fire, Zen Wind #5

Osho confronts his professors

- The Last Testament vol.2 #12
- Om Mani Padme Hum #10
- From Bondage to Freedom #21

Osho's experiences as a journalist

- From Personality to Individuality #13
- The Last Testament #26
- The Last Testament vol.5 #8

Osho meets poets and musicians

- From Personality to Individuality #5
- The Great Zen Master Ta Hui #27
- Glimpses of a Golden Childhood #35

Influence of the mystic, Masto, continues

- Glimpses of a Golden Childhood #33
- Glimpses of a Golden Childhood #38
- Glimpses of a Golden Childhood #40
- Glimpses of a Golden Childhood #32

Osho's experiences leading to enlightenment

- Tao: The Pathless Path vol.2 #9
- The Last Testament vol.1 #20
- The Discipline of Transcendence vol.4 #4
- The Discipline of Transcendence #12
- Finger Pointing to the Moon #7
- Zen: The Path of Paradox vol.1 #7
- And Now And Here #8
- The Long and the Short and the All #5
- The Goose is Out #3
- The Seeds of Wisdom #1
- The Perfect Way #7
- The Buddha: The Emptiness of the Heart #3
- The Seeds of Wisdoms #3
- The Long and the Short and the All #3
- The Long and the Short and the All #6

1953 Osho's enlightenment

- Theologia Mystica #9
- The Discipline of Transcendence vol.2 #11

Osho describes enlightenment

- The Rajneesh Upanishad #1
- The Transmission of the Lamp #22
- The Last Testament vol.1 #13
- Silent Period #2
- Yoga: The Alpha and the Omega vol.8 #4
- No Water, No Moon #5
- The Last Testament vol.2 #2
- Om Mani Padme Hum #11
- From the False to the Truth #21
- The Long and the Short and the All #6
- The New Dawn #3
- The Razor's Edge #9
- The Last Testament vol.3 #29

Osho after his enlightenment

- Light on the Path #35
- Glimpses of a Golden Childhood #21
- From Unconsciousness to Consciousness #1

- The Invitation #6
- The Rebel #2
- Zarathustra: The Laughing Prophet vol.2 #7
- Silent Period #6
- The Last Testament vol.3 #19
- The Last Testament vol.3 #25
- The Transmission of the Lamp #37

Osho's library grows

- Christianity: The Deadliest Poison #8
- Satyam-Shivam-Sundram #9
- From Personality to Individuality #4
- Christianity: The Deadliest Poison and Zen: The Antidote to all Poisons #8

Osho bluffs his way into D.N. Jain College

- Sermons in Stones #3

Osho is invited to Sagar University for his M.A.

- From Darkness to Light #6
- From Misery to Enlightenment #1
- Turning In #7

- From Bondage to Freedom #38

- The Rebellious Spirit #2

Osho excels in public speaking

- The Great Zen Master Ta Hui #8
- I Celebrate Myself, God is No Where, Life is Now Here #5

Dr. Harisingh Gaur, the founder of Sagar University

- The Rajneesh Upanishad #5
- The Hidden Harmony #5
- The Dhammapada vol.3 #2
- The Messiah vol.1 #10

Osho's professor, Dr. S.S. Roy

- From Unconsciousness to Consciousness #3
- From the False to the Truth #19

Osho's professor, Dr. S.K. Saxena

- From Ignorance to Innocence #21
- From Misery to Enlightenment #1
- The Last Testament vol.5 #11
- Beyond Psychology #17

Other professors

- The Invitation #29
- The True Sage #5
- Christianity: The Deadliest Poison #8
- The Perfect Master vol.2 #5
- From Darkness to Light #27

- Tao: The Golden Gate #6

- The Messiah vol.1 #13

Fellow students

- The Messiah vol.2 #11

- From Ignorance to Innocence #23

- From Unconsciousness to Consciousness #3

- From the False to the Truth #15

1957 Osho's final examination and the gold medal

- Zarathustra: The Laughing Prophet vol.2 #9

- From Ignorance to Innocence #21

- From Personality to Individuality #4

- Glimpses of a Golden Childhood #34

PART V 1957-1970 Teaching and Traveling

Osho is appointed professor at Sanskrit College, Raipur

- Guida Spirituale #6

- One Seed Makes the Whole Earth Green #4

- From Personality to Individuality #18

- Four Letters to Ma Dharm Jyoti #4

Osho visits his family, his father wants him to marry

- From Ignorance to Innocence #10

- From the False to the Truth #6

- From Misery to Enlightenment #1

- Glimpses of a Golden Childhood #30

- Socrates Poisoned Again After 25 Centuries #5

- The Last Testament vol.2 #12

- From Unconsciousness to Consciousness #18

- The White Lotus #10

- The New Dawn #20

- Yaa-Hoo! The Mystic Rose #18

Osho's observations on children

- The Last Testament vol.1 #12

- I Say Unto You vol.1 #9

- And Now And Here #14

- From Ignorance to Innocence #22

- God is Dead, Now Zen is the Only Living Truth #3

- Guida Spirituale #11

- The Rebellious Spirit #21

Osho's experiences in Raipur

- Beyond Enlightenment #1

- From Darkness to Light #9

- From Unconsciousness to Consciousness #25

- Bodhidharma: The Greatest Zen Master #19

- From Misery to Enlightenment #28

Osho as professor of Philosophy at Jabalpur University

- The Transmission of the Lamp #7

- The Last Testament vol.2 #02

- Socrates Poisoned Again After 25 Centuries #13

- From Ignorance to Innocence #29

- Sermons in Stones #25

- From Misery to Enlightenment #26

- Zarathustra: The Laughing Prophet vol.1 #13

- The Search #2

- The New Dawn #19

- The Last Testament vol.1 #13

- Revolution in Education #3

- Revolution in Education #7 Teachers at Podder College, Bombay

- Revolution in Education #5 Speech at Birla Krida Kendra, Bombay

Colleagues and academics

- From Death to Deathlessness #38

- In Search of the Miraculous vol.1 #3

- The Messiah vol.1 #9

- From Darkness to Light #12

- A Sudden Clash of Thunder #10

- The Last Testament vol.5 #30

- The Last Testament vol.2 #9

- The Secret #8

- Beyond Psychology #3

- The Messiah vol.2 #16

- Zen: The Mystery and the Poetry of the Beyond #5

- Satyam-Shivam-Sundram #7

- Come Follow to You vol.4 #2

- The Great Zen Master Ta Hui #15

Osho's experiences traveling in India

- Dimensions Beyond the Known #6

- I Say Unto You vol.1 #1

- The Transmission of the Lamp #43

- From Unconsciousness to Consciousness #27

- The Golden Future #40

- Christianity: The Deadliest Poison #5

- Unio Mystica vol.2 #3

- Zen: The Diamond Thunderbolt #9

- God is Dead, Now Zen is the Only Living Truth #2

- From Death to Deathlessness #27
- God is Dead, Now Zen is the Only Living Truth #1
- Don't Just Do Something, Sit There #14
- The Golden Future #25
- From Personality to Individuality #28
- From the False to the Truth #15
- Glimpses of a Golden Childhoodglimpse #10
- The Secret of Secrets vol.2 #1
- The Last Testament vol.6 #5
- The Eternal Quest #5
- Glimpses of a Golden Childhoodglimps #4
- Sat-Chit-Anand #1
- The Messiah vol.2 #6
- God is Dead, Now Zen is the Only Living Truth #1
- The Great Pilgrimage: From Here to Here #27
- From the False to the Truth #17
- From Personality to Individuality #22

Osho's garden

- The New Dawn #7
- From Darkness to Light# 30
- Turning In #4

Osho writes many letters to friends

- The Last Testament vol.1 #8
- Books I Have Loved #7
- Tantra: The Supreme Understanding #10

Examples of letters Osho wrote

- A Cup of Tea #1
- A Cup of Tea #1
- A Cup of Tea #2

Letters to Mrs. Parekh

- The Seeds of Wisdom #5
- The Seeds of Wisdom #4
- The Long and the Short and the All #3
- The Seeds of Wisdom #2

Rekhchand Parekh

- From Misery to Enlightenment #5

Osho's experiences with medicines and 'miracles'

- Light on the Path #35
- The Zen Manifesto: Freedom From Oneself #2
- From Ignorance to Innocence #19
- Sermons in Stones #23
- Sermons in Stones #2

- The Razor's Edge #4

Hypnosis

- Beyond Psychology #40

- The Transmission of the Lamp #20

- And Now And Here #14

Remembering past lives

- Beyond Enlightenment #8

- And Now And Here #2

- The Long and the Short and the All #5

Suicide

- The Transmission of the Lamp #32

- The Zero Experience #19

Madness

- Hammer on the Rock #2

- From Darkness to Light #4

- The Rebel #35

- The Great Zen Master Ta Hui #17

- The Secret #10

- Zen: The Mystery and the Poetry of the Beyond #1

Osho explains meditation

- I Say Unto You vol.2 #6

- Satyam-Shivam-Sundram #22

- The Last Testament vol.3 #2

- The Last Testament vol3. #18

- The Seeds of Wisdom #4

- The Sun Rises in the Evening #9

- Tao: The Three Treasures vol.3 #3

- The Golden Future #3

- The Rajneesh Upanishad #2

- The Dhammapada. Vol.8 #2

Osho teaches friends meditation

- Above All, Don't Wobble #10

- Come Follow to You vol.3 #8

- The Discipline of Transcendence vol.2 #4

- The Golden Future #2

- Sadhana Sutra #3

1962 Osho opens his first meditation centers

- Hasiba Kheliba Dhariba Dhyanam #2

- A Cup of Tea #1

- Four Letters to Ma Dharm Jyoti #4

- The Path of the Mystic #15

Osho holds meditation camps

- Hyakujo, the Everest of Zen #8

- The Messiah vol.2 #12

- A Cup of Tea #1

1964 Ranakpur meditation camp

- The Perfect Way #1

- The Perfect Way #2

- Discourse from Amravati Meditation Camp #1

Development of Osho's teaching

- The Discipline of Transcendence vol.2 #4

- The Long and the Short and the All #5

- The Last Testament vol.5 #8

- Glimpses of a Golden Childhood #37

- For Madmen Only #20

- The Rajneesh Upanishad #2

- From Personality to Individuality #15

Osho's interaction with: Jainas

- The Great Pilgrimage: From Here to Here #16

- The Rajneesh Upanishad #18

- Light on the Path #2

- Socrates Poisoned Again After 25 Centuries #27

- The Path of the Mystic #43

- The Art of Dying #1

- A Cup of Tea #1

- The Last Testament vol.6 #12

Hindus and gurus

- From Ignorance to Innocence #11

- The Last Testament vol.2 #5

- From Ignorance to Innocence #20

- From Personality to Individuality #2

- Philosophia Ultima #11

- The Messiah vol.1 #10

- Mahagita vol.1 #8

- From Misery to Enlightenment #22

- Hari-Om-Tat-Sat #14

- The Book of Wisdom #20

- Sufi's: The People of the Path vol.2 #15

- The Dhammapada vol.10 #08

- Philosophia Ultima #15

- The Rebel #10

- God is Dead, Now Zen is the Only Living Truth #4

- Theologia Mystica #5

- Zen: The Mystery and the Poetry of the Beyond #2

- The Dhammapada vol.10 #08

- The Book of Wisdom #3

Sikhs and Punjabis

- The Last Testament vol.3 #30

- The Path of the Mystic #27

- From Darkness to Light #26

Buddhists

- Books I Have Loved #6

- The Transmission of the Lamp #21

- No Mind: The Flowers of Eternity #3

- From Darkness to Light #30

- The Great Pilgrimage: From Here to Here #7

- The Path of the Mystic #40

Mohammedans

- The Rebel #17

- From Personality to Individuality #20

- Satyam-Shivam-Sundram #20

- Until You Die #10

- Glimpses of a Golden Childhood #9

- Rinzai: The Master of the Irrational #2

- The Path of the Mystic #12

Christians

- From Darkness to Light #15

- From Misery to Enlightenment #6

- The Great Secret #10

- The Dhammapada vol.5 #05

- The Rajneesh Upanishad #27

- From the False to the Truth #31

- Zen: The Special Transmission #10

- The Last Testament vol.1 #6

- The Hidden Splendor #13

Atheists

- Come Follow to You vol.4 #11

- The Last Testament vol.41 #5

- The Secret of Secrets vol.2 #2

- Dang Dang Doko Dang #8

Mystics and disciples

- From Personality to Individuality #7

- From Personality to Individuality #6

- Zarathustra: The Laughing Prophet vol.2 #13

- Books I Have Loved #16

- Glimpses of a Golden Childhood #6

- The Transmission of the Lamp #43
- Early discourse transcript, unpublished #8
- The Path of the Mystic #14

Aboriginals

- I Celebrate Myself, God is No Where, Life is Now Here #6
- The Transmission of the Lamp #25
- From Darkness to Light #1

Gandhians and politicians

- Hari-Om-Tat-Sat #18
- The Last Testament vol.4 #4
- Bodhidharma: The Greatest Zen Master #19
- Krishna: The Man and his Philosophy #10
- The Long and the Short and the All #6
- The Messiah vol.2 #4
- The Sword and the Lotus #9
- Yaa-Hoo! The Mystic Rose #24
- The Messiah vol.2 #11
- The Secret of Secrets vol.2 #4
- The Last Testament vol.6 #1
- The Rajneesh Upanishad #31
- God is Dead, Now Zen is the Only Living Truth #5
- From Darkness to Light #3
- The Messiah vol.1 #21
- Where are the Gandhians? #1
- Bodhidharma: The Greatest Zen Master 18
- From Darkness to Light #21
- The Last Testament vol.1 #9
- From Unconsciousness to Consciousnessc #27
- From Ignorance to Innocence #3
- From Misery to Enlightenment #27
- From Ignorance to Innocence #15
- No Mind: The Flowers of Eternity #12
- The Secret #10
- Light on the Path #33
- Glimpses of a Golden Childhoodglimps #38
- Yoga: The Alpha and the Omega vol9. #10
- From Darkness to Light #6
- The Last Testament vol.3 #16
- The Rebel #28
- The Rajneesh Upanishad #36
- Vedanta: The 7 Steps to Samadhi #11

The rich and the royal

- Communism and Zen Fire, Zen Wind #6
- From Ignorance to Innocence #15
- The Rajneesh Upanishad #13
- The Last Testament vol.2 #14
- From Unconsciousness to Consciousness #29
- The Transmission of the Lamp #32
- From Death to Deathlessness #23
- Christianity: The Deadliest Poison #4
- From Ignorance to Innocence #2
- The Last Testament vol.5 #9
- Nansen: The Point of Departure #8
- The poor and the law
- From Death to Deathlessness #13
- The Last Testament vol.2 #5
- From Death to Deathlessness #16
- The Last Testament vol.3 #20
- Revolution in Education #8
- From Darkness to Light #9
- Bodhidharma: The Greatest Zen Master #17
- From Unconsciousness to Consciousness #26
- The Path of Love #4
- The Dhammapada vol.6 #5
- Earthen Lamps #6
- The Sword and the Lotus #19
- The Rebellious Spirit #10
- From Misery to Enlightenment #28
- The Messiah vol 2. #3
- From Death to Deathlessness #6
- From Darkness to Light #4
- Zarathustra: The Laughing Prophet vol.1 #13
- Lead Kindly Light #1
- Beware of Socialism #5
- From Bondage to Freedom #32
- Socrates Poisoned Again After 25 Centuries #14
- Ecstasy – The Forgotten Language #9
- Yaa-Hoo! The Mystic Rose #7
- The Great Zen Master Ta Hui #35
- God is Dead, Now Zen is the Only Living Truth #7
- Om Mani Padme Hum #15
- The Long and the Short and the All #4
- The Dhammapada vol.5 #7
- The Beloved vol.2 #8

- God is Not for Sale #22

- Mahagita vol.1 #7

- The Messiah vol.2 #21

- A Cup of Tea #2

1966 Osho resigns from the university

- Four Letters to Ma Dharm Jyoti #5 5.8.1966

- Walking in Zen, Sitting in Zen #15

- Hari-Om-Tat-Sat #4

- Sat-Chit-Anand #6

- Glimpses of a Golden Childhood #47

- From Ignorance to Innocence #23

- Early discourse manuscript, unpublished #12

Osho's impressions on love and marriage

- The Tantric Experience vol.2 #4

- Beyond Enlightenment #16

- The Way of Tao vol.1 #9

- The Dhammapada vol.2 #10

- Sermons in Stones #13

- The Golden Future #6

- The Secret #16

- Hari-Om-Tat-Sat #2

- Om Shanti Shanti Shanti #25

- I Say Unto You vol.2 #8

- The Rebel #29

- The Long and the Short and the All #6

1968 Discourse series: From Sex to Superconsciousness

- From Sex to Superconsciousness #1

- From Sex to Superconsciousness #5

- From Sex to Superconsciousness #2

Traditional attitude to sex

- Yoga: The Alpha and the Omega vol.6 #9

- Where are the Gandhians? #1

- The Discipline of Transcendence vol.2 #1

Spiritual sex and meditation

- The Last Testament vol.4 #20

- From Sex to Superconsciousness #4

Morality

- The Perfect Way #5

- The Long and the Short and the All #6

- The Perfect Way #4

Controversy about sex

- From Sex to Superconsciousness #3

- The Last Testament vol.4 #15

- The Last Testament vol.4 #14

- The Path of the Mystic #21

Best-selling book

- Vigyan Bhairava Tantra #17

- Just Like That #10

- The Secret of Secrets vol.2 #10

- I Celebrate Myself, God is No Where, Life is Now Here #1

Osho's impression on hippies

- What is Rebellion? #1

- Dekh Kabira Roya?

1969 First talk in English to Westerners

- The Last Testament vol.4 #13

- From Darkness to Light #14

- Books I Have Loved #7

- Tao: The Golden Gate vol.2 #8

- Early discourse transcript, unpublished #7

- The Secret #4

- death #6

Death

- Glimpses of a Golden Childhood #22

- The Messiah vol.2 #14

- The Language of Existence #6

- Socrates Poisoned Again After 25 Centuries #25

Dwarka meditation camp Osho's teachings on death

- And Now And Here #1

- And Now And Here #2

- And Now And Here #3

- And Now And Here #7

1970 Discourse series: Beware of socialism

- The Last Testament vol.6 #1

- The Great Pilgrimage: From Here to Here #16

- Beware of Socialism #2

- Beware of Socialism #1

- From the False to the Truth #6

- From Ignorance to Innocence #27

- The Great Zen Master Ta Hui #14

- Zarathustra: The Laughing Prophet vol.2 #3

- From Personality to Individuality #22

- From Death to Deathlessness #24

- I Celebrate Myself, God is No Where, Life is Now Here #5

- The Last Testament vol.1 #29

- From Darkness to Light #29

Osho's new chaotic meditation technique

- The Ultimate Alchemy vol.1 #7

- In Search of the Miraculous #3

- In Search of the Miraculous #6

- In Search of the Miraculous #9

- In Search of the Miraculous #2

- In Search of the Miraculous #11

- In Search of the Miraculous #1

- In Search of the Miraculous #10

- In Search of the Miraculous #9

- In Search of the Miraculous #5

- In Search of the Miraculous #8

Osho attracts controversy

- The Guest #1

- The Book of Wisdom #6

- The Discipline of Transcendence vol.4 #10

- Ecstasy – The Forgotten Language #6

- The Razor's Edge #15

- Just Like That #2

- Zarathustra: The Laughing Prophet vol.2 #1

- Beyond Psychology #29

- Beyond Psychology #3

- Unio Mystica vol.2 #4

- The Path of the Mystic #27

- Beyond Psychology #23

- The Last Testament #28

- The Dhammapada vol.11 #9

- Notes from a Madman #1

- The Last Testament vol.2 #7

- The Ultimate Alchemy #10

- The Long and the Short and the All #6

- From the False to the Truth #24

- Theologia Mystica #4

- The Rebel #25

- The Open Door #12

- Zen: Zest, Zip, Zap and Zing #11

Osho stops traveling

- The Last Testament vol.1 #13

- Four Letters to Ma Dharm Jyoti #3 1970

BOMBAY

Moves to Bombay

- Dimensions Beyond the Known #4

Sannyas initiations

- The Last Testament vol.4 #4
- Krishna: The Man and His Philosophy # 15 & #22
- The Last Testament vol.2 #24
- The Divine Melody #6
- From Misery to Enlightenment #21
- Glimpses of a Golden Childhood #3 & #23
- Books I Have Loved #7
- Tao: The Pathless Path vol.2 #9
- Vigyan Bhairava Tantra #77
- The Wisdom of the Sands #8
- The Last Testament vol.5 #2
- The Discipline of Transcendence #7
- Finger Pointing to the Moon #15
- From Death to Deathlessness #25
- Live Zen #10
- The Sun Rises in the Evening #7
- From Ignorance to Innocence #27

Neo-Sannyas International Movement

- Zen: Zest, Zip, Zap and Zing #11
- The Eternal Quest #5

Death of Nani

- Glimpses of a Golden Childhood #23 & #2
- Glimpses of a Golden Childhood #4, #6 and #16

Discourse series: Gita Darshan

- Books I Have Loved #5
- Yakusan: Straight to the Point of Enlightenment #2
- From Personality to Individuality #14

Osho moves to Woodlands Apartment

- Glimpses of a Golden Childhood #10
- The Rebellious Spirit #17
- Vigyan Bhairava Tantra #64
- Hammer on the Rock #11

Osho initiates Vivek

- The Path of Love #2
- I Am the Gate #2
- Beyond Psychology #24

Old and new friends

- The Rajneesh Upanishad #14
- From the False to the Truth #4

- Satyam Shivam Sundram #27
- A Cup of Tea #6
- Communism and Zen Fire, Zen Wind #3
- Glimpsen of a Golden childhood #27
- Zen: The Special Transmission #2
- Socrates Poisoned Again after 25 Centuries #24
- From Bondage to Freedom #5

Osho's writing and Mulla Nasrudin

- Thus Spake Mulla Nasrudin
- Meet Mulla Nasrudin #1
- 202 Jokes of Mulla Nasrudin
- Books I Have Loved #8
- The Rebellious Spirit #10
- The Eternal Quest #7

Osho's library & reading

- Vigyan Bhairava Tantra #24, #49 & #51
- Vigyan Bhairava Tantra #75, #77 & #80
- Vigyan Bhairava Tantra #15 & #25
- The Supreme Doctrine #12 & #15
- The Psychology of the Esoteric #5
- The Way of Tao vol.1 #15
- Yoga: The Alpha and the Omega vol.1 #2
- Finger Pointing to the Moon #1
- Vedanta: The 7 Steps to Samadhi #3 & #14

Osho takes the controversial name Bhagwan

- The Dhammapada vol.11 #2
- God is Dead, Now Zen is the Only Living Truth #2
- The Discipline of Transcendence vol.2 #4
- The Last Testament vol.6 #12

Kirtan Mandali

- Krishna: The Man and his Philosophy #13

Early search for a new commune

- Vedanta: The 7 Steps to Samadhi #8
- Meditation: The Art of Ecstasy #18
- Sannyas magazine Jan/Feb 1973
- The Further Shore #7
- Finger Pointing to the Moon #5
- A Cup of Tea #3

Osho continues to lead Meditation Camps

- Behind a Thousand Names #15
- That Art Thou #17
- Finger Pointing to the Moon #2

- Vigyan Bhairava Tantra #61

Dynamic Meditation evolves

- The Last Testament vol.3 #19

- Behind a Thousand Names #2

- The Eternal Quest #3

- The Supreme Doctrine #5

- Vigyan Bhairava Tantra #28 & 52

- The New Alchemy to Turn You On #9

- A Cup of Tea #3

- Meditation: The First and Last Freedom

Kirtan: devotional dance and song

- Behind a Thousand Names #1

- Meditation: The Art of Ecstasy #2

Laughing Meditation

- Beyond Enlightenment #27

Tratak Meditation

- Vedanta: The 7 Steps to Samadhi

- The Supreme doctrine #4

- Vigyan Bhairava Tantra #2

Gibberish Meditation

- The Path of the Mystic #15

- The Great Zen Master Ta Hui #20

Response to Meditation

- Vigyan Bhairava Tantra #2, #17, #22 & #76

- Behind a Thousand Names #3 & 31

- The Ultimate Alchemy vol.2 #6

- The Way of Tao vol.1 #15

- Vedanta: The 7 Steps to Samadhi #7

- The New Alchemy to Turn you On

- From Ignorance to Innocence #21

- A Bird On The Wing #9

Osho's discourses and speaking

- One Seed Makes The Whole Earth Green #4

- Satyam Shivam Sunderam #7

- The Psychology of the Esoteric #2

- The Path of the Mystic #17

Shaktipat Experiments

- Sannyas magazine Mar/Apr 1973

- In Search of the Miraculous vol.1 #6

- Geeta Darshan. Part 6. Chapter 12. #9 & #10

Discourse series: Vigyan Bhairava Tantra

- The Last Testament vol.2 #2 & vol.3 #23

- Books I Have Loved #15

- Vigyan Bhairava Tantra #1, #4, #32 & #33

Discourse series: Yoga: The Alpha and the Omega

- Yoga: The Alpha and the Omega vol.1 #1

Osho answers questions

- Far Beyond the Stars #22

- The Psychology of the Esoteric #4

- The Eternal Quest #12

- Krishna: The Man and his Philosophy #12

- The New Dawn #12

Question about Meditation and Enlightenment

- Finger Pointing to the Moon #1 & #12

- Vigyan Bhairava Tantra #68

- Vedanta: The 7 Steps to Samadhi #9

- In Search of the Miraculous vol.2 #6

- That Art Thou "27

Questions about Religion

- Guida Spirituale #10

- The Great Challenge #8

- The Way of Tao vol.2 #4

- Vigyan Bhairava Tantra #2 & #6

- Shiva Sutra (Hindi translation) #8

- A Cup of Tea #3

Questions about Esoterica

- I Am the Gate #8

- The Ultimate Alchemy vol.1 #10 & #17

- Hidden Mysteries #5

- The Eternal Quest #9

- The Further Shore #5

- The Way of Tao vol.2 #4

- The Book of Wisdom #10

Peoples problems

- Finger Pointing to the Moon #7 & #15

- Vigyan Bhairava Tantra #2, #38, #55, #60 & #67

- From Misery to Enlightenment #9

- The Path of the Mystic #43

- The Rajneesh Upanishad #2

- Sadhana Sutra #2

- The Perennial Path #6

Western seekers come to Osho

- Vedanta: The 7 Steps to Samadhi #5

- Yoga: The Alpha and the Omega vol.1 #5

- The Way of Tao vol.1 #3, #5, #9 & #16
- The Golden Wind #28
- From the False to the Truth #25
- Socrates Poisoned Again After 25 Centuries #25
- Vedanta: The 7 Steps to Samadhi #8
- Meditation: The Art of Ecstasy #12
- The Rajneesh Upanishad #39

Osho makes predictions

- Early discourse transcript, unpublished #10
- Behind A Thousand Names #4
- The Eternal Quest #15

Osho leaves Bombay for Poona

- The Path of the Mystic #27
- Hyakujo, The Everest of Zen #8
- The Last Testament vol.1 #12 & #17
- The Messiah vol.1 #13
- Glimpses of a Golden Childhood #16

8. Discourses and Books on Indian Spiritual Traditions

Tantra

- Tantra, Spirituality and Sex.

Excerpt from The Book of the Secrets.

- Tantra. The Supreme Understanding.

Discourses on Tilopa's Song of Mahamudra.

- The Tantra Vision. Vol. 1-2.

Talks on the Royal Song of Saraha.

- The Tantra Experience, #1, #9
- The Path of the Mystic, #21, #36
- Tantric Transformation, #1
- Light on the Path, #27
- The Messiah. Vol.1 #36
- Take it Easy. Vol.1 #2
- The Zen Manifesto, #3 Question 4.

- Gorakh-Nath (Tantric mystic). In: Books I Have Loved 1985, Session 7, p. 94.

- The Song of Saraha / Saraha (Tantra). In: Books I Have Loved 1985, Session 4, p. 40. Original edition in Hindi is not translated into English.

Jainism – Mahavir

- Taran Vani (Sayings of Saint Taran). Published for Sarva Dharma Sammelan (All Religions Conferences). Jabalpur, 1955. Osho's first published discourse.
- Life and Philosophy of Saint Taran Taran. Jabalpur, 1960-63. 13 pages. In Hindi.

- Path ke Pradip (Lamps on the Path). Published by the Digambara sect of Jainism. Jabalpur, 1960-63. 24 pages.
- Jyon ki tyon Dhari Dinhi Chadria (Talks on Mahavira's five sutras). Bombay, Jeevan Jagriti Kendra, 1971. 142 pages.
- Mahavira: meri drsti mein (Mahavir in my Eyes). Delhi, Motilala Banasidasa, 1971. 770 pages. 2nd edition 1974.
- Mahavir-vani (Talks on Mahavira) Bombay, Jeevan Jagriti Kendra, 1972. 621 pages.
- Mahavira: paricaya aura vane. Delhi, Motilala Banarasidasa, 1974. 330 pages.
- Mahavir vani. Edited by Sw. Chaitanya Bharari. Bombay, Jeevan Jagriti andolan prakashan, 1974.
- Jin sutra. Lecture series 10.5-10.6.1976.
- Jyon Ki Tyon Dhar Dinhi Chadriya
- Mahavir Ya Mahavinash
- Glimpses of a Golden Childhood. Session 40.
- Shunya Svabhava (The Nature of Emptiness) / Taran Taran (Jain mystic. Translated to English)
- Siddhi Svabhava (The Nature of Ultimate Realization) / Taran Taran (Books I Have Loved, #14)

Indian Mystics

- The Beloved. Vol.1-2. (The Bauls)
- The Divine Melody. (Kabir)
- Ecstasy – The Forgotten Language. (Kabir – Tagore)
- The Fish in the Sea is Not Thirsty. (Kabir)
- The Guest. (Kabir)
- The Path of Love. (Kabir)
- The Revolution. (Kabir)
- Suno Bhai Sadho (Kabir)
- Kahe Kabir Deewana (Kabir)
- Kahe Kabir Main Pura Paya (Kabir)
- Bhakti-Sutra (Narad)
- Bhajogovindam Mudmate (Adishenkracharya)
- Pad Ghungroo Bandh (Meera)
- Ek Omkar Satnam (Nanak)
- Mann Hi Pooja Man Hi Dhoop (Raidas)
- Sabe Sayane Ek Mat (Dadu)
- Kahe Hot Adheer (Paltu)
- Kahe Vajid Pukar (Vajid)
- Krishna. The Man and His Philosophy.
- Philosophia Ultima, #15. (Muktananda)
- The Rebel, #10. (Nityananda)
- The Transmission of the Lamp, #45. (Sw.Prabhupada, Hare Krishna, Shrivasti Goswami)

- Theologia Mystica, #5. (Sri Aurobindo)
- Zen: The Mystery and the Poetry of the Beyond, #2. (Iyengar in Poona)
- From Personality to Individuality, #7. (J.Krishnamurti)
- From Personality to Individuality, #6. (Raman Maharishi)
- Zarathustra: The Laughing Prophet vol.2 #13 Meher Baba, Adi Irani
- Books I Have Loved #16. Ramakrishna, Mahendranath
- The Last Testament, vol.3 #16. (Seth Govindadas)
- The Fabric of Life. On the Songs of the Mystic Kabir. 2012.

Gandhi

- The Rajneesh Bible. Vol.1. Discourse #6. 4.11.1984.
- The Rajneesh Bible. Vol.1. Discourse #9. 7.11.1984.
- The Rajneesh Bible. Vol.1. Discourse #23. 21.11.1984.
- The Rajneesh Bible. Vol.2. Discourse #2. 30.11.1984.
- The Rajneesh Bible. Vol.4. Discourse #22. 19.2.1985.
- The Rajneesh Bible. Vol.4. Discourse #30. 27.2.1985.
- Yukrant. June 1969. Article criticizing Gandhi.
- Yukrant. 16.11.1969. Article criticizing Gandhi.
- Asvikrti mem utha hath: Bharat, Gandhi aur men cinta. (India, Gandhi and Myself). Compiled by Ratnaprakas. Bombay, Jwan Jagriti Kendra, 1969.
- Bharat, Gandhi aur maim (India, Gandhi and Myself). New Delhi, Star Publications, 1974.
- Gandhivad, Vijnanik dastie. Rajkot, Ambani, 1971.
- Kam-Yog, Dharm aur Gandhi (Kam-Yoga, Religion and Gandhi) Delhi, Motilal Banarsidass, 1972. 240 pages. 2nd edition. 1st edition 1971. Lecture held in Jabalpur October 1969.
- Where are the Gandhians? Lecture at K.C. College, Bombay 19.07.1969 pm. (Osho's Life. Sources of Texts Extracts).
- Gandhi par Punar Vichar (Rethinking Gandhi). Lecture in Ahmedabad 1969.

Socialism – Communism

- Beware of Socialism. Translated from Hindi: Samajwad Se Sawadhan. Rajneesh Foundation, 1978. 164 pages. PB. Five discourses given at Cross Maidan, Bombay, from April 13, 1970 to April 17, 1970. 5 chapters. 2nd edition: Rajneesh Foundation, 1984. 254 pages. PB. Alternate title: Be Aware of Socialism.
- Communism & Zen Fire Zen Wind. 1989.

9. References to Selected Topics

Children/family/religion

- Christianity. The Deadliest Poison & Zen the only Religion, #8 Question 1

Children/innocence/Osho's

- From Darkness to Light, #2 Question 1

Children/parents

- Socrates Poisoned Again After 25 Centuries, #2 Question 2

Conditioning

- Sat-Chit-Anand, #30
- Come Come Yet Again Come, #3 Question 2
- The New Dawn, #25 Question 3

Creativity/children

- Sufis: The People of the Path, vol. 1, #8 Question 3

Death/Osho's father's

- Be Still and Know, #9 Question 1

Dynamic meditation

- From Hindi in: Sarito 2000, p. 186

Education

- Om Mani Padme Hum, #3, #9, #10
- The Discipline of Transcendence vol.4, #6
- The Invitation, #23, #25
- The Rebellious Spirit, #17
- The Secret, #1, #2
- The Book of Wisdom, #24
- The Sun Behind the Sun, page 38
- Walk Without Feet, Fly Without Wings, #2

Enlightenment

- The Discipline of Transcendence, vol.2, #11
- The Last Testament, #2

Family

- The Golden Future, #6, #22

Holy Books

- From Unconsciousness to Consciousness, #17

Humor

- The Dhammapada, vol.6, #4
- The New Dawn, #23
- Walk Without Feet, Fly Without Wings, #5

Journalists

- The Dhammapada, vol.3 #4 & vol.11, #4

Knowledge

- Dang Dang Doko Dong, #7

Knowledge/Learning

- The Guest, #15, Question 2
- Take it Easy, vol.2, #6

Krishnamurti

- From Personality to Individuality, #7 Question 1

Learning

- Hidden Harmony, #5

- The Perfect Master, #7

Listening/my words

- Hidden Harmony, #10

Love

- Numerous

Master/Path/Traveler

- The Great Pilgrimage From Here to Here, #26 Question 2

Masters, past/Religiousness/Love

- The Transmission of the Lamp, #39 Question 3

Masters/false/Channels

- Om Shanti Shanti Shanti, #6

Masters/Self Mastery/Krishnamurti

- From the False to the Truth, #11 Question 1

Masters/Teachers

- Hari om Tat Sat, #7 Question 1

Meditation/Listening to Osho

- The Path of the Mystic, #24 Question

- The Path of the Mystic, #15

Motherhood

- Walk Without Feet Fly Without Wings, #3 Question 8

Motherhood/freedom/children

- Beyond Psychology, #15 Question 1

Mystics/masters

- Beyond Enlightenment, #26 Question 2

Osho/Master/disciple

- The Invitation, #1 Question 1

Past Lives

- The New Dawn, #10

- And Now & Here, #14

Philosophy

- The Great Pilgrimage From Here to Here, #21 Question 1

Philosophy/psychology/religion

- Zen. The Path of Paradox, #10

Poetry

- Light on the Path, #11 & #38

Psychology/religion

- From Unconsciousness to Consciousness, #24

Questions/Answers/Silence

- The Transmission of the Lamp, # 26 Question 4

Rabindranath Tagore

- Rebellious Spirit, #19 Question 3

- The Golden Future, #26 Question 1
- Sannyas/Master/Disciple
- Satyam Shivam Sundram, #17 Question 1
- Sex/Tantra
- Light on the Path, #24
- Silence
- The Invitation, #14 Question 1
- The Last Testament, vol. 4, #5 Question 2
- Sufis
- Sufis. The People of the Path, vol.1, #1
- Taj Mahal
- The Wisdom of the Sands, vol.2 #5
- Walk Without Feet Fly Without Wings, #7
- Tantra
- Tantra. The Supreme Understanding, #1 & #5
- Teaching/Non-judgment/marketplace
- The Invitation, #25 Question 3
- Tibet
- Communism & Zen Fire Zen Wind, #6
- The Last Testament. Vol.2 #2
- No Mind. The Flowers of Eternity, #8
- The Transmission of the Lamp, #21 Question 1
- Om Mani Padme Hum, #1 Question 1
- Truth
- The Sun Rises in the Evening, #3
- Upanishads
- The Ultimate Alchemy, vol.1 #1
- Wisdom
- The New Dawn, #15
- Yoga
- Yoga. The Alpha and the Omega, vol.1 #1

10. Books I Have Loved / Bhagwan Shree Rajneesh. 1985.

Beginning with Friedrich Nietzsche and completed with Alan Watts to whom the book is dedicated.

Contents:

Session 1

- Thus Spoke Zarathustra / Friedrich Nietzsche
- The Brothers Karamazov / Fyodor Dostoevsky
- The Book of Mirdad / Mikhail Naimy

- Jonathan Livingston Seagull / Richard Bach
- Tao Te Ching / Lao Tzu
- The Parables / Chuang Tzu
- The Sermon on the Mount (The Old Testament)
- Bhagavadgita
- Gitanjali / Rabindranath Tagore
- The One Thousand Songs of Milarepa / Milarepa

Session 2

- The Book of the Sufi (empty pages)
- The Prophet / Kahlil Gibran
- The Book / Lao Tzu
- Dialogue on Socrates and his Death / Plato
- The Notes of the Disciples of Bodhidharma
- The Rubaiyat / Omar Khayyam
- Masnavi / Jalaluddin Rumi
- The Isa Upanished
- All and Everything / Gurdjieff
- In Search of the Miraculous / P.D. Ouspensky
- Leaves of Grass / Walt Whitman

Session 3

- Hsin Hsin Ming / Sosan
- Tertium Organum / P.D. Ouspensky
- Geet Govinda / Jaya Deva
- Samayasara / Kundkunda (Jain mystic)
- The First and the Last Freedom / J. Krishnamurti
- The Book of Huang Po (English t.: The Teachings of Huang Po)
- The Book of Hui Hi (English t.: The Teachings of Hui Hi)
- The Song of Solomon (The Old Testament)

Session 4

- Fragments / Heraclitus
- The Golden Verses / Pythagoras
- The Song of Saraha / Saraha (Tantra)
- The Song of Tilopa / Tilopa
- Zen and Japanese Culture / D.T. Suzuki
- Let Go / Hubert Benoit
- Parables / Ramakrishna
- The Fables / Aesop
- Mula Madhyamika Karika / Nagarjuna
- The Book of Marpa / Marpa

Session 5

- Brahma Sutras / Badrayana
- Bhakti Sutras / Narada

- Yoga Sutras / Patanjali
- The Songs of Kabir / Kabir
- The Secret Doctrine, vol. 1-7 / Madame Blavatsky
- The Songs of Meera / Meera
- The Songs of Sahajo / Sahajo
- The Book of Rabiya-al-Adabiya / Rabiya-al-Adabiya
- Songs of Nanak / Nanak
- Vivek Chudamani / Shankaracharya
- The Koran / Hazrat Mohammed

Session 6

- The Dhammapada / Gautam Buddha
- Jaina Sutras / Mahavira
- Zorba the Greek / Kazantzakis
- The Songs of Mansoor. Ana'l haq / Al-Hillaj Mansoor
- The Book of Mahakashyapa / Mahakashyapa (anonymous)
- Siddhartha / Herman Hesse
- The Stories of BST / Baal Shem Tov (Hassidism)
- The Songs of Farid / Farid (Sufi mystic)
- Vigyana Bhairava Tantra / Shiva (The Book of Secrets)
- Tatva Sutra / Uma Swati
- The Song of Naropa / Naropa

Session 7

- The Songs of Malukda (Indian mystic)
- Guru Grantha Sahib / (Shikh masters, anonymous compilation)
- Light on the Path / Mabel Collins
- The Songs of Lalla / Lalla (illiterate Kashmiri woman)
- Gorakh-Nath (tantrika)
- The Supreme Doctrine / Hubert Benoit
- Shiva Sutra / Shiva
- The Songs of Gaurang / Gaurang (Indian mystic)
- The Songs of Dadu / Dadu (Indian mystic)
- The Songs of Sarmad / Sarmad (Sufi mystic)

Session 8

- The Will to Power / Friedrich Nietzsche
- A New Model of the Universe / P.D. Ouspensky
- The Songs of Sanai / Sanai (Sufi mystic)
- The Fragments of Dionysius / Dionysius
- At the Feet of the Master / Jiddhu Krishnamurti (Annie Besant)
- The Fragments of Junnaid / Junnaid (Sufi mystic)
- God Speaks / Meher Baba
- Maxims for a Revolutionary / George Bernard Shaw
- The Teachings of Hui Neng / Hui Neng

- The Stories of MN / Mulla Nasruddin

Session 9

- The Destiny of the Mind / Haas
- The Writings of Master Eckhart / Tolle Eckhart (Findhorn)
- The Writings of Boehme / Jakob Boehme (Christian mystic)
- The Sufis / Idries Shah ("I include all of his books.")
- The Way of Zen / Alan Watts ("...with all his books.")
- The Sayings of Rinzai / Rinzai (Zen)
- The Lectures of HIK, vol 1-12 / Hazrat Inayat Khan (Sufism)
- Hazrat Vilayat Ali Khan ("All his books are also included...")
- Jesus. The Son of Man / Kahlil Gibran
- The Madman / Kahlil Gibran

Session 10

- Being and Nothingness / Jean Paul Satre
- Time and Being / Martin Heidegger
- Tractatus Logico Philosophicus / Ludwig Wittgenstein
- Nirdesh Sutra / Vimalkirti
- Commentaries on Living / J. Krishnamurti (diary)
- Commentaries, vol.1-5 / Maurice Nicoll
- Our Life With Gurdjieff / Thomas de Hartmann
- Shree Pasha / Ramanuja (Hindu mystic)
- The Future Psychology of Man / P.D. Ouspensky
- The Book of Bahauddin / Bahauddin (Sufi mystic)

Session 11

- The Outsider / Colin Wilson
- The Analects / Confucius
- The Garden of the Prophet / Kahlil Gibran
- The Voice of the Master / Kahlil Gibran
- Who am I? / Maharshi Ramana (small pamphlet)
- The Mind of India / Moorehead & Radhakrishnan
- Alice in Wonderland / Lewis Carroll
- Through the Looking Glass / Lewis Carroll
- The Wanderer / Kahlil Gibran (collection of parables)
- The Spiritual Sayings / Kahlil Gibran
- Waiting for Godot / Samuel Beckett

Session 12

- Tales of Hassidism / Martin Buber
- I and Thou / Martin Buber
- Das Kapital / Karl Marx
- Lectures on Psychoanalysis / Sigmund Freud
- Meetings with Remarkable Men / George Gurdijeff
- The Grantha / (anonymous, translated 2003)

- The Communist Manifesto / Marx & Engels
- The Myth of Sisyphus / Marcel
- The History of Western Philosophy / Bertrand Russel
- The Songs of Dayabai / Dayabai (female Indian mystic)

Session 13

- Lust for Life / Irving Stone
- The Agony and the Ecstasy / Irving Stone
- Resurrection / Leo Tolstoy
- Notes on Jesus / Thomas (The fifth gospel)
- War and Peace / Leo Tolstoy
- The Mother / Maxim Gorky
- Fathers and Sons / Ivan Turgenev
- The Phoenix / D.H. Lawrence
- Psychoanalysis and the Unconscious / D.H. Lawrence
- Light of Asia / Edwin Arnold
- Bijak / Kabir
- One Dimensional Man / Herbert Marcuse
- I Ching (Chinese)
- Nadi Ke Dvip / Sacchidanand Vatsyayana (Islands of a River;only in Hindi)

Session 14

- The Art of Living / Lin Yutang
- The Wisdom of China / Lin Yutang
- The Talmud
- Shunya Svabhava (The Nature of Emptiness) / Taran Taran
(Jain mystic; not translated into Hindi or English)
- Siddhi Svabhava (The Nature of Ultimate Realization) /
Taran Taran (not translated)
- Notes from the Underground / Dostoevsky
- Philosophical Investigations / Ludwig Wittgenstein
- Psychosynthesis / Roberto Assagioli
- Prose Poems / Kahlil Gibran
- Thoughts and Meditations / Kahlil Gibran

Session 15

- My Experiments with Truth / Mahatma Gandhi
- Confessions / Augustine
- Anna Karenina / Leo Tolstoy
- The Art of Tantra / Ajit Mukherjee
- The Tantra Paintings / Ajit Mukherjee
- Bhaj Govindam Moodh Mate / Adi Shankaracharya
- Philosophical Papers / Ludwig Wittgenstein
- Zen Flesh, Zen Bones / Paul Reps
- Zen Buddhism / Christmas Humphries

- The Songs of Chandidas / Chandidas (Bengali Baul)

Session 16

- Shiva Puri Bennet / Bennet

- Listen Little Man / Wilhelm Reich

- Principia Mathematica / Russel & Whitehead

- Poetics / Aristotle

- Three Pillars of Zen / Philip Kapelau (Ross/Roshi)

- The Gospel of Ramakrishna / Mahendranath

- The Works of Ramatirtha / Ramatirtha

- Principia Ethica / G.E. Moore

- The Songs of Rahim / Rahim Khan Khana

- Divan / Mirza Ghalib

- The Book / Alan Watts

11. Letters and Diary

From editors' list *Translations: Hindi to English* (Poona. 18.1.1981. 5 pages), used also in preparation of *A Cup of Tea* (1981):

“Letters

Written by Bhagwan Shree to his various devotees, sadhakas, disciples and sannyasins.

Translated by Dolly Diddee – all handwritten

1. Path Ke Pradeep (Light on the Path): 100 letters to Sushri Sohan Bafna of Poona written between 1964-1965

2. Antar-veena (The Divine Lute): 150 letters to devotees, sadhakas, disciples and sannyasins between 1963-1971

3. Ghunghat Ke Pat Khol (Draw Open the Veil): 150 letters to devotees, sadhakas, disciples and sannyasins between 1961-1972.

4. Dhai Aakhar prem Ka (The Two-and-a-Half Lettered Word of Love): 150 letters to devotees, sadhakas, disciples and sannyasins between 1968-1971

5. Pad Ghunghru Bandh (With Bells on the Feet...): 150 letters to devotees, disciples and sannyasins between 1966-1971.

6. World in Mirror: 30 letters from Antar-veena translated by Sadhna, very badly!

A little work needed.”

Letters in Original English. Osho Research Library, Poona:

A Cub of Tea Contains Flower of Love + 200 Letters 1962-1971

The Gateless Gate 30 Letters to different Seekers from all over the world. 17.08.70 – 15.04.71

Turning In 30 Letters to Ma Yoga Mukta 1st edition: January 1971

What is Meditation? 45 letters to Ma Veet Sandeh, Rome 1st edition: January 1971

The Eternal Message 30 Letters to Ma Ananda Prem, USA 20.04.71 – 27.05.71

The Dimensionless Dimension 35 Letters to Ma Yoga Tao 1st edition: January 1973

21 letters to Disciples Published in The Silent Explosion 1st edition: 1973

Excerpts from Early Letters and Discourses Published in The Long and the Short and the All. 1st edition:
January 1979

Some letters printed in A Cup of Tea:

“My respects to you.
I received your letter,
I was waiting for it.
The trip to Rajnagar was blissful.

Religion robbed of the spirit of yoga
has become a matter of morality only,
thereby losing its soul.

Morality is negative.
Life cannot be based on negation,
negation cannot nourish life.

The emphasis has to be on attainment not on renunciation.
It is not a question of renouncing ignorance
but of attaining understanding,
it is this that has to be central.
Practise has to be positive
and this sadhana can happen through yoga.

In my talks with Acharya Tulsi, Muni Shri Nathamaljee and others
I have stressed this point.
Many letters have come from Rajnagar and Rajasthan
in this connection;
as you have said
it seems some fruitful work has been accomplished
by going there.

One thing is very clear:
people are eager for a spiritual life
and current forms of religion do not satisfy them.
If however the right religion is given to them
it can revolutionize human consciousness.

I think of you.
May God grant you peace.
My love and regards to all.”
(1963. No.11)

“Love.
It is good that you are forgetting the past

it will open up an altogether new dimension of life.
To live completely in the present is freedom.
The past does not exist apart from memory
and nor does the future apart from castles in the air.
What is, is always present,
and if you start living unreservedly in the present
you live in God.
Once you are free of past and future
the mind turns empty and peaceful,
its waves die down
and what is left is limitless, endless.
This is the ocean of truth-
and may your river reach it!

P.S. I shall probably go to Ahmedabad in January,
can you come with me?
It would be good if we travelled together for a few days.”
(1966. No. 37)

“Love.
I have got your letter.
I know well how your soul thirsts;
soon it can be quenched-
you are right at the brink of the lake;
you only have to open your eyes,
and i can see that the lids are about to lift.
I shall be with you then,
always with you,
so don't worry.
Be patient and wait;
the seed takes its own time to break and bloom.

Give my regards to all.
More when we meet.”
(1968. No.50)

“Love.
I was happy to receive your letter.
The drop doesn't have to become the ocean,
it already is the ocean,
it just has to know it.
What is,
however it is,

to know it as it is,
is truth,
And truth liberates.”
(1969. No.62)

In letters from early 1971 Osho is telling of his move to Bombay making and end of his traveling. The three following letters are translated and printed in Joshi 1982, p. 104.

To Shri Hiralal Ji Kothari, Udaypur:

“My Beloved,

1/16/71

Love!

My travels are now almost over. *The promises which I made to others in some previous birth, I have kept.* From now on I shall stay in one place. Those who want to come, will come. *They always come.* I have completed the broader scope of my work. Now I will be doing deeper work. I went and called from one town to another, now I wait for them. This is now the inner command. And I have never done anything different from the inner command, nor can I do it now.”

To Shri Omprakash Agrawal, Jullunder:

“My Beloved,

1/16/71

Love!

Until now, the well reached out to the thirsty [Bhagwan reached out to the seekers], but from now on, this may not be possible. Now the thirsty will have to come to the well. And perhaps this is also according to the law. Is it not? I have almost stopped traveling. The message has been delivered. Now the one who wants to find me will find me, and the one who does not want to find me, I have knocked at his door as well.”

To Shri Rajendra, Ludhiana:

“My Beloved,

2/16/71

Love!

I am ceasing external travels. But to those who truly call, I will open the doors of inner journey. No, no one will be kept out. I shall enter your heart, and I shall speak to you. And that which you could not understand through outer language, you will be able to follow through inner speech. I have said enough about the subtle through the gross. Now the subtle has to be conveyed through the subtle alone.”

The following two letters on sannyas are from Bombay written to Ageh Bharti and among those printed in his *Beloved Osho (Bharti, p. 274)*:

My dear,

Love. There is no need to think.

There is no guarantee even of a moment.

Time is slipping by and death comes silently – without asking or telling.

And, *sannyas*, means spontaneous living. **It is not bondage; it is rather freedom from all bondages.**

Sannyas is not *your* decision too. **That is deliverance from your own self.** *Sannyas* is not a resolve. It is surrender.

Pranam from Rajneesh

22.01.1971

My dear,

Love. If you wish for *sannyas* get submerged.

Then, postponement is not proper.

When there is a call from the Divine, make a move.

Then , it is not desirable to stop.

BECAUSE OPPORTUNITY MAY NOT COME TO YOUR DOOR AGAIN AND AGAIN.

Pranam from Rajneesh

23.01.1971

The following is a personal letter written to Kranti probably while Acharya Rajneesh was staying in Yogesh Bhavan, Napier Town, Jabalpur. Chinmaya dates the letter to as early as 1958-1962. He is using her pet name *Mounu* (moun means silent, receptive, one who is silent and having receptivity. The letter is reproduced on photo in 2.10 Letters and manuscripts, with its vertical letterhead in left margin: Acharya Rajneesh 115, Napier Town, Yogesh Bhawan, Jabalpur (M.P.). It has been translated into English for the first time in 2009 by Swami Satya Vedant (Vasant Joshi) and also by Swami Gyan Bhed whose deviations have been added. In the letter we can notice Osho's move from longer sentences and paragraphs in his early days towards a more shorthand like and direct phrasing.

"[The translation] has been quite a challenge though because the photocopy is unclear at several places...I felt quite frustrated that at some places I was unable to do justice to this beautifully written letter; but at the same time, I was equally afraid of making a hazardous guess. I trust you will find the translation acceptable."

(Chinmaya. Interview. Bageshwar. 27.09.2007; Vasant Joshi. E-mail. 15.02.2009)

"Beloved Mounu,

Your letter. I am happy that you not only live but you also think about life. It is, in thinking regularly about oneself, that purification takes place. But there are very few who think and hence many people die just the same as they were born.

The most significant thing about knowing man's life is that much of it contains conditioning given by the society. An individual is not just an individual; much of what he is has come from the society. And getting rid of this hidden society within him is the biggest challenge; because, the individual begins to take this layer of social conditioning as his very own being.

Your love is indubitable. Certainly, I know this more than you do because I have received it. I have received it in such conditions that, had it not been, then there was no reason why it should have continued to be. *The way I am*, it was impossible to be with me even for a moment without being in love. (Bhed: ...it was impossible to live with that man even for a moment without making love, when there was no love at all.)

I have nothing with me except my own self. Then living with me...(not clear) what have you gained! And you may have consciously hurt me, that too is...(not clear) you have yourself been hurt and felt regretful in pain. I am unable to even envy you because otherwise I had continuous occasions to feel envious. (Bhed has it: I do not find even any jealousy in you, because there were several occasions of being jealous while living with me continuously.) Had that not been so, your attachment toward me...(not clear) and a hatred would have taken place in you.

But your attachment toward me has grown; and I can never imagine even in my dream that you carry hatred for me in your heart. I see there nothing but love and a feeling of wellbeing for me. It is that love which has given you the strength to endure everything. (Bhed: That very love has given me the courage of tolerating all.)

Then what is it that bothers you? What is bothering you is the weight of thousands of years of social conditioning imbedded underneath layers of your unconscious. Obviously, you are constantly fighting against it and you are winning too. No one else could have done the changes you have done in this direction; because no one else is so much in love with me as you are that one would be willing to go through self transformation for its sake. It is easier to die for someone but very difficult to transform oneself. In dying, at least there is an ego satisfaction; in changing oneself the ego disappears completely. And the ego can be sacrificed only where there is a deep and authentic love. You have done it and you continue doing it.

I am also aware that my view about love is highly uncommon and it will take thousands of years for mankind to be ready for. That is why I know the difficulty of someone who is living while being in love with me.

That's why it is not possible to say how much appreciation I have for you in my heart. Looking at the change in you and your relaxed mind I feel hopeful that some day...(not clear) people too will be able to do it. The day I shall see you totally free from the conventional ideas of love, at that moment I shall have the proof of...(not clear) human consciousness can do. My life is not just a matter for my own living it; it is also a way and an experiment for the larger humanity to know how to live.

Then again, those who are my people, those who are with me, they will have to pass through many fires. I may be wrong in what I say and do; it may be all wrong, yet I will continue my experiments; in that case, only the results will show whether they were true or false. One thing is certain that, somewhere or other man's conventional idea about love is at fault because it brings nothing but unhappiness. Indeed its failure is painful; but so is its success also painful. Hence mankind will have to search for a new vision about love. If my thoughts in that direction ...anything...(not clear), it would be sufficient. If they are really proven wrong...(not clear) but they certainly can become a cause of awakening for thought.

As far as I am concerned, I am confident about my vision because it is filling my being with immense peace, joy and love. You are helping me in all these experiments. How shall I express my gratitude? Because, the joy I am experiencing is due to my love for you. But know one thing; a day will come when it will be a cause of joy for you too. What else can I say? The more peaceful, simple, and free of conditioning you will become the more you will see clearly your love for me. One day you will certainly come to know what I am carrying in my heart for you.

My regards

Diary of Arvind Kumar Jain, secretary in Jabalpur.

Osho's own diary from the 1950s is no longer to be found but parts have been published in various newspapers and magazines. But fortunately five note books from the 1960s written by his secretary Arvind Kumar Jain are still at hand (See Jabalpur section). They were written in the evenings and contain in longhand the talks he had been listening to during the day as well as Osho's meetings with persons and his traveling schedules: "Personal Notes in Notes Book taken by Prof. Arvind Jain regarding Acharya's (Osho) Life Philosophy & psychological Analysis given to Meeting Persons. 1. One Note book of 84 Pages – Notes of Public Meetings Lectures & personal Meetings Guidance of Osho to Meeting Persons. Written on frontcover: 'Notes of Public Meetings Address & Personal Meetings of OSHO with Dignitaries.' April 1961 to July 1961." Excerpts from the first pages:

"I am greatly obliged to be here on the birth anniversary of Bodhisattva Baba Ambedkar [Dr. Bhimrao Ambedkar, father of India's constitution]. He was born on this earth with a body, but his real birth happened when he embraced the religion of Bhagwan Buddha. Every individual has two births – one is the normal birth of the body, and the other is the real birth in religion. It is with the second birth that the importance and glory of life gets manifested. Rather than talk about the normal birth of Doctor Sahib, I should rather try to look into why he got influenced by the doctrine of the Buddha.

He re-established Buddhism in India after 900 years and reawakened moral and religious prosperity in India. What is this path? I will say a few things regarding it so that life becomes meaningful.

Our age is an age of deep darkness. Spiritually, we have become blind. A thinker said in New York: Our age has become an age devoid of faith.

But I feel that earlier the atheist did not have faith in God, and the believer had faith in him. But in this age, both are uninterested in God. Earlier it was easier to turn the unfaithful into faithful, but because people are uninterested, it has become difficult to do so. The bliss that I see in here in the idol of Ravi Buddha, I don't see in any person these days. It is important to live a life, but how to be blissful, how to be free of restlessness, discomfort, sorrow and deep pain – this was shown to us by Bhagwan Buddha 2,500 years ago. This deep scientific method can re-establish bliss in our faithless, valueless society. Thus I shall speak to you in this regard. I shall begin my discussion with a small story. There is a Japanese Bodhakatha [story]. A blind man went to meet a friend of his. As he got ready to return at night, his friend offered to give him a lantern. The blind man said: to me dark and light mean nothing, they are the same to me. But the friend insisted on giving the lantern saying that although the lantern would be of no use to him, in its light someone coming from the other side could see him, and thus will not run into him in the dark. The blind man took the lantern and left. He had hardly gone 100 or 200 feet when he was struck by someone from the other end. The blind man said, "Can't you see even in the light of the lantern?" The other man said that the lantern was not lit at all." In our age too, among nations, between husband and wife, mother-father and sons, all over there are clashes as the light of bliss and religion is not there. The light has gone out. We have to rekindle it. Without religion, man cannot survive on this earth for too long. Doctor Sahib has immensely contributed by re-establishing Buddhism in India.

Bhagwan Buddha saw a fundamental thing: To recognise one's own true nature..."

12. Extremist of Study and Great Lover of Books.

Chapter 9 from (Jain 2007) *Ankahe Pal (Untold Moments with Osho. Presented as a Place for those who are devoted to the last Adventure of God Consciousness)* / Arvind Kumar Jain & Ma Yoga Kranti. Jabalpur, 2007.

Translated into English by the author, and reprinted here as a full translation of the book is not likely to appear in the near future.

Contents:

1. Trained Teacher of Indian National Army
2. Unique Personality of Natural Beauty
3. Naughty Osho, my elder Brother
4. Great Lover of Swimming and Bathing
5. Concerned with the Cinema World
6. Selfrealization
7. Hard Struggles during Study Period and Achievements
8. Base of World-Wide Fame – Sant Taran Taran Jyanti Function
9. *Extremist of Study and Great Lover of Books*
10. Misc. Important Events
11. Continuous Revolution of Thought Provocation
12. Awakening in the Year of Gandhi Centenary
13. Spirituality has no Relation with Magic and Miracles
14. Existential Drama and my Virtual Truth
15. Without renouncing Nothing can be achieved
16. Tolerance of intense Criticism by Laughing
17. A hard felt enlightened Story
18. Last Adventure
19. Son of Last Birth, regarded by Madam Kunwar Parakh.

Chapter 9. Extremist of Study and Great Lover of Books:

“It is very difficult to understand the depth & wideness of OSHO’s study. It is like the Ocean or the Sky. His devotion towards study is the fruit of Previous Birth’s Punyas. Otherwise it is rare to see such a person who can continue his study in spite of his Physical reduction. It was not only the study of Books, but its critical analysis & Scientific approach towards the different subjects & its creative oration into so many dimensions; it become possible only in Divine life voyage of 59 years which is a wonder in itself & if it is said that Rajneeshji was an extremist studious person of the 20th Century this is not miraculous.

From his early young age he studies in a well planned way & he started studying ‘JASUSI BOOKS’ [agent & detective stories] due to his Adolescent hobby. Up to Higher Secondary level he studied intensively the Communist Ideology. He studied Karl Marx, Tolstoy, Dostovaski, Lenin & pleaded the materialism & tends towards Atheism. I remember that at that time Osho presents such strong Logic against Godly existence that on listening to his Logic the great Devotees of God remains stunned but cannot cross his arguments. My father who is ‘Futaji’ (Parental Uncle) of Osho whenever he went to Gagarwara Osho was opposing his self conscious beliefs & defeated him by Arguments. Osho’s father (Late Pujya Shri Babulalji Jain) has also left the Jains’ religious

activities on account of Osho's arguments for communism. But in his later advanced age life Osho's father left Gadarwara & went to PUNE Commune where in presence of Master (OSHO) he deeply & intensively perform MEDITATION, experiencing the very Existential Truth & liberated himself from this Wordly Bondage. Osho's Divine compassion has shown the path of self Realisation & the Devotees who sincerely meditated, experienced the Existential Truth. Osho not only Himself Enlightened and experiencing God's Bliss but also shown the self attainment way to His Mother Pujya Maa Saraswati Devi who attains Self Realisation & liberated HERSELF. Upto Higher secondary level & then in College Graduation Degree of First Year Osho remains in touch with Communism but the last salvage come in God's Consciousness. Whenever Osho resides at Gadarwara in his native place, thereby he visited an Ayurvedic Practitioner, late Pandit Shri Bhagirath Prasadji; here Osho pleaded commandably against God's existence, fate and Karmas. Osho presented arguments in favour of Materialism & labour's skillness as pleaded by Karl Marx and other Materialist thinkers & the persons who were present in the premises of Pandit Bhagirath Prasadji become Answerless on hearing the arguments of Osho. After the Communist Ideology Osho formed a Socialist Group of 10-12 Youths at Gadarwara in which Osho talks on Socialism & its thinkers: Acharya Narendra Deo, Shri Ram Manohar Lohia, Babu Jai Prakash Narayan & other Prominent Thinkers of Socialism. In weekly Group Discussions Osho presented his views on Socialism to whom the listeners listen very seriously. At this time in Hoshangabad, Gadawara & Narshingpur the eminent Political Socialist persons Shri Hari Vishnu Kamath and Thakur Niranjana Singh has made their powerful influence by Socialist views.

At the time of Communism & Socialism Ideology, Rajneeshji come in contact with Comrade Srishidhar Mukherjee & other Communist personalities at Jabalpur.

After First Year of Graduation Degree in the year 1952-53 the prominent Atheist Rajneeshji has turned himself into Godly spirit as it was destined to be for such a strong disbeliever of God. It is clear as sky that when a youth spirit who denies with open mind the existence of God, then his very powerful insight converts him into the Existential Truth of God and a person like Rajneeshji who has experienced the extremeness of study, thinking and its Scientific Analysis turned him into creative dimension of Vibrations of Consciousness; Experience of Voidness; the Infinite Dimension of Consciousness. He has attained Enlightenment (Sambodhi).

In these days, his physical body was weak and how it will remain fit in the coming period was a problem. The Great Study PERSON never feel tired in his Study and whenever feel some trouble in Head he uses ointment Balm and takes some rest. But Study continues without notice of Health & TIME. During His Study upto Higher Secondary School & afterwards when he stay at Gadarwara he has studied the maximum number of Municipal District Library Books of His interest. The same happened at Jabalpur, when Rajneeshji was studying in Graduation of Arts, He studied most of the Books on Philosophy, Religion, Ethics, Political Thinkers, Sociology, Poetry, Literature Books of Town Hall's Municipal District Library. The same incidence took place in studying most of the Library Books of Hitkarni City College & D.N. Jain College where he studied for Graduation Degree Course.

When Osho was doing his M.A. Degree at Sagar University, also here he studied the available different subject Books of his choice & in the coming years at the time of professor's Job in Mahakoshal Mahavidyalaya in the Philosophical Department he has not only studied the Books of his Interest on Different Subjects of Mahakoshal Mahavidyalaya's Library & Jabalpur University Library but also at the time of Government Service of Professor he invest 70% of Salary Income in purchasing very rare Books of his Interest. The owners of Book-shops were Knowing the Deep Interest of Rajneeshji in Books study and as soon as Rajneeshji enters the Hindi Book-shop named 'Sushma Sahitya Mandir', its owner Shri Shobhagyamalji shows the new Arrivals of Hindi Books on Poetry,

Literature, Ethics, Religion, Philosophy, Criticism & other Reference Books & he purchased the Books of his choice. The same was the case with English Books & he purchased the English Books from Modern Book House, Jabalpur. If the amount of Books exceeds, the payment was made in the next coming month. The main part of Books which Rajneeshji purchased, almost all the books were studied by him before month ending & the study was seriously done by using the Red & Green points.

Purchasing of BOOKS is a lovely work for Rajneeshji but more lovable work than purchasing was to maintain and arrangement of Books Decently. When we were living together with Rajneeshji at Yogesh Bhavan, Napier Town, Jabalpur, thereby Dadaji Shri Deokinandanji has constructed a meditation Hall with marble flooring and covered the walls with Teak wood & Ply wood. There were eight Almirah in the Meditation Hall where Osho keep the Books & upto staying period from 1961 to 1968 at Yogesh Bhavan, all the Almirah were full of Invaluable Books which Rajneeshji has purchased them.

Studying, Thinking, Analysing, Meditation & in the Sambodhi State of Consciousness Rajneeshji preaching the path of self Realisation by arranging weekly Meditation Class at Yogesh Bhavan in Meditation Hall on Every Sunday from 7.30 p.m. to 8.30 p.m. in the night hours in which the Youth Devotees, Social Workers, Learned Scholars, professors, Advocates, & people from Different Sectors came in large numbers & doing Meditation. The Devotees now & then solve their spiritual Queries with Osho.

One most remarkable Thought Revolution event of Acharya Rajneeshji was related with Gandhiji & Acharya Vinoba Bhave. When Rajneeshji was studying at Sagar University in M.A., he studied the literature of Gandhiji & Acharya Vinoba Bhave & also make yarn of Khadi on 'CHARKHA' every day for one Hour. Osho said that on making yarn at 'Charkha' mind become concentrated on the very activity of making yarn & if the yarn making process is going on without breakage, then the work of making yarn brings concentration. After making yarn, Osho bind them in Bundle & by giving the bundle of yarn, Osho purchase Khadi from Khadi Ashram & wear clothes of Khadi. It was my (Prof. Arvind's) personal experience with Osho.

When we shifted the house from Yogesh Bhavan to Kamla Nehru Nagar with Rajneeshji, here also in a big Hall He has arranged his Books in wooden shelf & in cemented Racks around the Hall at Kamla Nehru Nagar. The Collection of Books is increasing Day by Day.

Osho is not only keeping & arranging the Books decently but also very conscious towards Books. If by chance someone changed the place of Books or study any Book for some time & keep it at other place, Osho asks about the Book, Who has changed the place or touched the Book? For Osho Books were everything.

On 30th June, 1970 Osho for International Spiritual Revolution went to Mumbai for People's Interest AT-LARGE. I have given the task of despatching the Books of Osho from Jabalpur to Mumbai. I very patiently & slowly packed near about 70 Cartoons, containing 50 Books in each Cartoon. Thereby I have despatched half truckload of Books to Mumbai.

From 1970 till 1974 Osho lived at Woodlands Apartment Peddar Road, Mumbai where new Arrivals of Books make a record & the whole Woodlands apartment Almirahs were full of Books. In 1974, Osho went to Koregaon Park, Pune Commune where the Historical Shape of Osho's Library come in existence which not only benefitted the Devotees at-large at the time of Osho but also giving its remarkable research benefit to the scholars of eminence presently and till time to come."

13. Activities of Neo-Sannyas International:

Included in *Beyond and Beyond* (November 1970) and written by *Chinmaya*: "A variety of NSI activities are held regularly in Bombay and elsewhere for the benefit of spiritual seekers. These include:

- 1. Meditation camps.** Several times a year for approximately eight or ten days, camps are held in India at scenic hill stations such as Mt. Abu, Matheran, etc.
- 2. Amrit Study Circle:** A series of seven lectures in Hindi is given monthly by Bhagwan on the "Tao Teh King".
- 3. Geeta Lectures:** Several times a year Bhagwan lectures (in Hindi) on the Geeta, on open grounds.
- 4. Association for Understanding and Meditation (AUM):** AUM is an organization of Bhagwan's devotees who enjoy many special benefits. Monthly lectures in English are given by Bhagwan for approximately eight days on "Vigyan Bhairava Tantra". Once a month a special *darshan* (spiritual encounter with the Master programme) is held with spiritual music, in meditative silence, at Woodlands (Bhagwan's residence).
- 5. Divine Healing Programme:** NSI sannyasins conduct Divine Healing experiments for those who need it, in Bombay, in meditation camps and in many cities in India.
- 6. Kirtan Mandalis:** Six *kirtan mandalis* (groups of neo-sannyasins) have been formed by Bhagwan. They tour all over India to spread the spiritual message of Bhagwan.
- 7. Publication of Books and Magazines:** NSI and Life Awakening Movement (Jeevan Jagriti Andolan, the brother institution of NSI, having non-sannyasins as its members), are publishing various books of Bhagwan in the Hindi, English, Gujarati and Marathi languages. They are also publishing the following periodicals:
 - a) Sannyas:** An English bi-monthly magazine of NSI.
 - b) Jyoti Shikha (The Divine Flame):** A quarterly magazine in the Hindi language.
 - c) Yukrand:** A monthly magazine of the rebellious youth force in the Hindi language.
 - d) Yoga Deep (The Flame of Yoga):** A fortnightly in the Marathi language. [Edited by Ma Ananda Vandana].
 - e) Tathata (The Suchness):** A monthly booklet series in the Gujarati language.
- 8. Ashrams and Centers:** At present there are seven ashrams and centers in various parts of the world. They are:
 - a) Ananda-Shila (Bliss Foundation):** Ananda-Shila is to be constructed on 254 acres of land at Trimurti Hill, between Ambarnath and Kalyan, 37 miles from Bombay.
 - b) Samarpan (Surrender) Rajneesh Sadhana Ashram:** Samarpan, the first American ashram, is located on 94 acres of land. The address is Box 228, R.D.1, Martin Brooks Road, Unadilla, New York (U.S.A.). Tel. (607) 369-9482.
 - c) Vishwa-Need (Shelter for the World) Ashram:** P.O. Ajol, District Mehsana, Gujarat, India.
 - d) Prem-Need (Shelter of love) Ashram:** P.O. Piparia, District Hoshangabad, M.P. (India).
 - e) Ananda-Need (Shelter of Bliss) Meditation Center:** This ashram is located in Nairobi, Kenya. Those planning to visit, should write to Ananda-Need, P.O. Box No. 72424, Nairobi, Kenya, (Africa).
 - f) Alok (Light) Rajneesh Meditation Center:** Alok is located at 67 Chestnut Ave., Larchmont, New York (U.S.A.), in a suburban setting.
 - g) Nirvana Rajneesh Meditation Center:** located at 82 Bell Street, London N.W.1 (England). This is the first center to be opened on the European continent. The tel. no. is 2620991.
 - h) Amrit Rajneesh Meditation Center:** This is a new NSI center recently opened in Manila, Philippine Islands. Those who want to visit should call 70-81-79 (Manila).

N.S.I. WORLD HEADQUARTERS: ANANDA-SHILA FOUNDATION:

ANANDA-SHILA will be the permanent world headquarters of Bhagwan Shree Rajneesh. It will also function as the International University of Meditation. It will have a series of activities connected to the following:

1. A university for meditation, inclusive of departments, viz. (i) a training center for esoteric sciences; (ii) a training college for yoga and meditation; (iii) an East and west meeting center for psychologies and philosophies.
2. A research center in psychic sciences.
3. A yoga therapy center.
4. A naturopathy and acupuncture research center to meditation.
5. A research library for universal knowledge.
6. A publication center.
7. A temple for understanding: (This temple will represent ALL religions of the world, visibly manifested as sixteen gates opening into a central VOID space to represent the DIVINE).
8. Residential hostels for sannyasins.
9. A guesthouse for visitors and students under training.
10. A hall for meditation and international conferences.
11. Underground cells for deep meditation.
12. A cottage for Bhagwan's residence.
13. Three hundred residential cottages for *sadhakas* (seekers).

For further information about activities and publications of JJK and NSI, please contact:

A-1, Woodlands
Peddar Road
Bombay-26, (India).
Tel. 381159

14. Indian and International Quotes and Comments on Osho.

The quotations are from *Glimpses of my Master* (Veena 2012, pp. 191-95) and press releases from Press Office, Poona. Veena is also the writer of articles and various books including *A Seam for the Master* (2004) and a small pamphlet *Meeting the Master* (Veena 2003).

India

"[Osho] is an enlightened master who is working with all possibilities to help humanity overcome a difficult phase in developing consciousness." (The 14th Dalai Lama (1935-). Dharamsala, India)

"Osho is the greatest incarnation after Buddha in India. He is a living Buddha." (Lama Karmapa, late head of the Kargyupta (Red Hat) Sect of Tibetan Buddhism)

"Osho will long be remembered as a great philosopher – a saint and mystic of the twentieth century. His life and work will continue to inspire future generations of humankind and his powerful message of essential unity of mankind will help us to evolve a new global code of ethics for the improvement of the human condition." (Dr.

Manmohan Singh, Prime Minister of India 2004-2014)

“I am very happy to associate myself with today’s function. This book brings together some of the choicest selections of the writing, the discourses of a great Indian, a great mystic, a great philosopher...In his own way Osho captured the essence of ancient wisdom, related it to contemporary needs, tempered it with the modern times and became a powerful messenger of eternal Indian thought and Indian wisdom.” (Dr. Manmohan Singh, former Finance Minister at New Delhi releasing *India My Love*. 6.2.1997).

“Osho – unmatched orator, unorthodox thinker and an original interpreter of ancient texts.” (Giani Zail Singh, former president of India. 1.2.1990).

“The intelligentsia knows him well, but his thoughts need to be taken further – to all the people.” (Giani Zail Singh, former president of India. New Delhi, 1991).

“Osho was the most original thinker that India has produced: the most erudite, the most clear-headed and the most innovative. And in addition he had an inborn gift of words, spoken and written. The like of him we will not see for decades to come...It is a religion for the irreligious, for the agnostic, for the unbeliever, for the rationalist.” (Khushwant Singh, former editor of *Illustrated Weekly of India (1969-1978)*, *National Herald* and *Hindustan Times*, author (*Train to Pakistan*, *History of the Sikhs*) and historian)

“Acharya Rajneesh. For liberating the minds of future generations from the shackles of religiosity and conformism. He was a deeply spiritual man who denounced all religions.” (Khushwant Singh. 1991).

“I believe Osho is an intellectual giant. I believe his intellectual output is mind boggling and I believe that it would be a great pity if the whole of India and indeed the whole world is not exposed to his great intellectual output as Osho is one of the greatest men this country has ever produced.” (Shri Ram Jethmalani, Law Minister. India. 2000).

“Perhaps for decades people will still be reading his books – all 650 of them, and connecting with him through audio and video tapes, making him the world’s first remote control guru.” (Amrita Shah. In: *The Illustrated Weekly of India*. 28.1.1990).

“With Osho, words flow endlessly. Provocatively. Challengingly. In a hundred years, more copies of Osho’s books will have been printed than the Bible itself, till now the outstanding best-seller.” (M.V. Kamath, former editor of *Illustrated Weekly of India*).

“I believe that Osho was well ahead of his time in terms of his teachings, his thinking and as a practical man. This is very clear that the message of Osho is universal in nature. This also means that the right to His message is equally universal and should be available to any individual. In fact each one of the 6 billion of us that inherit the earth today have a right to the words of Osho.” (Padamshree Dr. Raghunath Mashelkar, renowned scientist, chairman of the committee of *World Intellectual Property Organization (WIPO)*)

“People like Osho are way ahead of their time. It is a good sign that the youth of today is reading more and more of Osho.” (K.R. Narayanan)

International

“He is the rarest and most talented religionist to appear this century.” (Kazuyoshi Kino, professor of Buddhist Studies, Hosen Gakuen College. Tokyo)

“I’ve been charmed from reading his books.” (Frederico Fellini. *Il Giorno*, 1988)

“[Osho is] a man blessed with a great sense of humour and wisdom... I found *No Water, No Moon* one of the most refreshing, cleansing and delightful books I could imagine. It is a book which will never cease to be a comforting companion.” (Yehudi Menuhin, distinguished violinist)

“[Osho] is one of the most remarkable orators I have ever heard.” (Bernard Levin. *The Times*, UK)

“Osho is a mystical giant, a flowering of a unique intelligence and one of those rare human expressing himself with joy.” (Paul Reps, author of *Zen Flesh, Zen Bones*).

“Never before or after have I encountered anybody having such a harmonious and immensely creative view encompassing art, science, human psychology and religiousness. Certainly we would lack substantially without his vision of the new man.” (Dr. A. Schlegel, Ph.D. Institute of Technology, Switzerland)

“I have read enough of his [Osho's] brilliant books to be convinced that he was the greatest spiritual teacher of the 20th century...He understood us better than we understand ourselves.” (Tom Robbins, author. USA)

“I was inspired by Osho’s wisdom when I wrote the song ‘How fragile we all are’. Reading his books gave me hope for humanity. It is a must for everybody to have a look into his words...” (Sting, singer and performer)

“These brilliant insights will benefit all those who yearn for experimental knowledge of the field of pure potentiality inherent in every human being. This book belongs on the shelf of every library and in the home of all those who seek knowledge of the higher self.” (Deepak Chopra, author on Osho’s book *From Medication to Meditation*)

“Remarkable books.” (Nicholas Mosley. *The Daily Telegraph*, UK)

“You don’t just read [Osho], you undefine yourself. Irreverent, wise, humorous, crazy and ultimately very sane.” (*The Book Reader*. USA, 1989)

“His incredible taped discourses, lectures and books have inspired me and millions of others on the path of self evolution... His presence here is like a great bell tolling...Awaken, Awaken, Awaken.” (James Coburn, actor)

“I read all his books.” (Shirley MacLaine)

“The teachings of Osho, in fact, encompass many religions, but he is not defined by any of them. He is an illuminating speaker on Zen, Taoism, Tibetan Buddhism, Christianity and ancient Greek philosophy...and also a prolific author.” (Nevill Drury, *Dictionary of Mysticism and the Occult*. USA)

“Osho is increasingly being recognized as a major spiritual teacher of the twentieth century, at the forefront of the current ‘world-accepting’ trend of spirituality based on self-development.” (*Encyclopaedia of New Religions*)

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Glossary

Abba	Loving respectful term for father
Acharya	Literally, one who observes the rules of his order title of a Vedic preceptor or teacher
Adhyayan	Reading, studying
Adivasis	Literally, aboriginals. Term applied to the primitive hill tribes who were living outside the Hindi social system
Advaita	School of Vedanta philosophy. Advaita is a monist system of epistemology and ontology and holds that the phenomenal universe as viewed by man is maya or illusion. Not-two-ness
Ahimsa	Non-violence Sanskrit 'to do no harm'
Akashic records	Astral records, from akash 'sky'
Ambalal Patel	Friend of Osho's father. Osho called him Bapuji. Father of Ma, Anand Sheela
Ambedkar, Doctor (1893-1953)	Untouchable educated in England.
Anirvachana	That which cannot be said – Gautam Buddha
Anna	Former monetary unit, coin, 1/16 rupee
Aparigraha	Jain term meaning to limit possessions to what is necessary and important
Appa deepo bhava	Be a light unto yourself
Apsara	Heavenly nymph courtesans and dancing girls of Hindu gods dispensing erotic bliss
Arhat, arhata(s)	Introvert enlightened master
Arunachal	Holy mountain in South India where Raman Maharshi used to live
Arya Samaj	A Hindu social reform organization founded by Swami Dayananda Saraswati in Bombay on 7 April 1875. It was advocating a return to Vedic ideals, and its purpose was to move the Hindu Dharma away from fictitious beliefs. One section of the Samaj also favored Westernization and English education.
Ashoka chakra	Wheel motif of cosmic order on the Lion Pillar at Sarnath; adopted as the national emblem of India in 1947.
Ashram	From Sanskrit 'to counsel' or 'to seek counsel within oneself'. A place with a spiritual master to which one retreats for guidance.
Audholia, B.S.	Principal of college in Jabalpur

Aurobindo Ghosh (1872-1950)	Revolutionary and spiritual leader. Author of many religious and literary works including The Life Divine
Aes dhammo sanantano	'This is the eternal law'
Babasaheb	He became a lawyer and wrote the Indian constitution
Babu	Lit. 'smelling of fish' was British colonists' contemptuous name for their Bengali clerks, later became title of respect
Badri Prasad Gupta	Principal 1947
Baksheesh	Tip, gift, or bribe
Bapu Dad	Nickname of Mahatma Gandhi
Baul	Peripatetic rustic bard of Bengal who traveled from village to village singing devotional hymns and folk songs on small drums 'dugi' and one-stringed fiddles known as ektaras. Means 'mad' or 'possessed' in Bengali.
Begum	Indian Muslim noblewomen. A title of rank and respect: 'Madam'
Bhabhi	'Elder brother's wife', Osho's nickname for his mother
Bhagavad Gita	The sixth book of the Mahabharata, assigned by scholars to the fourth century. Its philosophy is eclectic, combining elements of the Sankhya, Yoga, and Vedanta systems with the later theory of bhakti
Bhai	Brother
Bhakti	Devotion, focus of worship on a beloved deity
Bhagwan	The Exalted, the Blessed One, the Lord, the personal God, as compared with the undifferentiated Being which is Brahman
Bhagwandin Mahatma	Jaina scholar, friend and guest of Osho
Bhajan	Devotional song
Bhang	A traditionally, mildly narcotic drink in which milk, or lassi, and spices are mixed with marijuana
Bharat	Full form: Bharatavarsha. Literally, the land of the descendants of the sage Bharata. Sanskrit term applied to the Indian subcontinent in Hindu traditions alternative official name for India in the Constitution
Bhikha	Indian ecstatic mystic
Bikkhu	A fully ordained monk
Bhole	Hindi for 'innocent', nickname for one of Osho's teachers
Bhonsla	Dynasty of Maratha rulers of Nagpur founded about 1730 by Raghuji Bhonsla. Last ruler Pratap Singh 1810
Bhoora	The white one' name of Osho's father's servant, Osho's faithful childhood guardian
Bhopal	1. State in central India fief carved out of the kingdom of Rani Durgawati of gondwana and placed under a Nawab by Akbar became independent in 1761 but later submitted to the British Raj. 2. Town in central India capital of the former state of Bhopal and the modern state of Madhya Pradesh
Biryani	Rice and meat dish
Bodh-Gaya	Buddhist holy place six miles south of modern Gaya in Bihar where Gautama Buddha received enlightenment under a Bo-tree site of a Buddhist

	monastery in ancient times. The Bo-tree was dug up and destroyed by Sasanka, the Hindu king of Gauda, to signify his hatred of Buddhism
Bodhisattva	In Mahayana Buddhism an arhat (saint) who has attained nirvana in this life or is considered likely to become, in a future incarnation, a Buddha
Bombay	1. City in western India capital of the state of Maharashtra also known as Gateway of India. It was a Portuguese possession from 1510 to 1661, when it was ceded to Charles II as part of the dowry of Princess Catharine of Braganza. In 1668 Charles II transferred the place to the East India Company for an annual rent of ten pounds. With the opening of the Suez Canal in 1869 it became the first port of call for ships coming from Europe. 2. Former presidency and state which at one time included modern Maharashtra, Gujarat and Sindh
Bose, Subhas Chandra (1897-1945)	Indian and Bengali nationalist leader who advocated violent means to expel the British imprisoned 11 times. Fled India in 1941 during WW II and secured German and Japanese support for an Indian provisional Government called Azad Hind. Died in an air accident in 1945
Brahma	Major Hindu deity considered as the creator of the universe
Brahman	The Universal Soul or the Absolute that dwells in every living thing and guides every being
Brahmin	The Hindu priestly caste and the top of the caste pyramid. Every Brahmin is a descendent of the rishis and his duties include the performance of sacrificial rites and the teaching of the Vedas
Buddha, Gautama	Also called Siddhartha (He who has accomplished his purpose), Sakya-Muni (Sage of the Sakyas) and Tathagata (He who has arrived at the truth). 563-483 B.C. Founder of Buddhism
Calcutta	City on the Hooghly River capital of West Bengal former capital of Bengal Presidency and Indian Empire. Founded in 1690, Calcutta became in 1772 the capital of British possessions in India and remained so until 1912. Now Kolkata
Central Provinces	Former province in British India containing four divisions Nagpur, Jabalpur, Nerbada and Chhattisgarh. Berar became a part of the province in 1903. Name changed to Madhya Pradesh in 1950
Chakra	The spinning wheel, used as a symbol of the Indian National Congress used to emphasize the importance of cottage industries and swadesi goods
Chakravarti	Universal emperor
Chappals	Sandals
Charaiveti	Buddha's words to his disciples, 'go on, go on'
Charpoy	Rope-strung bed
Chaturmasa	Four-month monsoon break when all ascetics cease their wanderings and stay in one place
Chowkidar	Guard or nightwatchman
Choli	Short Indian bodice, sometimes transparent
Chotelal Munde	Osho's geography teacher
Crore	Indian term for 10 million, 100 lakh
Dadda	Father
Dak	Bungalows built by the British to house traveling officials. Mail posts
Dandekar	Professor of psychology

Darshan	Spiritual experience or blessing conferred by the sight of a great personality or teacher. Used to refer to audience granted by king or holy man
Das	Suffix, meaning 'slave of the Lord'
Dasgupta, Doctor	Professor of philosophy
Delhi	City on the Yamuna River ancient capital of India. The city was sacked many times during its history and it remained the center of Muslim power until 1857. From 1912 capital of British possessions in India and capital of India from 1947
Delwara	Jaina temple in Mount Abu
Desai, Morarji	Prime minister of India, 1977-1979
Devadasi	A woman serving as a dancer and courtesan in a Hindu temple
Devi	Great goddess like Shakti, female divinity
Dharma	Duty, righteousness, faith (for Hindus)
Dharamsala	1. Rest house. 2. Town in Himarchal Pradesh
Dhoti	Ankle-length loincloth, men's loose pants of fine cotton. Traditional male attire.
Digambara	A Jain sect whose tenets in its purest form required its members to go without clothes
Diksha	Initiation ritual
Diwali	Annual festival in India with lights, fireworks and gifts
Divan	A collection of poetry by a single author
Dube, Shambhu	Vice-president of Gadawara and friend of Osho full name Shambhuratan Dube
Durbar	Court
Dubash	Interpreter
Durgavati	Widowed rani of Raja Dalpat Sa of Gondwana and regent of her son Bir Narayan. Defeated and slain by Akbar's general Asaf Khan in 1564
Ekagrata	Concentration, one pointedness
Ektara	Single-stringed instrument, popular among Bauls
Fa Hien (or, Fa-Hsian).	Chinese Buddhist monk who made a pilgrimage to India, 401-410, to carry back to China complete copies of the Vinaya-pitaka. He wrote a valuable account of his travels
Fakir	Sufi holy man, dervish or wandering Muslim ascetic (lit. 'poor')
Firangi	Foreigner
Gadi	The throne of an Indian ruler a cushion or padded seat on which the king sits. regarded as the seat of royalty
Gandhi, Indira Priyadarshini (1917-1984)	Daughter of Jawaharlal Nehru. Third prime minister of India 1965-77 and again 1980-1984 when she was assassinated by her sikh bodyguards. Both her sons Sanjay and Rajiv were to be killed too

Gandhi, Mohandas Karamchand, Mahatma (1869-1948)	Surname: Bapu. Indian nationalist leader and architect of Indian independence. He rejected not only the British Empire but also much of western civilization and sought to reconstruct Indian society on the basis of Ram Rajya, the ideal Hindu social and religious policy
Ganja	Marijuana
Gate, gate	Sanskrit for 'finished, gone'
Gazal	Popular short rimed lyric
Gautama Siddharta (c563-483 BC)	Original name of Buddha, aka Sakyamuni, Sakya, Tathagata etc
Ghats	River front, usually reached by steps built for the benefit of bathers and washer men. Place for funeral pyres
Ghazal	Urdu poetry set to music
Ghee	Clarified butter
Gimar	Holy place of Jainas
Gokuldas, Raja	Indian freedom fighter, father of seth Govind Das
Gondwana	Territory of the Gonds, a Kolarian aboriginal tribe, in northern Madhya Pradesh
Gopi	Milkmaid, in Krishna myth
Governor General	Title and office created by the Regulating Act of 1773 Warren Hastings was the first of 13 governors to hold the office. From 1848 until 1943 the title was governor general and viceroy of India from 1943 until 1947, governor general of India and crown representative
Guru	Gu' (darkness) and 'ru' (remover) hence any teacher removing darkness
Gwalior	City in Madhya Pradesh known for its Jain and Hindu antiquities and for its fortress. It became the capital of the Sindhias in 1771 but passed under British rule after the Sepoy Mutiny. It was returned to the Sindhias in 1866 in return for Jhansi district
Haji Baba	110-year-old friend of Osho
Hardikar, Dr.	Poona physician
Hari Baba	Osho's uncle's guru
Hari Prasad Chaurasia	Indian flutist
Hathi dwar	Elephant Gate in Gadawara
Haveli	Courtyard house or traditional mansion
Himalayas	Literally, the abode of snow. Classical name: Emodus, Imaus. Mountain system containing the highest mountains of the world and the sources of the Indus, Ganges and Brahmaputra
Hindi	Official language of India based on Sanskrit and written in Devanagiri script. Used as a literary language from the 16th century. Western division has five subdialects, Eastern three subdialects
Hinduism	Religion of India based on the Vedas, the Upanishads, the Bhagavad Gita, the Ramayana and the Mahabharata. Known as Brahminism in the pre-Buddhist period. Three main sects are the Saivas, the Saktas and the Vaishnavas
Hindustan	Region of North India with Delhi as its political centre
Hiuen Tsang	The most famous of Chinese Buddhist pilgrim-scholars. He came to India

(or, Yan Chwang).	in 630 and remained there until 643. Stayed in Nalanda University as a student before he left bringing with him 657 volumes of manuscripts. His observations are recorded in Travels or Record of Western Lands in 12 books
Holi	Major Hindu festival, believed to be once a fertility rite of aboriginal origin. Celebrated in February-March by throwing coloured powders and sprinkling colored liquids at people
Homa	Sacrificial fire for making offerings
Hukumchand Seth, Sir	A rich friend of Osho's
Imperial Gazetteer of India	Monumental work in 26 volumes initiated in 1869 and completed 1907-09 under William W. Hunter based on a statistical survey of the topography, ethnology, agriculture, industry and administration of 240 districts under British and native rule. Reissued 1908-1909 in a Provincial Series in 25 volumes
Indian National Congress	Indian nationalist organization founded and held its first session in Bombay 1885 with W.C. Banerjee as president. It gradually escalated from a moderate body until it came to espouse purna swaraj (complete independence) under the leadership of Mahatma Gandhi. It always encompassed extremists and moderates, socialists and nonsocialists, Hindus and Muslims within its ranks. It has remained the dominant ruling political party in India since independence and is now often referred to as the Congress Party
Jadoo	Magic
Jagatguru	World teacher
Jethmalani, Ram	Leading Indian attorney, Osho's lawyer
Jhansi	State in Bundelkhand a Maratha dependency until 1819 when it became a British protectorate. Annexed to the British Empire in 1853 the disaffected dowager Rani Lakshmi Bai – the Rani of Jhansi – lent her support to the mutineers during the Sepoy Mutiny. It was recaptured by the British in 1858 and ceded to Gwalior in 1861
Ji	Ji is a common addition to a name in India, a courtly suffix denoting respect. From Sanskrit Arya and Prakrit ajja.
Jinas	The liberators Tirthankaras or Ford-Makers showing Jains the crossing place between samsara and liberation
Jinnah, Muhammad Ali (1876-1948)	Muslim statesman who advocated the creation of Pakistan and served (1947-48) as its first governor general
Jog, Dr.	One of Osho's doctors
Jyot	Lamp
Juhu	Suburb and beach in Bombay. Nehru as well as Gandhi have spent their holidays there
Kabir (1488-1512)	Hindu religious reformer of Muslim birth who lived in Varanasi. He taught a monotheistic Vaishnavism rejecting every distinction of caste, religion and sect.
Kaka	Uncle
Kali Yuga (also, Yudhishira Era).	The present Hindu era is dated from 3102 B.C.
Kama	Sexual desire
Kar Sevak	RSS volunteer/activist
Karma	Fate or destiny

Kantar Master	Osho's first teacher at school
Khadi, khaddar.	Cloth hand spun on a chakra popularized by Mahatma Gandhi to symbolize freedom from foreign textiles famous for its temples and erotic sculptures
Khajuraho	Chandella city in Bundelkhand, built in the 10th and 11th centuries
Khakki, Master (aka Rajaram, Rajju Khakki)	one of Osho's high school teachers
Khan	Title of a Muslim lord or prince introduced by the Mughals
Khana	Food, a meal
Khomok	Tension drum of the Bauls its skin head is pierced by a string attached to a small brass handle
Kirtan	Devotional gathering singing and praising the Lord
Krishna	Hindu god, the eighth avatar of Vishnu
Krishnamurti, Jiddu (1895-1986)	Indian enlightened master
Kumbh Mela	Literally, pot festival. The largest of the religious Hindu gatherings held periodically in northern India every three years at Hardwar, Nasik and Ujjain and every 12 years at Allahabad
Kumkum	Red powder, to show the sexual power of goddesses
Kurta	Loose and long collarless Indian shirt
Laddu	Milk-based sweet
Lajpat Rai, Lala (1856-1928)	Indian extremist nationalist leader and president of the Indian National Congress in 1919. Author of England's Debt to India, Unhappy India and other works. Depicted on Gadarwara Public Library.
Lakh	One hundred thousand. 10 lakhs are equal to one crore
Lathi	Bamboo or wooden stave used by policemen
Lingam	Phallic symbol for Shiva as Divine Creator
Lion Pillar	Stone pillar erected by Ashoka at Samath, near Varanasi, to commemorate the first sermon of Gautama Buddha delivered here. The pillar is surmounted by a lion capital. The wheel or chakra motif which appears on the pillar has been adopted as the symbol of the Republic of India
Lok Sabha	Literally, House of the People lower house of the Indian Parliament
Lungi	Indian-type sarong, longer version of the dhoti
Mackwan	Principal, theological college in Jabalpur
Madhya Pradesh	State in the Indian Union formed in 1956 comprising 17 districts of the state of the same name formed in 1947, the former state of Madhya Bharat with Gwalior and Indore, the former states of Bhopal and Vindhya Pradesh and the Sironj subdivision of Kotah district. Capital: Bhopal
Magga Baba	Enlightened man Osho met in Jabalpur
Maharaja	Title of a sovereign prince of a large state
Maharani	Queen of a maharaja
Maharishi	Means 'great seer'

Maharishi Mahesh Yogi	Originator of Transcendental Meditation
Maharshi, Shree Ramana	Enlightened man, lived in the hills of Arunachal; died of cancer
Mahatma	Literally, great soul title applied to a social and religious leader regarded as an extraordinary or holy person. Mohandas K. Gandhi notably
Mahavir Jayanti	Jaina festival celebrating birthday of Mahavira
Mahavira, Vardhamana	Founder of Jainism and the 24th and last Jina or conqueror who lived about 500 B.C. Renounced the world and practiced severe ascetic penances and attained enlightenment at the age of 42. His legendary history is given in the Kalpasutra and Mahaviracharita
Maidan	Playing-field
Marg	Way or path
Masta Baba	Remarkable enlightened man who traveled with Osho and introduced him to prominent persons
Mataji	White-clad Digambara nun 'respected mother'
Math	A monastery
Maya	Illusion
Mehta	Osho's professor in psychology
Mela	Religious gathering, festival or fair
MLA	Member of the Legislative Assembly (of a state, rather than the national Parliament in Delhi whose members are called MPs)
Moksha	Enlightenment, liberation 'absolute freedom'
Mountbatten, Lord Louis (1900-1979)	Last viceroy of British India March-August 1947 and first governor general of the Dominion of India (1947-48). Presided over the historic transfer of power from the Crown to the people of India
Mudra	Symbolic or ritual gestures of hands, used to differentiate the images of Buddha
Mughal	Dynasty of 26 sovereigns founded in 1526 by Babur which ruled India until 1957 when the last Mughal emperor was exiled from India for taking part in the Sepoy Mutiny
Muktananda, Baba	Contemporary Indian guru
Mullah	Muslim priest
Mullah Nasruddin	Mythical Sufi mystic, appears in jokes
Munnu Mian	Photographer in Gadavara
Muni	Jain monk or nun who has taken the vow of mouna or silence and is credited with preternatural powers. Osho was using the pet name Mounu when addressing Ma Yoga Kranti in Jabalpur
Munshi	Language teacher, translator, secretary
Nadana	Steps in ritual dance
Nalanda	Seat of a Buddhist university from the first to the twelfth century in Bihar. Hiuen Tsang recorded in 635 that 300 lecture rooms and a library that occupied three buildings served 150 teachers and 3000 students from all over Asia
Namaskar	Respectful Hindu greeting 'I bow to thee'

Nana	Maternal grandfather
Nani	Maternal grandmother
Nanak (1469-1539)	Founder of Sikhism and its first Guru whose sayings and hymns comprise the Adi Granth, the holy book of the Sikhs. Nanak tried to fuse elements of Hinduism and Islam in his new religion and had an impressive following in Punjab
Narmada	Holy river ten kilometres from Gadarwara in central and western India rising in north Madhya Pradesh and flowing west through the Vindhya and Satpura ranges to the Arabian Sea. Length, 800 miles
Nath Bhatt, Shri	Gandhian politician in Gadarwara
National Library	Central library established at Calcutta in 1902 by the amalgamation of the Calcutta Public Library and the Imperial Library
Natthu Nai (Kaka)	Opium-eating haircutter in Gadarwara
Naudra	Name of bridge in Jabalpur
Nawab (also: nazim nabob)	Title of the deputy or viceroy of a Mughal province later adopted as a grand title, usually for men
Nehru, Jawaharlal (1889-1964)	Indian nationalist leader and first prime minister of India (1947-1964). Son of the nationalist Motilal Nehru and father of Indira Gandhi. Joined the non-cooperatio movement in 1920 advocated socialism at home and an anti-imperialist stand abroad. Author of Autobiography, Glimpses of World History and Discovery of India
New Delhi	Capital of India since 1912 situated on the west bank of the Yamuna River southeast of Old Delhi. The entire city was designed by the British architect Sir Edwin Lutyens
Nigam, Mirza	High school teacher in Gadarwara
Nirvana	Enlightenment. Properly: nibbana. Literally 'blown out', as a candle. Nonexistence considered as the goal of a bodhisattva
Om Mani Padme Hum	Tibetan mantra
Paan	Mildly narcotic, preparation of betel nut
Pagal Baba	Enlightened mystic, friend of Osho
Pali	A Prakrit language that developed into the sacred language of Buddhism. It is the parent of Sinhalese
Pandal	Temporary covered structure for outdoor receptions, functions and ceremonies
Pandit	A Hindu scholar of Brahmin caste who is learned enough in the scriptures to interpret and expound them English version 'pundit'
Parakh, Ramakant	Garage owner in Jabalpur
Paramatma	Supreme soul, atman in Vedantic philosophy
Paramount Power	Term applied to the British Crown in its role as suzerain and protector of Indian native states. It was particularly used in treaties between the British government and Indian rulers
Paranjape	Principal of college where Osho graduated
Parekh, Rekhcand	Rich friend and supporter of Osho
Parmananda	Friend of Krishnamurti who brought a message to Osho
Patel, Ambalal	Friend of Osho's father, father of Ma Anand Sheela

Pathak brothers	Business men in Jabalpur
Patkar	Lecture Hall in Bombay
Philosia	Love of seeing, not of knowledge
Poona	City in Maharashtra on the Muta River near the crest of the Western Ghats and commanding one of the passes to Bombay capital of Marathas under Shivaji and Shambuji and from 1749 until 1817 when it fell to the British
Prabhu	The writer caste in Western India
Prakit	Demotic form of Sanskrit which forms the connecting link between Sanskrit and modern Indic languages
Prasad	Blessed food, consecrated offering
Puja	Religious prayer and devotion (for Hindus)
Puranas	Collections of ancient sacred Hindu writings composed in epic couplets and consisting partly of legendary histories and partly of speculative cosmogony including genealogies of gods and heroes. They are 18 in number
Purna	The full moon.
Purnima	The full-moon night
Qalander	Sufi mendicant of Holy fool
Qawwali	Poems and hymns sung at Sufi shrines
Rahimuddin, Maulana	Osho's Govt. Secondary High School in Gadawara
Raga	Literally, tint. Class of melodies in Indian music that create a specific emotional mood with their own characteristic signature
Raj	1. A kingdom ruled by a raja. 2. Sovereignty or paramount power
Raja	A king or ruler of royal lineage
Rajehandra, Shrimad	Gandhi's guru
Ram Jethmalani	Osho's attorney
Ramakrishna Paramahansa (1834-1886)	Bengali-born Hindu spiritual leader whose inspired fervor attracted to him a vast following including Swami Vivekananda. He tried to modernize Vedantist philosophy. The social dimensions of his teachings are reflected in the work of Ramakrishna Mission, an international missionary organization
Ranade, doctor	Indian philosopher, Allahabad University, Osho's censor at Sagar University
Rani	Queen
Resident	Representative of the Crown and Paramount Power in a native state ambassador of the Governor General in Calcutta. Title changed to Agent or Commissioner
Rishi	A Hindu poet-sage possessed of extraordinary spiritual power and wisdom transmitter of ancient Hindu scriptures and Vedic hymns. Rishis generally lived in jungles, alone or with a group of disciples the place where they lived was known as an ashram
Roy, S.S.	Osho's professor and friend, later head of philosophy department at Allahabad University

Rupee	Indian coin, comes from Hindi 'rupaiya' meaning 'gold'
Sadhana	Spiritual discipline ordered by one's guru and leading to realization
Sadhu	A holy man who has renounced the world and attained spiritual enlightenment through severe tapas or ascetic practices
Sahib, Dr.	Osho's nickname when playing doctor as child
Saivism	Hindu sect devoted to the worship of Siva and his symbols
Sakkar	River near Gadarwara, meaning 'the sweet'
Samadhi	Lit. 'going beyond all sickness' Patanjali's word for enlightenment. The highest stage of meditation, in which one achieves unity with the Absolute. The tomb may be referred to as his samadhi like in Osho's case
Sammasati	'Remembering', Buddha's word for witnessing
Samsara	The illusory physical world and its cycle of rebirth. Sanskrit for 'to flow together'.
Sangha	Religious congregation usually in the context of a Buddhist or Jain monastic community
Sankirtan	Religious procession
Sankritanyana, Rahul	Friend of Osho who went to Soviet Union
Sannyasin	Hindu ascetic or wanderer who has entered the last of the four stages of spiritual perfection
Sanskrit	Sacred language of Hinduism written in Devanagiri script belongs to the Indic branch of the Indo-Iranian subfamily of Indo-European languages. Its earlier form was known as Vedic. Sanskrit is a syllabic language with no officially recognized way of transliterating Sanskrit into Roman script
Sarvodaya	Gandhi's concept of the welfare of all
Satyagraha	Literary 'truth-force', used by Mahatma Gandhi to define his non-violent agitation
Satya Yuga	Devanagari, also called Sat Yuga or the Golden age in Hinduism when man is governed by the gods in perfect harmony.
Saxena, Shree Krishna	Professor and friend of Osho
Sepoy	Indian soldier in the service of the East India Company
Shakti	Female counterpart of the Hindu deity embodying the feminine aspect of cosmic energy
Shaktipat	The master's transfer of cosmic energy
Shankar, Ravi	World-famous Indian sitar maestro
Sharma, Doctor Baijnath	History professor at Jabalpur University
Shastra	Scripture or holy writ also applied to every kind of knowledge or science. Means 'rules' in Sanskrit.
Shiv Sena	Militant Hindu organization.
Shri	Honorific title from Sanskrit meaning holy. Now used as the equivalent for Mr in official correspondence, as a contraction of Shriman for males and Shrimati for females. In Punjab the prefix Lala is preferred, in the North Babu
Shrivastava, Doctor S.N.L.	Osho's professor of logic at college in Jabalpur

Siva	Third god of the Hindu triad regarded in later mythology as the destroyer with Brahma as the creator and Vishnu as the preserver
Sloka	Stanza in a Sanskrit poem a pair of rhyming lines
Smrati	Less desirable alternative to 'smriti' (Mrs)
Smritis	What has been remembered' religious works whose authority is only exceeded by that of shrutis thus all post-vedic religious writing, the word being synonymous with shastras
Sruti	'Heard directly from master', Vedic scripture
Sudra	Member of the lowest Hindu caste
Sufi	Muslim mystic
Sunderbans	Tract of intersecting creeks and channels, swampy islands and jungles which constitute the Gangatic Delta near the Bay of Bengal
Suraj Prakash	Bombay friend of Osho's in whose house he stayed and lectured after World Tour in 1986
Sutra	Literally 'a thread' in Sanskrit, so called because the collection of discourses was a string of rules. Part of Buddhist canon, or body of Hindu sacred writings in four groups dealing with rituals, customs, law and magic
Svetambara	One of the two great sects of the Jain faith
Swadesi	Literally, 'of one's own country', indigenous, i.e. Indian. Political movement launched in Bengal in 1905 to boycott foreign goods. It was developed by Mahatma Gandhi to include a campaign for economic self sufficiency and promotion of cottage industries
Swami	Title of the spiritual preceptor of a cult or religious order
Swaraj	Literally, 'one's own rule'. Political autonomy as the goal of the Indian nationalist movement
Tabla	Pair of hand drums used in Hindustani music
Tagore, Rabindranath (1861-1941)	Indian poet and playwright awarded the Nobel Prize for Literature in 1913. Author of about 60 works including Gitanjali, The Gardener and Sadhana
Tantrism	Saivite sect which follows the occult rites prescribed in Dattatreya's Tantras divided into the right-handed sect, so called because it follows the ancient Vedic ritual, and the left-handed sect which concentrates on the worship of the female aspects of the deities known as shaktis
Taran Taran	Taran Swami (The Savior) lived in the sixteenth century as a contemporary of the Indian saints Kabir and Nanak. His family was of the Parwar sect, a subdivision of the Digambara sect. Osho read as a child his complete teachings in 14 books and was influenced by Taran from early age. Taran's language was shaped by his reading of the books of Acharya Kundakunda. Osho's first booklets in the 1950s were on Taran Swami
Thakur	Osho's Bengali friend landowner or squire
Tilak	Sacred mark on the centre of a Hindu forehead
Tirtha	Crossing place or ford hence a sacred place
Tirthankara	Literary, bridge finder. A Jain saint considered as a mode of crossing the dark waters of life
Tripathi, Doctor	Historian, vice-chancellor of Sagar University
Tripitaka	Literally 'Three Baskets' (because the palm leaves on which they were written were kept in baskets). Collection of Buddhist writings embodying

	Buddha's teachings and oral traditions
Tulsishyam	Meditation camp in Gujarat
Twice-born	Upper-caste Hindu, one who has undergone a 'second birth', i.e. a spiritual one generally used to refer to Brahmins
Umakant Joshi	Osho's friend
Upanishads	Literally 'sitting close to', in the sense of a group sitting around a teacher. Over 100 philosophical treatises or metaphysical commentaries attached to the Brahmanas which form the core teachings of Vedanta
Vedanta	Literally 'the goal of the Vedas' group of ancient Hindu philosophical traditions concerned with self-realisation and the understanding of the ultimate nature of reality
Vedas	Collections of Hindu sacred writings including hymns, prayers, ritualistic instructions, philosophy, mythology and holy lore in some 100 books
Vedic	Language of the Vedas from which Sanskrit is derived
Viceroy	Title and office created by the Government of India Act of 1858. Earl Canning was the first and Lord Linlithgow the 20th and last
Vihara	A Buddhist monastery originally the hall where the monks met and later extended to the whole building and to the attached shrine
Vindhyachal	Mountain range near Osho's birthplace
Vishnu	One of the three principal gods of the Hindu pantheon, regarded as the preserver. His preserving and restoring power is believed to have been manifested in ten avatars, of which Rama and Krishna are specially honoured and worshipped
Yaksi	Female Hindu fertility nymphs
Yamuna	White marble, name of river flowing through Delhi
Yashipal	Communist author and friend of Osho
Yatra	Pilgrim on spiritual journey to sacred places
Yoga	One of the six orthodox systems of Hindu philosophy founded by the sage Yajnavalkya and later codified by Patanjali in Yoga-sutra
Zamindar	Landholder or local ruler
Zindabad	Long live

Notes

Contents

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Introduction

1. *Osho World News*. 2009:3, p. 3.
2. Amrito (Dr. George Meredith aka Devaraj). Interview. Poona. 31.07.2001. *Amrito* was Osho's personal physician and is now a member of the Inner Circle.
3. *Pundits* – or *pandits* – are learned Hindu scholars interpreting and expounding the scriptures. These discussions are ongoing after Osho left his body, and information on the hot issues of e.g. trademarks and copyrights concerning Osho is to be found at >www.oshofriendsinternational.com<
4. Amrito (Dr. George Meredith aka Devaraj). Interview. Poona. 31.07.2001.
5. Based on *Canonical and extracanonial texts in new religions* by Olav Hammer & Mikael Rothstein. Page 113-129 in *Hammer 2012*. The term *routinize* was first used by Max Weber in his *Theory of Social and Economic Organization*. First published in German 1922.
6. The author has now retired from his position as ass. Professor at the Royal School of Library and Information Science, Aalborg, Denmark. The main field for his research and workshops has been the organizational change in public libraries following the implementation of IT in the 1980s, but his interests also include library interior design, library history and cultural anthropology. The Taoist Yao (*Mien*) ethnic minority group has been studied on several field surveys in the mountains of Southern China and Laos. He first met Osho in Poona January 1981 and in July 1983, Oregon, he was initiated as sannyasin *Swami Anand Neeten*. On his website >www.pierreevald.dk< articles on Osho are to be found, as well as anthropology field notes and library science publications. Contact: >mail@pierreevald.dk<
7. *Shaktipat* is the traditional notion for the transfer of cosmic energy by means of a master. *Satori* is the Japanese expression for experiencing higher states of consciousness.
8. *Lannoy 1971*, p. 424.
9. Osho was first used by *Eka* to address his master, *Bodhidharma*. 'O' means 'with great respect, love and gratitude', as well as 'synchronicity' and 'harmony.' 'Sho' means 'multidimensional expansion of consciousness.' Osho is not the only spiritual leader with a name connoting also to ocean. *Dalai* is Mongol for the sea, vast and profound.

Gadarwara

1. Based on *Brendon 2008, p. 379*.

2. When Osho's father *Babu Lal* was initiated into sannyas in 1975 his name became Devateerth Bharti. Joshi narrates that *Taran Swami* (The Savior) in the sixteenth century was a contemporary of the Indian saints *Kabir* and *Nanak*. His family was of the *Parwar* sect, a subdivision of the *Digambara* sect, and he opposed the prevalent idol worship and preached the worship of the formless. He was much harassed by society and it is said that Osho as a child read his complete teachings contained in fourteen books and he was without doubt influenced by Taran from early age. The books are in a unique blend of Prakrit, Sanskrit and Apabhramsha, and Taran's language was perhaps influenced by his reading of the books of *Acharya Kundakunda*. Osho's first booklets in the 1950s were in fact on *Taran Swami*. Core publications for the Digambara sect were *Siddhi Svabhava* (The Nature of Ultimate Realization) and *Shunya Svabhava* (The Nature of Emptiness), phenomena to be explored by Osho throughout his lifetime. These books are both included in *Books I Have Loved*. At the altar in their shrines the followers of *Taran* keep a book instead of an idol.

3. The sannyas name of Osho's mother is Amrit Saraswati. Saraswati, the goddess of learning, is particularly honoured by the Jains in their pantheon of sixteen goddesses of learning. She is also called Shruta Devi, the goddess of sacred learning.

4. Bhagawati at www.oshonews.com/2011/05

5. Vasant Joshi has it that Osho's uncle *Shikhar Chand* was suggesting his first name Rajneesh Chandra Mohan, alternating with Rajneesh Mohan Chandra as Osho used it in *Prayas*. See *Joshi 1982, p. 15* and *Appendix*. Gandhi was having Mohandas as his first name. The quotation is from the Introduction by George Meredith (aka Devaraj / Amrito) in *Forman (1988), p. xix*. Quatrain means a poem or verse of four lines. According to wikipedia his birthname was Chandra Mohan Jain or Rajendra Kumar Jain.

6. Interview with Osho's mother *Saraswati* by Swami Svatantra Sarjano. At: www.oshonews.com/2010/11. Osho's brothers were Vijay, Nikalank, Akalank, Shailendra and Amit. His sisters were Rasa Kumari, Sneh, Neeru and Nisha. His sister Kusum died from smallpox when she was four years old only. Amit has green eyes, cf. his grandmother Nani's lineage.

7. Interview with Osho's father Babu Lal by Swami Svatantra Sarjano. At: www.oshonews.com/2010/11.

8. Arvind Kumar Jain, Osho's secretary in Jabalpur, has commented on Osho's parents' experience: "But in his later advanced age life Osho's father left Gadarwara & went to PUNE Commune where in presence of master (Osho) he deeply & intensively perform MEDITATION, experiencing the very Existential Truth & liberated himself from this Worldly Bondage. Osho's Divine compassion has shown the path of Self Realisation & the Devotees who sincerely meditated, experienced the existential Truth. Osho not only Himself Enlightened and experiencing God's Bliss but also shows the self attainment way to His Mother Pujya Maa Saraswati Devi who attains Self Realisation & liberated HERSELF." Translation from Hindi into English by Arvind Kumar Jain, Jabalpur, of chapter #9 'Extremist of Study And Great Lover of Books – Rajneeshji' from his book *Ankahe Pal*. Letter from Arvind Kumar Jain. Jabalpur. 06.04.2009.

9. Apana. Interview. Rajyoga Meditation Center, Delhi, 23.09.2007. Swami Govind Siddharth's meeting with Lama Karmapa, Rumtek Monastery in Sikkim, on June 6, 1972, was first published in *Sannyas*, 1972:4, pp. 25-32.
10. Bhopal was a fief carved out of the kingdom of Rani Durgawati of Gondwana and placed under a Nawab by Akbar. It became independent in 1761 but later submitted to the British Raj.
11. Osho has in *Glimpses of a Golden Childhood* (1990), p. 2 talked on his reverence for the *madhumalti* tree (*madhu* – sweet, *malti* – queen).
12. *Narmada*, which is esteemed holy, is also spelled *Nerbudda* River. The personified river is variously represented as being daughter of a *Rishi* named Mekala, as a daughter of the moon, as a 'mind-born daughter' of the Somapas, and as a sister of the Nagas. It is not unlikely that the connotation with the moon may have had some impact on the young Rajneesh.
13. Wild elephants were in the beginning of the 20th century found only in one or two of the minor eastern Native and Feudatory States named Nandgaon and Kawardha in the Central Provinces to the east of Jabalpur and also north of Bastar.
14. *Indian National Congress* had met annually since 1885 and was the major All-India political body representing Indian opinion in a loose confederation and only later on it became a political party in the modern sense. In Jabalpur Congress was formally organised from 1920, and during the elections in 1937 and 1946 Congress took a strong stand in Jabalpur District winning all seats except one in both elections. In a letter from 12.02.2009 Gyan Bhed mentions that Osho's father and his uncle Sri Shikhar Chand were both members of Indian National Congress, probably mistaken for Jabalpur Congress, which in a *dyarchy* system was managing those matters transferred from the central power to Indian provincial authorities.
15. Gyan Bhed has it that Osho's grandfather *Raja Saheb* with his servant *Bhoora* traveled Gadarwara – Jabalpur – Allahabad and from there to Kashi to meet the astrologer (*Gyan Bhed 2006*, p. 21). The state astrologer lived in Benares (resplendent with light; this cityname used until 1956), a place which during Buddha's time, when he was preaching here was the capital of the kingdom of Kashi, a name it kept for centuries. Today the city is known as Varanasi. It is the holiest of all holy cities in India and said to be founded at least 3.000 years ago. In 1910 the British made Varanasi a new Indian state with Ramanagar as its headquarter without any jurisdiction over the city itself.
16. See also the figure with Osho's birth chart.
17. *Bhed 2006*, p. 65 mentions a three days period in the Shiva temple. *Joshi 1982*, p. 32 is mentioning a seven days period.
18. *Brahma Raksha* is a brahman who after his death takes the form of *Raksha* (demon) who resides in a *peepal* tree (holy fig tree). The *peepal* tree is worshipped by the Hindus for the quality of its fragrance and its residing gods.
19. *Sarito 2000*, p. 223, line 14. Errata: Should be Gadarwara, not Kuchwada.

20. Bhoora's son inherited Raja Saheb's house and estate. Later on Sw. Nikalank Bharti (Osho's nine years younger brother who was very close to him and lived in his shadow) and Sw. Chaitanya Bharti (Osho's chosen photographer from Bombay onwards) went to Kuchwada to take photos of the house and the pond. *Glimpses of a Golden Childhood (1990), p. 26.*
21. *Sati* is the widow joining her husband on the funeral pyle, a traditional Indian custom declared illegal by the British Raj.
22. Osho has indicated that Jesus visited Gadarwara coming from Pahalgam in Kashmir where he later died and his grave is to be found. Just like Gadarwara Pahalgam means 'the village of the shepherd'. See *Glimpses of a Golden Childhood (1990), p. 220* and *Kersten 2001*.
23. Gyan Bhed. Letter. 12.6.2009.
24. Literacy in Hindi rose from 9.2% in 1931 (the year Osho was born) to 15.1% in 1941 and to 23.5% for men and 7.6% for women in 1951. Literacy in English rose from 14.9% in 1931 to 18.9 in 1941, in percentage of all literate Indians. The raise in literacy was one decisive factor behind the growth of Congress and the spreading of nationalist ideas. By 1981 the literacy rate had risen to 46.7% for men and 24.9% for women.
25. Interview with Osho's father Babu Lal by Swami Svatantra Sarjano. On: www.oshonews.com/2010/11.
26. Sukraj Bharti. Interview. Gadarwara. February 2000.
27. Arvind Kumar Jain. Jabalpur. Interview. 24.07.2005.
28. Vasant Joshi. E-mail. 07.03.2007.
29. When years later Osho visited his old primary school in Gadarwara he was very touched when seeing the cutting down of the *peepal* trees that had brought him so much comfort.
30. Gyan Bhed is calling him Shambhu Babu.
31. Excerpt from interview with Sri Shyam Soni by Gyan Bhed in *Osho Hi Osho*. Translated in letter from Gyan Bhed. 09.09.2006.
32. Interview with Osho's father Babu Lal by Swami Svatantra Sarjano. www.oshonews.com/2010/11.
33. Interview with Osho's father Babu Lal by Swami Svatantra Sarjano. www.oshonews.com/2010/11.
34. This broadcasting took place before the later regular morning recordings at Radio Patna in the early 1950s.
35. The photo mentioned is in a private album with Osho's younger brother Nikalank Bharti, Poona. Osho's adoration for Tagore is exposed in *Ecstasy. The Forgotten Language*.
36. *Joshi 1982, p. 190. Brahma Muhurta* is the holy early morning time before sunrise.
37. Gyan Bhed. Letter. 12.6.2009.

38. Gyan Bhed. E-mail. 01.01.2007. According to Nehru, Gandhi had told the Federation of International Fellowships in January 1928 that “after long study and experience I have come to these conclusions, that (1) all religions are true, (2) all religions have some error in them, (3) all religions are almost as dear to me as my own Hinduism. My veneration for other faiths is the same as for my own faith.” In: *Nehru (1946)*, p. 365.

39. *Rashtriya Swayamsevak Sangh (RSS)* was established in Nagpur in 1925 by the Congressman Dr. K.B. Hedgewar. It was organized in the 1930s as a Hindu nationalistic movement to revive the cultural heritage of the Hindus under the threat from Muslims and work towards India as a nation for Hindus only. Some distinguishing features were their uniformed volunteers wearing khaki shorts, and its military-style marching. In contrast to Congress it remained an urban movement, and the shooting of Gandhi in January 1948 was carried out by *Nathuram Godse* who had connections with RSS and was blaming the Mahatma for the partition of India. Following this incident RSS was banned at three subsequent occasions. BJP is the political party associated with RSS and the movement was responsible for the destruction of Babri Masjid mosque in Ayodhya in 1992. *Hindu Swayamsevak Sangh (HSS)* is the ideological and international line of RSS in India.

40. A nucleus of the *Communist Party* was formed in Jabalpur District in the late 1930s where a group of young men helped organizing a body named *League Against Fascism and War* in 1937. *The Congress Socialist Party* was organized in Jabalpur in 1938, and it is most likely that these functions were well-known to Rajneesh when he grew up in Gadarwara.

41. Interview with Osho's father Babu Lal by Swami Svatantra Sarjano. >www.oshonews.com/2010/11<.

42. Gandhi's *Hind Swaraj* was among those books banned according to the 1910 Press Act and the pamphlet had to be sold illegally. Osho's magazine *Yukrant* (Abbreviation of: Youth – Revolution) was published from Jabalpur 1969 – 1975 and its name may have been inspired by Gandhi's newspaper *Navajivan* (Young India) published 1919-1932.

43. Gyan Bhed. Letters. 12.02.2009 and 12.6.2009.

44. *Satyagraha* is 'truth-force' or 'soul-force', a non-violent resistance to injustice or evil blending Christian pacifism and Hindu non-violence. The word was created by Gandhi from Gujarati words, his name Gandhi itself meaning 'grocer' in Gujarati. Gandhi read voraciously authors like Tolstoy, Ruskin and Thoreau, and participated in movements such as theosophy and vegetarianism.

45. Article *On Gandhism*. Printed in Hindi in *Mukul* (Flower in Bud), 1953, 3rd issue. Osho's first printed magazine publication.

46. Published booklets by Osho on Gandhi include: *Philosophy of Non-violence (1967)*. This was the first booklet of Osho to be translated and published in English. Original edition in Hindi *Ahimsa darshan (1966)*. Also *Gandhivad, Vijnanik dastie (1971)*, *Kam-Yog, Dham aur Gandhi (1972)*, and *Bharat, Gandhi aur maim (1974)*. See *Bibliography*.

47. Speech in the Martyrs Memorial Building, Jabalpur, October 5th, 1969.

48. Blessing is in *Unio Mystica, vol.1*.

49. Quotation from a letter written to Kranti from Jabalpur. On the letterhead: Acharya Rajneesh, Yogesh Bhawan, 115 Napier Town, Jabalpur, where he was staying from 1961 to 1968 in the house of Sri Deovki Nandan as his guest.
50. *Tirthankara* is one of the 24 enlightened Jain masters. Meaning 'a ford – one who make a place for your boat from where it can take you towards the other shore'. *Rishabhdeva* is the first Jain tirthankara, *Mahavir* the last.
51. The Acharyas are in Jain terminology teachers and master ascetics. Later on the term denoted the senior monks who head and govern the congregation and manage a temple. The installation of an acharya in this sense is in a way equivalent to the succession of a king, as the new acharya is becoming a participant in a continuing Jain tradition. Osho adhered to this tradition and terminology when in the 1960s he started using the epithet Acharya.
52. The vedas are from around 2000 BCE, making them older than Greek and Israeli texts, and *Rigveda* is called 'the first spoken word of the Aryan man.' Veda comes from the root *vid* in Sanskrit, meaning 'to know.'
53. Of the many Indian festivals *Holi* may correspond to the European *Carnival*, and *Divali* is a special festival of the *Banias* on which they worship a rupee and their account-books, *khatas*. The Hindu commercial year begins from this day. All classes light lamps in their houses so as not to be overlooked when *Lakshmi*, the goddess of wealth, passes over them during the night and bestows her gifts. The Jain festival *Mahavir Jayanti* in honour of Mahavir is celebrated in March or April, and the *Paryushan Parva* in the month of August or September for ten days marking the beginning of a new account year for the Jains.
54. *Shastras* are scriptural texts setting out right behaviour.
55. *Prakrit* means unrefined, natural, raw. This language is the vernacular language of Mahavir and the Jains, and according to Osho more ancient than *sanskrit*, meaning refined. The ancient narratives of the Hindus in eighteen volumes were written in Sanskrit and are called the *puranas* (old).
56. Letter from Gyan Bhed. 12.11.2006. Translated from *Ek Phakkar Messiah: Osho #36*.
57. *Panth* means path and *math* monastery.
58. Gyan Bhed. Letter. 12.02.2009.
59. Gyan Bhed. E-mail. 20.11.2006.
60. *Illaychidana* are granules of cardamom offered to guests after meals for mouth refreshing. These sugar-coated seeds or granules are distributed to worshippers in Hindu temples as *Prasad* (blessings) and offered to a deity.
61. The word *arihanta* literally means 'one who has killed the enemy', the enemy being his own ego. The Jain mantra can be compared to the Buddhist *Gachchami*.
62. Rabindranath Tagore prevented Gandhi who wanted the temples of Khajuraho and their tempting sculptures

to be buried under earth. *Glimpses of a Golden Childhood* (1990), p. 34.

63. Gyan Bhed. Letter. 12.11.2006. Tantra was a major theme in Osho's discourses in Poona One, and a key series is *Tantra: The Supreme Understanding*, alt.t. *Only One Sky*. *Sannyas 1973:4* is a special issue on Tantra.
64. Sri Ambalal Patel was very supportive to Osho. He took sannyas while Osho was in Oregon and received the name Swami Swarupanand. He was for reasons of Osho's legal staying in USA in 1984 designated to be the father of Ma Anand Sheela.
65. E-mail from Gyan Bhed. 01.01.2007. Translated excerpt from *Ek Phakkar Messiah: Osho (1996-2000)*. Part II. Chapters #2, #6 and #9.
66. *Masto* is a term used by an older man to a child. The name was given to him by his master Pagal Baba as a pet and loving name. 67. In *Glimpses of a Golden Childhood* (1990, p. 304) Osho is referring this address to March 22nd 1953, the day after his enlightenment. On this very day Masto went to the Himalayas having fulfilled his promise to Pagal Baba. See also *Gyan Bhed 2006*, p. 125.
68. *Durgavati* was the widowed rani of Raja Dalpat Sa of Gondwana and regent for her son *Bir Narayan*. She was defeated by Akbar's general *Asaf Khan* in 1564 when she, after having fought from her elephant Sarman against the invaders, ended her own life with a dagger on the battlefield at *Narhi*. Her *samadhi* about thirteen miles from Jabalpur played a role for prominent local freedom fighters when in 1930 they took a solemn vow at this place to continue their struggle against the British. *Garha*, the former capital of Gondwana, is now within the city line of today's Jabalpur.
69. The 1945-issue of *Prayas* has been preserved by Osho's younger brother Nikalank Bharti, Poona.
70. E-mail from Gyan Bhed. 01.01.2007. Translated excerpt from *Osho Hi Osho*, p. 380.
71. Annual issue *SMARIKA* of *Osho Times* (Hindi edition) 1997.
72. From an interview with Nikalank Bharti in *Osho Times* (Hindi edition). Annual issue *SMARIKA* 1997, page 22-27. The interview is with photos, a poem by Kabir in Osho's own handwriting from his diary and a sketch. The interview was conducted, edited and later translated from Hindi by Gyan Bhed, Kanpur. E-mail from Gyan Bhed. 20.11.2006. The latter part from 'Suddenly...' is a supplement from another translation provided by Anando in e-mail 23.04.2012.
73. Ma Dharm Jyoti. Interview. Bombay. August 1999.
74. Nikalank is denying that Osho used to apply a pain-killing balm to his forehead for further reading. Interview. Poona. 03.02.2000.
75. The *Satguru* (True Master) is the embodiment of the divine and is in fact the *Supreme Being* himself, to distinguish him from other types of lesser gurus. A seeker must seek out the *Satguru* of his own time and surrender himself totally to his worship, and importance is placed on *Satsang* (True Association). In Sanskrit *sat* (alt. translit. *sad*) means essential.

76. Anando. E-mail. 21.07.2000.

77. Translation from Hindi into English by Arvind Kumar Jain, Jabalpur, of chapter #9 'Extremist of Study And Great Lover of Books – Rajneeshji' from his book *Ankahe Pal*. Letter from Arvind Kumar Jain. Jabalpur. 06.04.2009.

78. The accession register from his library has been preserved by Nikalank Bharti, Poona. See photo.

79. Arvind Kumar Jain. Jabalpur. Interview. 24.07.2005.

80. E-mail from Gyan Bhed. 01.01.2007. Translated excerpt from *Osho Hi Osho*. The note books preserved by Nikalank are from 1944-1945, Middle School years. They are continued in diaries from 1946-50 including his Higher Secondary School years. Nikalank Bharti Interview. Poona. 07.08.1999.

81. Due to Indian visa restrictions Vivek, like other sannyasins in the Poona management, in her later years had to change her name to Ma Prem Nirvano. She died an untimely death on December 9th 1989 from an overdose of sleeping pills. Throughout *Glimpses of a Golden Childhood*, Osho is calling Vivek *Gudiya*.

82. Excerpt from *Abhi Root Kuch hai* (Some Moments of This Night are Still to be Passed). The full story in Hindi is reprinted in the magazine *Bhagwan Shree Rajneesh*, October/November issue, 1984. Editor: Ma Prem Bharti. Published by Rajyoga Rajneesh Dhyana Kendra, Safdarjung Development Area, New Delhi. English translation in ten pages by Gyan Bhed. Enclosed to letter. 09.09.2006. Also printed in toto in *Ageh Bharti* (2012), pp. 108-114.

83. The soldiers of *Azad Hind Army* were respected throughout India, but following the death of Chandra Bose in 1945 its members were persecuted in a trial held by the British at the Red Fort in Delhi.

84. At the time of the author's visit to the public library in Gadarwara, Februar 2000, Mr. Anand Shaiwastbai was the president of the Library Committee and Mr. Laljiram Malviya still remembered attending Osho's lecturing at Town Hall area in the 1960s. These lectures have not been confirmed. One may wonder if the former chairman *Shambhu Dube* was one of the library founders.

85. *Lala Rajpat Rai* (1856-1928) was an Indian nationalist leader and president of the Indian National Congress in 1919. Due to his extremist views he was deported by the British to Burma. He organized the boycott of the Simon Commission in 1928, was assaulted and beaten with *lathis* by the British and died from his wounds in 1928, after having said that 'every lathi blow was a nail in the coffin of the British Empire.' (*Brendon 2008*, p. 377). He founded the Anglo-Vedic College at Lahore and the journal *The Punjabee*. Author of *England's Debt to India*, *Unhappy India* and other books. For his political merits see Nehru's autobiography (*Nehru 1949*).

86. Gyan Bhed. Letter. 09.09.2006. Gyan Bhed. E-mail. 20.11.2006. The titles are from Gyan Bhed's interview with Osho's childhood friend *Sri Shyam Soni* for his book *Osho Hi Osho*. Some titles are published in India and have not been verified as the spelling may be inaccurate. "After passing his Intern from Jabalpur University on 01.02.1953 Osho had donated his own books to this library, which were kept on separate shelves in a cupboard. On each book a label is affixed, where it was written 'Jo Sarvajanic Pustkalaya Gadarwara from Sri Khub Chandra Hagarilal, which were donated by Rajneesh Chandra Mohan.'" *Osho Hi Osho* contains 17 interviews narrated in Gyan Bhed's own wording with the following: 1. Osho's youngest sister Ma Nisha Bharti and his brother in law Sw. Anand Bharti. 2. Osho's uncle Sri Shikher Chand together with Osho's childhood friends Sw.

Sukhraj Bharti, Sri Kanchedi Sukul and other sannyasins of Gadarwara. 3. Osho's childhood intimate friend Sri Shyam Soni, to whom Osho had offered the secretaryship of Poona commune which was refused by him. 4. Sw. Chaitanya Keerti. Editor of Osho World. 5. Ma Neelam. Former secretary Poona commune. 6. Ma Amrit Mukti, who used to prepare and cook food for Osho. 7. Sri Ajeet Kumar. Former editor of Yukrant. 8. Sri Arvind Kumar. Son of his father's sister and editor of Yukrant. 9. Master Bheekam Chand. Founder member of Jeevan Jagriti Kendra. 10. Seven interviews taken from other sannyasins of Osho. *Osho Hi Osho* is supplemented by the following interviews in *Osho Maykhene Ke Deevane Rind* (The Drunkards at Osho's Bar): 1. Ma Urmilla. In Jabalpur Osho used to go to her residence daily and her husband was a military officer. 2. Ma Sohan Bhapana & Sw. Manik Bhapna. Osho had written 100 letters to her published in *Path Ke Pradeep* (1974). 3. Laheru. He used to tape the discourses of Osho in Bombay. 4. Kiran Bhai & other. Only 10% was written down during the interviews, the rest was remembered and taken down in writing from a few days up to a month later. The interviews were looked over and approved by the interviewees, by Keerti and Mukta with supplementing letters. This method and its inaccuracy may be kept in mind when reading these interviews. On the cover of all volumes of *Ek Phakker Messiah* is mentioned: 'A Novel based on the Life of Osho', and on title page: 'This is the authentic Life Story of Osho in the Style of a Novel.' These specifications were added by demand from the management in Poona, and Gyan Bhed was advised by Chinmaya to do translation work rather than his biographical studies. Gyan Bhed. Interview. Kanpur. 15.09.2007.

87. Gyan Bhed. E-mail. 20.11.2006. *Arya Samaj* is a Hindu social reform organization founded by *Swami Dayananda Saraswati* in Bombay on April 7th 1875. It was advocating a return to Vedic ideals, and its purpose was to move the Hindu Dharma away from fictitious beliefs. One section of the Samaj also favored Westernization and English education. The Samaj was a reaction to the influence of Islam and Christianity, condemning also the Vedanta philosophy, and thereby Osho when he was living in Poona.

88. Sanjey. Interview. Poona. 05.02.2000. Mentioned in *Books I Have Loved* (1985) #15

89. Gyan Bhed. Letter. 12.6.2009.

90. Arvind Kumar Jain. Interview. Jabalpur. 09.02.2000.

91. Also in: *From Misery to Enlightenment* #15.

92. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.

93. Also in: *From Misery to Enlightenment* #15.

94. Nikalank Bharti. Interview. Poona. 03.02.2000 & 28.07.2001.

95. E-mail from Gyan Bhed. 01.01.2007. Translated excerpt from *Osho Hi Osho*.

96. The accessions register of Osho's library collection has been preserved by his younger brother Nikalank Bharti, Poona.

97. *Bhed 2006*, p. 91. *Upasthit Sriman* means 'Present Sir' when the pupils in the class are called by their name.

Jabalpur

1. The new state of *Madhya Pradesh* came into existence in 1956 comprising 17 districts, including the *Mahakoshal* region of the old Central Provinces, of the former state with the same name *Madhya Pradesh* formed in 1947 and its bordering states of *Madhya Bharat*, *Vindhya Pradesh* and *Bhopal*. *Madhya Pradesh* means *The Central Province* just like its former English name. *Chattisgahr* has since 2000 been a separate Indian state constituted by some former eastern parts of *Madhya Pradesh*.
2. In the Indian system of higher education, colleges do not have the authority to award degrees independently; they have to be affiliated with a university. The universities are responsible, once they grant the affiliation, for the maintenance of standards in the colleges. Likewise prior to 1957 the colleges in Jabalpur were affiliated to universities in other towns. These colleges finally constitute the new University of Jabalpur founded in 1957, where Rajneesh gets a position as a lecturer of philosophy in March 1958. Some of his colleagues are now the professors and lecturers with whom he was studying earlier as a student for his B.A.
3. The official biography of Osho is presenting a short listing of his time in Jabalpur: "1951-1956: UNIVERSITY STUDENT. Osho majors in philosophy and wins numerous awards in debating competitions. He graduates with honours from Jain College and is invited by Professor S.S. Roy to do his postgraduate study at Sagar University...1957-1970: PROFESSOR AND PUBLIC SPEAKER. Osho accepts a position first at Sanskrit College in Raipur and later at the University of Jabalpur, where he teaches philosophy. His unorthodox and challenging approach to teaching draws many students to his classes, regardless of whether they have actually enrolled for credit. As the years pass he begins to spend more and more time away from his teaching duties and begins traveling to public speaking engagements throughout India." (*Sarito 2000, p. 224*)
4. *Hitkarini Sabha* was the oldest social service institution in Jabalpur District established as early as 1868. It installed a printing press from which the monthly magazine *Hitkarini* was printed. *Hitkarini Mahavidyalaya*, their 'city college' where Rajneesh began his academic studies, was founded in 1933, one year later the *Hitkarini Law College* and in 1937 the *Hitkarini Kanya Vidyalaya*.
5. Nationwide the enrolment of students for higher education was in 1951 0.8% of total population in India, rising to 2.4% in 1966 when Rajneesh left his teaching position, with a ratio for the enrolment of girls being 1:6.
6. Interview with Osho's father Babu Lal by Swami Svatantra Sarjano. >www.oshonews.com/2010/11<
7. Urmila. Interview. Poona. 1999. A FIAT car is said to have been at his disposal in 1967-70 according to his co-hosteller in Sagar, *Dr. Bhagwan Singh*, in *Ageh Bharti (2012, p. 34)*
8. Gyan Bhed. Letter. 17.06.2010.
9. *Gyan Bhed (1996): Ek Phakkar Massiha Osho. Part III, page 121.*
10. *Gyan Bhed (2001): Osho Hi Osho, page 120.* Translated into English by Gyan Bhed. (Letter. 17.06.2010). In the same letter he writes on the references in his book on Osho, *Ek Phakkar Massiha*: "This book is not fiction or novel. This is an authentic biography of Osho. When I had submitted the manuscript to Poona Ashram I had sent a list, where it was mentioned that what is the source of this incident, or wether it was told by Osho himself

in some discourse (mentioning the name of discourse and page no. also), whether it was reported in the magazine Jyotishikka, Yukrant, Sannyas, Bhagwan Shree Rajneesh, Rajneesh Newsletter or Osho Times. Whether it was told by his relative or friend (with his name) while taking his interview. I requested the publisher to publish this list at the end of the book, but he did not agree. This list was prepared for 1st volume to 5th volume, then I had left this exercise.”

11. Among the many places Rajneesh stayed in Jabalpur were the following: His first years in Jabalpur from 1951 were at his aunt's house, with his father's brother in law *Fufa* and his son Arvind Kumar Jain who helped him and later became his secretary. Following this he lived as a tenant in a small rented room in the countryside outside Jabalpur near restaurant *Sharma Bhojnalaya*, followed by his stay at *Madan Mahal Road* and finally with his relatives Arvind Kumar and Kranti in a house near *Plaza Talkies*. During his studies at Sagar University Rajneesh was mostly staying in the houses of two of his professors, *Dr. S.S.Roy* and later on *Dr. S.K.Saxena*, but also the students' hostel was available to him. After getting his position in 1958 as a lecturer at Jabalpur University College Rajneesh had taken a small house on rent at *Bhalderpura*, a rather busy and dirty locality, and he remained at that very humble place from 1959 to 1961. From 1961 to 1968 he lived at *Napier Town* in the house of *Shree Deoke Nandan* where there was enough room for him to give talks and introduce his listeners to meditation. This comfortable bungalow turned out to be his most permanent stay in Jabalpur for seven years. Finally from 1968 and until he left for Bombay in 1970 he had shifted to a house in *Kamla Nehru Nagar* at *Garkha Road*. Based on: Gyan Bhed. Letter. 17.06.2010.

“Some important events of Osho's life. His stay at Jabalpur in 4 houses:

- From 1959 to 1961 he stayed in a small house of the dirty locality of Bhalderpur in Jabalpur.
- From June 61 to Dec. 61 he stayed in the house of Gupteshwar at the locality of Devtal.
- From 1961 to 1968 he stayed at Napier Town in the house of Sri Deovki Nandan as a guest.
- From 68-70 he had changed the residence from Napier Town to Garha Road in Kamla Nehru Nagar.” Gyan Bhed. Letter to author while in Dehra Dun. 21.09.2007.

12. Sukhraj Bharti. Interview. Gadarwara, February 2000.

13. Arvind Kumar Jain. Interview. Jabalpur. 09.02.2000. Arvind Kumar Jain himself was to become a professor in commerce and accountancy at the very Indian College where Osho had studied. He retired from his position in 1998.

14. Nikalank Bharti. Interview. Poona. 03.02.2000; Gyan Bhed. E-mail. 01.01.2007. See photo.

15. Gyan Bhed. E-mail. 01.01.2007.

16. Gyan Bhed. E-mail. 01.01.2007.

17. British repression and censorship imposed by Linlithgow was for the last time experienced in India during World War II. Books from the All-India Progressive Writers' Association were banned, while Hitler's *Mein Kampf* was freely available.

18. Fateh Chand Goyal. Editor of Nav-Bharat. Interview. Jabalpur. 12.02.2000.

19. Nikalank Bharti. Interview. Poona. 07.08.1999.

20. *Osho Times International* 1999:2, pp. 51-53. Translated Unfulfilled Desires it is also printed in *Ageh Bharti* (2012) pp. 104-107. Also the *Hittvada*, a Hindi daily in Jabalpur, has for years published features on Osho's time in Jabalpur. Fateh Chand Goyal. Editor of Nav-Bharat. Interview. Jabalpur. 12.02.2000.

21. *Osho World* has a special issue on Master of Media (2007:12). See also: *Osho on Journalism* (1989). A compilation from *The New Dawn* #19. 32 pages.

22. The surroundings of Sagar had been rich in wildlife also, and the last lion in Central India was shot in Sagar in 1851.

23. Exhibition note from *Original Art by Osho*. Osho Lao Tzu Library, Ramakrishna. December 1999 to February 2000. Visited 05.02.2000.

24. Excerpt from: Gyan Bhed. E-mail. 01.01.2007. In the Eastern concept disappearing is equivalent with enlightenment.

25. First edition of *Why I Am Not a Christian* by *Bertrand Russell* was published in 1957, indicating either a digression on the part of Osho or the actuality with which he was following the international publishing on philosophy.

26. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005. *Dr. Ranade* was Osho's external evaluator for his written M.A. degree. *In Search of the Miraculous, vol.I #3*.

27. *Sir Saiyad* was the external censor for Osho's M.A. oral exams.

28. The Nobel Prize in Literature 1950 was awarded to *Bertrand Russell* "in recognition of his varied and significant writings in which he champions humanitarian ideals and freedom of thought." >www.nobelprize.org<.

29. *Bhed 2006, p. 156*. The number of points varies. In *Bhed 2006, p. 156*: ninety points out of hundred. In *Bhed 2006, p.158*: ninety-five on a scale to hundred.

30. Gyan Bhed. E-mail. 20.11.2006. Excerpt from his *Ek Phakkar Messiah Osho*.

31. N.C.C. is National Cadet Core, a military boy scout and student organization.

32. *Meditation. The First and Last Freedom, p. 53*. See also *Sannyas magazine, Jan-Feb 1973*.

33. *Sarito 2000, p. 92*. Ramana Maharshi was recognized by Osho as an enlightened being. After a powerful understanding at age sixteen Ramana left home and settled near the holy *Mt. Arunachala* in southern India. He was to remain there for the rest of his life and died in 1950.

34. *Maulshree (Minnusops elengi)* is the Sanskrit name for the mulsarry or maulsary tree. The evergreen tree is native to the Indian subcontinent only and appears in Indian mythology as *Vakula*, said to put forth blossoms when sprinkled with nectar from the mouth of lovely women. In Bodhgaya (Bihar) stands the famous peepal tree

(*Ficus religiosa*, also called *Bo(dhi)-tree*) under which Sakyamuni Buddha achieved buddhahood around 500 BC. The offshoots of the original Bo-tree are to be found in several buddhist countries, among these in Anuradhapura in Sri Lanka, and in Bodhgaya itself a lineal descendant is still standing next to the temple after the original Bo-tree was dug up and destroyed by Sasanka, the Hindu king of Gauda to signify his hatred of Buddhism. The Mahabodhi temple marks the very site for Buddha's supreme *nirvana*. The banyan tree (*Ficus Bengahalensis*) is sacred to the Hindus like the Bo-tree to the buddhists. A celebrated very large specimen mentioned in several sources stood on the banks of the *Narmada* and was most likely known to Osho.

35. >www.oshonews.com/2011/04/maulshree-tree-march-21-2011/<.

36. Brahma is pictured coming out from Vishnu's navel sitting on a lotus flower likewise connected to Vishnu's abdomen.

37. *Mukul*, January 1953. In his own magazine *Mukul* his hearted expressions *The Play of Life, Death and Nature* was published in January 1953. The text is here amended from Gyan Bhed's translation. E-mail. 20.11.2006.

38. *Saptahik Prakash*, 21.09.1953. Excerpt.

39. Gyan Bhed. E-mail 01.01.2007. Translated from Hindi *Osho Hi Osho. Dimensions Beyond The Known #2 & #3* explain in detail Jaina and Buddhist understanding of past lives in relation to enlightened masters.

40. Osho says their meeting took place in her house and not at the railway station (*Urmila 2007*, p. 131).

41. *Urmila 2007*, p. 151. Like Osho, Vivekananda preached the monism of Advaita Vedanta, and having worn himself out in his travels while spreading the message, he already died at age 39 in 1902.

42. Interview with Osho's father Babu Lal by Swami Svatantra Sarjano. >www.oshonews.com/2010/11/<.

43. Osho spoke these words to Devageet in the dental room in Poona an early morning in October 1989 when he couldn't sleep. They were not recorded but written as recalled by Devageet, on February 18, 2001.

44. Gandhi's writing of his autobiography initially took the form of a series of articles, the first of which Gandhi published in December 1925 in his own newspaper, *Navajivan* (Young India). Published under the title *The Story of My Experiments with Truth* they continued to appear until early 1929. The articles were collected in book form in two volumes, in 1927 and the second in 1929. These volumes carried the additional subtitle *An Autobiography*, the original in Gujarati priced at one rupee. Gandhi mentions that his principal field of work lay in Gujarat, a state with a Jain community also much favoured by Osho. *John Ruskin* (1819-1900) was a professor of fine arts at Oxford.

45. Arvind Kumar Jain. Interview. Jabalpur. 12.02.2000.

46. Ajit Kumar Jain. Interview. Jabalpur. 20.09.2007.

47. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.

48. Ageh Bharti. Interview. Jabalpur. 17.09.2007.

49. Ram Chandra Naik. Interview. Jabalpur. 10.02.2000; Ageh Bharti. Interview. Jabalpur. 17.09.2007.

50. Anando. E-mail. 28.4.1999.

51. Osho's family relations has been laid out by Vasant Joshi: "He lived with his cousins Kranti and Arvind, who were about his age. Kranti and Arvind were the children of one of Bhagwan's father's sisters, Ratnibal. Ratnibal died when they were young and their father remarried so they were brought up by their aunt Makhmalbai and her husband, Kundalal Samaiya, who had no children of their own. Kranti was married at a very young age, but unfortunately her husband died just one year after the marriage." (*Joshi 1982, p. 49*). Ma Yoga Kranti was the elder sister of Arvind Kumar Jain and left her body on 22.04.2006. Arvind Kumar Jain. Letter. 04.07.2008. Following her death a cd for private circulation (Not For Sale) was published by Chirantan Brahmachari (Kabeer): In Loving Memory of Smt. Kranti Chirantan Brahmachari (Ma Yog Kranti). With Blessings of Sadguru Pujya Bhagatji (Shri Girdharlal Panchal). A Discourse by OSHO on Mahavir Sutra (Jaraa-Mrityu). A profile of Swami Krishna Kabeer is presented in *Sannyas, 1972:2, p. 46*.

52. *Bharti 2007, p. 121*. Nikalank Bharti. Interview. Poona. 03.02.2000.

53. Based on *Bhed 2007*.

54. Ajit Kumar Jain. Interview. Jabalpur 20.09.2007. The interview with Ajit Kumar Jain was occasionally disturbed by extensive chewing of *paan*, somewhat blurring the taperecording.

55. Sw. Narendra. Interview. Dehra Dun. 4.10.2007. Gyan Bhed claims that Rajneesh was staying in Kamla Nehru Nagar from 1968 until leaving for Bombay in 1970.

56. Urmila. Interview. Poona. August 1999.

57. The establishment of *Shahid Samarak* building in 1956 for meetings and exhibitions catered to the cultural needs of the city. In 1960 also Jabalpur University offices was shifted to this place.

58. Ram Chandra Naik. Interview. Jabalpur. 10.02.2000.

59. This bookshop is remembered by Nikalank and Arvind Kumar Jain.

60. Nikalank Bharti. Interview. Poona. 03.02.2000.

61. Neelam. Interview. Dharamsala. 09.07.2006.

62. Nikalank Bharti. Interview. Poona. 03.02.2000; Karuna. Interview. Bombay. 02.02.2000.

63. Early discourse tapes #8. Unpublished. *Osho's Life on www*.

64. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.

65. Bodhicitta. Personal information. Bageshwar. 26.09.2007.

66. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005; *Jain 2007 #9*.

67. It is worth noticing that when Osho was born in 1931 of the various religions in India the Jains were the most literate group with a literacy rate on 38.2% compared with Muslims 7.2%, Hindu 9.3%, Sikhs 10.2% and Christians 30.5%. Only the Parsi by far outnumbered the Jains with their impressive literacy rate of 83.0% in 1931. Trade requires literacy and so it is no surprise that Jain merchants and tradesmen are the anchors for a literate culture in the well-to-do Jain communities. In Jabalpur District the number of Jains increased during the 1930s, 40s and 50s and were in 1961 the third largest religious group equal to the number of Christians. All India literacy rate when Rajneesh left Gadarwara in 1951 for his studies in Jabalpur was a total of 16.6%, that is for males 24.9% and for women as low as 7.9%. With the cities as the base for literacy, the rural areas were even lower than the total figure. In the state Madhya Pradesh the total figure for literacy was less than 10% in 1951 (98 per 1000 inhabitants), slowly rising to 171 per 1000 inhabitants in 1961.

68. Gyan Bhed. Letter. 28.07.2009.

69. Ram Chandra Naik. Interview. Jabalpur. February 2000. Two samples of contemporary book cards from the 1950s are preserved.

70. The edition of *Attack Upon Christendom* by Soeren Kierkegaard taken home by Rajneesh was from Princeton University Press, 1944. At the time of visit in February 2000, Dr. A.K. Strivastava, principal at *Mahagoshal Mahavidyalaya College*, was preparing Xerox copies of material concerning Rajneesh's stay at the college, but this material has not yet been possible to retrieve for further documentation.

71. *Rajneesh Ke Pranam*. 4 letters To Ma Dham Jyoti, #4. Jabalpur. *Osho Life www*, Gyan Bhed. Letter. 01.01.2007. Also in: *Ageh Bharti 2012*, p. 44.

72. Interview with Osho's father Babu Lal by Swami Svatantra Sarjano. >www.oshonews.com/2010/11<.

73. Interview with Osho's father Babu Lal by Swami Svatantra Sarjano. >www.oshonews.com/2010/11<.

74. Guru consists of two syllables: *gu* (darkness) and *ru* (remover). He who removes the darkness from our understanding is the real guru.

75. The year 1960 is also mentioned for Rajneesh's second visit to Chanda (later Chandrapur). Alternate transliteration: Shree Rath Chand Parikh. Gyan Bhed. E-mail. 15.02.2007.

76. *Bharti 2007*, p. 69. Sw. Anand Vijay became an ardent and devoted collector in his home in New Delhi of all Hindi magazines and books published by Rajneesh. Not mentioned anywhere by Osho is *Dr. C.D. Sharma*, a professor of philosophy who must have been his colleague at the University of Jabalpur. In 1967 he was the instructor for a thesis and intellectual study of Indian philosophy from the Upanisads to Sri Aurobindo, approved for the Ph.D. at the University of Jabalpur (*Lad 1967*).

77. Encyclopedia of New Religious Movements. *Clarke 2006*, p. 432.

78. Nikalank Bharti. Interview. Poona. 03.02.2000.

79. Arvind Kumar Jain. Letter. 04.07.2008. At the time of writing it is not possible to verify whether the certificates mentioned are the original ones, which Osho claims were all burned and destroyed, or whether they are later copies made by university authorities on request.

80. *Rajneesh Ke Pranam*. 4 Letters to Ma Dharm Jyoti. Jabalpur. *Osho's Life* www.

81. Rajneesh's participation in these early religious conferences is partly based on personal information from Nikalank to Anando in Poona. E-mail to author 01.02.2012 with attached time-line.

82. It's uncertain in which year the conference alluded to was held. The raja of Bastar *Pravir Chandra Banj Deo* ruled as the last king of the dynasty in his capital *Jagdulpur* from 1936 to 1948 when he acceded to the Indian Union and he died in 1966. He is properly the one Osho met on the train maybe as early as in 1953, the very year he participated in his first anniversary celebration for *Taran Swami*. As far as Nikalank remembers it, all SDS conferences were held in Jabalpur only.

83. Osho writes his visit to Rajnagar took place in 1963: "I have just returned from Rajnagar in Rajasthan. I was invited to a religious function there organized by Acharya Shree Tulsi. I put four hundred monks and nuns through an experiment in meditation. The results were extraordinary." *A Cup of Tea. Letters from 1963 #13*

84. *Bhed 2006, p. 216*. The circumstances around Osho's first appearances as a speaker on these religious conferences in the 1950s are still to be verified in detail. Next to Gyan Bhed's versions they have been initially clarified in interviews with Arvind Kumar Jain as well as additional personal information from Nikalank to Anando, Poona, February 2012. The Hindu *Shankaracharya* has a position similar to that of the Roman-Catholic Pope in the Vatican of Rome, Italy. He is honoured as *Jagadguru*, a title that was used earlier only to Lord Krishna, and is also seen as an avatar of Shiva. *Sarva Dharma Sammelan* may also be translated as *Meeting of All Faiths* and is based on the *anekanta* principle of Jainism and the understanding that all religions can coexist in harmony. The best known meetings have since 1932 been held at Dharmasthala every year while other Sammelans have been organized at Delhi, Calcutta, Chennai, Jabalpur and Bangalore.

85. Notes from: British Museum. Asian Exhibition 2006. London.

86. In Jabalpur District the town itself had been linked with a regular reliable manual telephone system since the early 1930s, with nine sub-exchanges including Gadarwara.

87. Swami Maitreya, one of Osho's oldest disciples, later became enlightened. Acharya Rajneesh's friend in Patna was Dr. Ram Chandra Prasad, M.A., Ph.D, D.Lit and Head of the Department of English at Patna University. He was the author of the first in-depth study on Rajneesh *Samanwaya, Vishleshan aur Samsiddi (1969)*. English editions 1970 & 1978: *Rajneesh. The Mystic of Feeling. A Study in Rajneesh's Religion of Experience*. During the Patna tour *Dr. Ramadhari Singh Dinakar* (author and poet laureate) and *Ma Yoga Shakti* from Munger College of Yoga both came to have darshan with Acharya Rajneesh. *Bharti 2007, p. 274*.

88. Shankaracharya is the title for four heads of monasteries called *mathas* and derives from Adi Shankara in 9th century. The *Govardhana matha* in *Puri* is among the four cardinal mathas.

89. For books already published in Hindi 1969 see the *Bibliography*.

90. Elderly sannyasin from Patna met on train to Patna, meditating and making asanas in compartment. Interview. July 2006. Nikalank also tells there may have been one more *Hindu World Conference* attended by Osho, may be the one in Allahabad, mistaken for Ahmedabad? *Jyoti Shikha* in 1969 has a full report about Osho's presence at these conferences.
91. When Gandhi died in 1948 his ashram at *Wardha* was headed by his son *Ramdas*, who was befriended with Osho and invited him to the ashram once in a while, where he was suffering from all the mosquitoes living there. Gandhi himself had at an earlier stage left the ashram and moved to the village of *Sevagram* which became famous as the nervecentre of India's political life and a place of pilgrimage.
92. Urmila. Interview. Poona. 04.08.1999.
93. *Jabalpur District Gazetteer (1968), p. 340.*
94. Urmila. Interview. Poona. 04.08.1999.
95. Gyan Bhed. E-mail. 01.01.2007. Interview with Ajeet Kumar Jain translated from *Osho Hi Osho*.
96. *Sindhi Samaj* was a gathering of expelled Hindus from the province of Sindh who were rehabilitated at Jabalpur in 1947.
97. *Shree Jamuna Lal Bajaj* was the famous industrialist who had built the Wardha Ashram for Mahatma Gandhi.
98. Gyan Bhed. E-mail. 01.01.2007. Excerpts translated from *Osho Ek Phakkar Messiah*.
99. Gyan Bhed. E-mail. 15.02.2007.
100. Also in: *Lead Kindly Light #1; Kranti 1972, p. 34*
101. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.
102. >osholoveosho.blogspot.com<
103. In Ahmedabad Osho used to stay in Jayantibhai's house, a long-time friend and disciple who later moved to Bombay where he died in 2011. He arranged Osho's camps in Mt. Abu, and drove Osho there. He also sometimes drove Osho around in Bombay for his visits to bookshops. Ahmedabad is a large city also associated with Gandhi and the Indian freedom struggle.
104. In the 1960s air-conditioned meant 'with a fan'.
105. Ageh Bharti is said to be the first tape-recorder of Osho. He used to write diaries, and was like a secretary to him in the Jabalpur era in close touch with Arvind Jain. He used to travel with Osho to remote areas, and is now staying in Satna. Most of his published books are in Hindi, but he is a good reader of English and speaks it very well. Keerti. Interview. New Delhi. 01.08.2006. *Blessed Days With Osho* was published in 2007.
106. Shiv Pratap Singh took sannyas on January 23, 1971 and received the name Swami Ageh Bharti. Two

weeks later his wife became Ma Yoga Sambodhi.

107. The previous lecture on Gandhi *Where are the Gandhians* was delivered at *K.C. College, Bombay*. The lecture was adapted for publication in Hindi by Vinoo Vora and translated into English but never published. Translations: Hindi to English. Research Library. Poona, 18.1.1981.

108. The lecture *What is Rebellion* was later translated by Shree Padam Prakash and edited by Ma Ananda Prem. Translations: Hindi to English. Research Library. Poona, 18.1.1981.

109. In Gyan Bhed's *Ek Phakkar Meseeha Osho* a intentionally comprehensive list of Osho's unpublished lectures is included in the volumes III, IV and V. And in the last volume IX a publication list of 377 Hindi books and 277 English books is on record, from Jabalpur and onwards. The books have been documented by his numerous visits out of Kanpur to collectors in Jabalpur, Lucknow and elsewhere.

110. >www.globalserve.net/~sarlo/oshobooks.htm<

111. Nikalank Bharti. Interview. Poona. 05.01.1999.

112. Urmila. Interview. Poona. 04.01.1999.

113. Nikalank Bharti. Interview. Poona. 07.08.1999.

114. Manu and Sanjay. Interviews. Poona. August 1999.

115. Gyan Bhed. Letter. 11.11.2006. See *Bibliography* for full and correct identification of publishers.

116. Narendra. Interview. Dehra Dun. 04.10.2007. *Sadhana Path* is also said to have been published by the Rajneesh centre in Udaipur, Rajasthan, in December 1964, but this information has yet to be verified.

117. Garimo. E-mail. 15.04.2012. According to Chinmaya the publication history of *Sinhanad* is as follows: "The Lion's Roar was included in a bigger book called *Sadhana Path* which had 4 sources. The book consists of 14 discourses of *Sadhana Path*, the first discourse of which was the Lion's Roar (from a talk in Mumbai September 10, 1964) and which Osho changed the title to *Bath Ki Khoz*; plus 8 discourses of the Inner Journey, plus 7 talks called *Prabhu Ki Pagdandia*, which are not yet translated into English." Personal information from Chinmaya to Anando. E-mail from Anando. 15.02.2012.

118. *Kranti Beej* are the letters to Osho's past-life mother who is still alive (2006). The letters he wrote has been published in a book from Delhi, and sometimes her name has been removed for personal reasons. She is *Mrs. Madan Kunwar Parikh (Ma Anandmayee)*. Dr. Vikala Gautam from Poona is still in contact with her. Keerti. Interview. New Delhi. 1.8.2006. 'According to my knowledge *Kranti Beej* was published in 1963 by Acharya Shree Rajneesh Sahitya Publication Trust, Kamla Nehru Nagar, Jabalpur, and printed by Singhai Printing Press, Jabalpur'. Gyan Bhed. Interview. Kanpur. 14.09.2007. An interview with Osho's past-life mother is to be found in *Sannyas, 1973:6, p. 24*.

119. Narendra. Interview. Dehra Dun. 05.10.2007.

120. Sannyas.org. Bibliography. Wikipedia.

121. Urmila. Interview. Poona. 04.01.1999.

123. Laheru. Interview. Bombay. 21.07.2006. *Jagriti* and *Jagrati* may be transliterated also as *Jagruti* which is generally used in this text.

124. *Zen: Zest, Zip, Zap and Zing #11*. Mansoor was an enlightened mystic and master killed by orthodox Muslims in Baghdad 922.

125. Ajeet Kumar Jain. Interview. Jabalpur. 20.09.2007.

126. Gyan Bhed. Letter. 07.03.2008. *Sri Yogendra Kumar Dutt* was an advocate much devoted to Osho. According to his law colleague Ajeet Kumar Jain he was not involved in the publication of Yukrant magazine, but one book may have been translated by him. His name may also be transliterated Dutta. *Chouksey Ji* is mentioned as an additional member of JJK Jabalpur in an interview with Ajeet Kumar Jain for *Osho Hi Osho* according to e-mail from Gyan Bhed. 01.01.2007.

127. Some manuscripts for this book are listed in the *Appendix*.

128. *Wilhelm Reich* (1897-1957) was an outstanding Austrian psychotherapist occupied with the breaking down of muscular blocks and tensions to enrich the sexual orgasmic life. Orgon energy was seen as the key to mental health, and his work was influencing Western alternative therapies in the 1960s. He was censored and his books burned before his death in an American prison, a destiny Osho could easily understand and hardly escaped himself in late 1985. Reich was the main influence on Osho's Dynamic meditation, his active meditations and also a key element in his therapy. See *Sermons in Stones #7*.

129. *William Dalrymple: The Age of Kali*. London, 1999. 385 pages. Page 148. Shastras means holy books, divided in four categories; shruti, smriti, purana and tantra. Together they cover all aspects of social and religious life including law, medicine, architecture and art. See *Glossary*.

130. Osho did not want *Beware of Socialism* to be reprinted later on. Personal information from Anando. Skagen. 26.08.2011. There are four big industrial houses and families in India: *Birla, Sahu, Tata, Bajaj*.

131. Osho's quotation 'a special transmission outside the scriptures' is from *Jyoti Shikha, June 1966*.

132. Osho also quoted on this in: *Sadhana Path #6*.

133. Titles and bibliographical data on the biographies by *Karpatri* and the author from Baroda are yet to be verified.

134. Also in *Zarathustra: The Laughing Prophet, vol.2 #3*.

135. Nikalank Bharti. Interview. Poona. 07.08.1999. The title by *Seth Govind Das* is *Jivan kranti ki disa* (1966) (Life Revolution's Direction), and the book is kept with Nikalank. Personal information from Nikalank to Anando, Poona, February 2012. Translation is by Dr. Kuldip Dhiman, author of *The Ultimate Iconoclast* (2012).

136. Gyan Bhed has in *Ek Phakkar Massiha Osho* put forward some information on his editing of the text and notes: "This book is not a fiction or novel. This is an authentic biography of Osho. When I had submitted the manuscript to Poona Ashram I had sent a list where it was mentioned that what is the source of this incident, whether it was told by Osho himself in some discourse (mentioning the name of discourse and page no. also), whether it was reported in the magazin Jyotishikha, Yukrant, Sanyas, Bhagwan Shree Rajneesh, Rajneesh Newsletter or Osho Times, whether it was told by his relative or friend (with his name) while taking his interview. I requested the publisher to publish this list at the end of the book, but he did not agree. This list was prepared for 1st volume to V volume, then I had left this exercixe." Gyan Bhed. Letter. 11.06.2010. And further: "From nine volumes of *Ek Phakkar Massiha Osho* I myself has prepared the abridged manuscript for *The Rebellious Enlighened Master Osho* in Hindi language. Up to four years I could not get such an Osho lover who could translate it in English. Then the publisher had engaged some English professor (retired) for the translation. To my limited knowledge of English I had corrected the translation, so that the essence of Osho's teachings and message might have communicated truely. There may be mistakes in that translation, but I am sure that Osho lovers shall realize & appreciate my love, surrender, feelings and essence of Osho's message. I have no facilities of typewriter etc. I am 72 years old and nowadays I am busy in translation work from English to Hindi of Osho's famous discourses." Gyan Bhed. Letter. 09.09.2006. The first volume of the Hindi edition was introduced by Ma Amrit Sadhana, secretary of Osho International Commune in Poona, and the English translation is with an introduction by Sw. Prem Nisheet, Kanpur. Osho's younger brother Nikalank's personal assessment of Gyan Bhed's as well as Ageh Bharti's publishing on Osho is fairly deploring, and he claims the publishing is without much quality. Nikalank. Interview. Poona. 07.08.1999. He is without doubt holding Osho in very high esteem, which does not leave not much space for more ordinary and inaccurate biographers.

137. Books by Ageh Bharti on Osho include in English: *Beloved Osho*. In Hindi: *Rajneesh Yani Prem*. 1972; *Indradhanushi Smiritiyon Mein Bhagwan Shri Rajneesh*. (Bhagwan Shri Rajneesh in the Rainbow of Memoirs). 1978; *Osho Gatha (A Saga of Osho)*. 1993; *Osho ke Sangh Kuch Anmol Kshan* (Some Precious Moments with Osho); *Rajneesh-ras-Bhijyon*. Hindi poems. In progress 2007; *Returning Home*. English poems. In progress 2007. (Bharti 2007, p. 286).

138. *Dr. Harivansh Rai Bachchan* became an ardent collector of Rajneesh's publications and had a standing order at the Bombay AUM Center for new books in Hindi as well as in English. He was a subscriber to all magazines and was listening to Osho's audio cassettes every evening.

139. Location also mentioned: 62, Prabhat Vihar, Panna Road. Satna – 485 001 (Madhya Pradesh).

140. Sw. Bodhisatva Narendra. Interview. Dehra Dun. 4.10.2007.

141. *In Search of Truth* was translated by Urmila into English from Hindi, and dictated to *Suha* based on the text published earlier in the Hindi magazine *SMARIKA* (Memorial), December 2002. *SMARIKA* was an annual commorative issue of the Hindi Osho Times magazine, with its first issue coming out in December 1991 published by Tao Publishing. The initial idea came form *Sanjay Bharti* with *Chaitanya Keerti* as its first editor. Suha. Poona. E-mail. 15.08.2003.

142. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.

143. Devendra. Interview. Poona. 31.07.2001.
144. Mamta. Interview. Poona. January 1999. See *Appendix*.
145. Laheru. Interview. Bombay. 21.07.2006.
146. Nikalank Bharti. Interview. Poona. 03.02.2000.
147. Ageh Bharti. Interview. Jabalpur. 18.09.2007.
148. Ageh Bharti. Interview. Jabalpur. 18.09.2007.
149. The Dwarka Meditation camp was held in Gujarat for four days starting on October the 28th, 1969.
150. Gyan Bhed. E-mail. 15.02.2007.
151. Arvind Kumar Jain. Letter. 04.07.2008.
152. Vikas Vig. Interview. Delhi. 05.07.2006.
153. Interview. Sannyasin on train coming *UP* before Patna. July 2006. The existence of these recordings read by a speaker for six months at Radio Patna 1969-1970 is yet to be verified. A manuscript: *Vichar Anu* (Minute Thoughts) from 1967 is preserved.
154. Ageh Bharti. Interview. Jabalpur. 18.09.2007.
155. *Parikh* is also with alternative transliteration *Parekh*.
156. Neelam. Interview. Daramsala. 09.07.2006. Anando, editor of *Life Is a Soap Bubble* (2012), mentions that Sohan unfortunately had all her letters laminated, and that they had been preserved by her sister. Anando. E-mail. 27.02.2012.
157. *Kabeer 2001. A reference list with Unlisted material* (Updated 04.02.2000) from a cupboard in Osho Research Library, Poona, mentions: *Early letters 1964-71*. Misc. letters translated from Hindi and published in Osho Times. See in *Appendix: Early letters to Ma Yoga Sohan and Ma Dharm Jyoti*. 2 chapters: 1. Letters to Ma Yoga Sohan printed in *Path Ke Pradeep* and *A Cup of Tea*. 2. Letters to Ma Dharm Jyoti. First published in the *Osho Times International*, September 1, 1990.
158. Gyan Bhed suggests that the letter was written much later in Woodlands after 1970. "Perhaps [Kabir] had followed the suggestion of Osho regarding the marriage with Kranti Didi. When Ma Laxmi was nominated as secretary at Woodlands, Kranti Didi felt it very insulting and had gone in frustration. Perhaps she was jealous. Under those circumstances it appears that Osho had suggested Kabir to marry with her. It appears that perhaps Osho had written this very letter to Kranti for her consolation and improving her understanding before her marriage. Though in this letter Osho has not mentioned the date, but the contents of this letter indicates its time." (Gyan Bhed. Letter. 24.09.2008). Chinmaya has a much earlier date between 1958-62 for the letter which does not correspond with the letterhead. (Chinmaya. Bageshwar. 27.09.2007).

159. This context is mentioned in the letter from Gyan Bhed 24.09.2008.
160. Translated by Dr. Jyoti Arora. Pranam means: offering my respect, obeisance.
161. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.
162. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.
163. Vasant Joshi. E-mail. 07.03.2007.
164. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.
165. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.
166. Arvind Kumar Jain. Letter. 12.09.2000.
167. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.
168. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005. This was the standard size of paper in Europe and the British Commonwealth before format A4 was introduced. It is 216×343 mm.
169. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.
170. The articles mentioned have all been preserved in paper format cuttings by Arvind Kumar Jain.
171. Narendra was Osho's cousin and a lecturer in psychology. His dissertation *The Effect of Meditation on Personal Change* was nevertheless not approved by the academic authorities, a case quite familiar to other sannyasin students in psychology. In Bombay together with Chinmaya he edited and published Osho's newsletter and booklets.
172. Arvind Kumar Jain. Letter. July 2005.
173. *Mukul* has in one issue damaged by insects been preserved in the collection of Osho's younger brother Nikalank Bharti. *Mukul* (Hindi), published 1952-53, is mentioned and documented in *Madhya Pradesh District Gazetteers (Shrivastav 1968, p. 652)* in the section for magazines and newspapers published in Jabalpur 1951 to 1955.
174. Urmila. Interview. Poona. 04.02.2000.
175. Transliteration *Yukrant* as well as *Yukrand*.
176. Ajeet Kumar Jain. Interview. Jabalpur. 20.09.2007. Ajeet Kumar Jain was with Osho for many years without sannyas initiation. On his non-surrendering he asked Osho a question in a Hindi lecture in January 1981. When Osho in Bombay chose the epithet Bhagwan many of his former followers from Jabalpur took the opportunity to distance themselves from him.
177. Arvind Jain. Interview. Jabalpur. 24.07.2005.

178. On reverse page is written with ball pen: Yukrand. Reverse (Same seize) s/s. Paper with print on reverse: nehru nagar jabalpur (m.p). Some glue on recto page. 25×8.6 cm. 'Earthen Lamps are different, the Flame is one.'

179. Ageh Bharti. Interview. Jabalpur. 18.09.2007.

180. She was later to become Ma Yoga Meera and her husband Dr. Hemant Swami Anand Nirvan.

181. Gyan Bhed. E-mail. 20.11.2006.

182. Early discourse transcript, #8. Unpublished. In: Osho's Life at >www.oshoworld.com<.

183. Vasant Joshi. Interview. Ahmedabad. 25.07.2006.

184. Early discourse transcript, #8. Unpublished. In: Osho's Life at >www.oshoworld.com<. Osho's own book with 226 blank white pages is titled *No Book / Osho Rajneesh (1989)*. Postscript: "What I could say, I have told you. What I could not say, I have given to you." A blank paper may also be put in front of a Tibetan performer so through it he can envision what he is about to sing.

185. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.

186. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.

187. In *Anant Ki Pukar (1967)* Osho is speaking on his youth movement.

188. *Pahalgam* may also be spelled *Pahalgaon* in alternative transliteration.

189. Arun: My Days with Osho. >www.sannyasnews.com<. Laheru has it that 7-800 people participated in this camp at Dwarka.

190. Some inconsistency is to be found in the original translation from Hindi into English. According to an editors' list '*Translations: Hindi to English*' (Poona. 18.01.1981. 5 pages) *The Gateless Gate* is ready in manuscript, but as there already was one book of Bhagwan's letters with the same title (*Jeevan Jagruti Kendra, 1971*) the talks were later to be published as *And Here and Now* (Several editions 1984-2008. See *Bibliography: Compilations published after 1974*). Content of manuscript: 15 lectures based on talks given in Dwarka, Gujarat (October 29th to 31st, 1969) and Bombay (November 4th and 5th, 1969 and August 1st to 6th, 1970). Translated by Dolly Diddee. Edited by Ma Satya Bharti. Forward by Swami Yogi Chinmaya. "This is another compilation more suited to an Indian audience. Would need more work before printing for a Western market. Many referencers to death – possibility of compiling them into a booklet in view of current Western interest in the subject. 1 top copy edited. 2 carbon copies need copy editing."

191. On RSS see Note 36 for Gadawara section.

192. "After Nargol Meditation Camp, Osho answered many esoteric questions about kundalini, chakras, psychic experiences, the occult etc. It is not fruitful to give many excerpts because these matters need to be read in full." *In Search of the Miraculous, vol.1 #1*). See also *The Psychology of the Esoteric and Hidden Mysteries*.

193. *Hasiba Kheliba Dhariba Dhyanam #2*. Unpublished translation from Hindi.

194. The correct date for the celebration is 28.06.1970, according to Ageh Bharti and Gyan Bhed.

195. Personal information from Anando collected during her interview with Arvind Kumar Jain. Jabalpur. November 2011.

196. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005. *Bhia* comes from Sanskrit root *Bhīyas* meaning fear, dread, apprehension.

197. Vasant Joshi has dated Osho's speech June 29, 1970, and he has also translated it from its Hindi original in *Yukrand*, 1970 no. 5 and 6. (Joshi 1982, p. 94).

Bombay

1. *Laxmi* is the most important deity in an average Hindu's life. She is the wife of Vishnu and the goddess of fame, good fortune, prosperity and above all: Wealth. On *Deepavali*, the festival of lights, every Hindu prays to her and many devotees keep their doors and windows open all night, that she can enter their home unobstructed.

2. In September 1971 meditation camp Osho changes the third stage of *Dynamic Meditation* from 'Who am I?' to shouting 'Hoo Hoo Hoo'. By October 1972 Osho has changed the fourth stage of Dynamic Meditation to a 'Stop' or 'Freeze', exercise in whatever position one is in, and remaining in it for 10 minutes. A fifth stage of five minutes celebration and dancing was later added at the end of the meditation in the early 1970s. At the July 1973 meditation camp at Mt. Abu a conga-drum band with five musicians is making accompanying music for the meditation, and when Osho moved to Poona Indian sannyasins played live music during the camps. Later on Osho had musical accompaniment recorded for all his meditations made by *Chaitanya Hari* (aka *Georg Deuter*). *Connection*, 1992:4, pp. 28-31; *VIHA*, 2012:4, p. 14.

3. "December 8th 1970 Osho moves to Woodlands Apartment, where he lives until March 1974. Now that Osho is settled he is able to work more closely with disciples. He gives private interviews, and discourses which are often followed by ten minutes' kirtan and meditations." *Osho's Life www*.

4. With Laheru in Bombay is now Osho's chair from his study at Woodlands. The chair was also used later on in Poona until December 1976 and again when Osho returned to Bombay 1986 after his world tour. In the Bombay years Osho once kept his feet in plaster for two hours and got made a die of both his feet from it. Seven pairs of the feet were cast in a mixture of five metals including bronze, from that mold at Wagh Sculptor at Chowpati. Osho kept them in his bed for three days to 'energize' them and then presented them to a few selected disciples: 1. Shri Ishwarbhai. 2. Ma Taru (later with Japanese sannyasin Limbuswami). 3. Ma Saroj. 4. Ma Karuna (later with Ma Big Prem). 5. Shri Lashkariji. 6. Ma Anand Pratima from New York. 7. Shri Laheru. Some feet made from marble (marble powder) are also said to have been produced. Anando. E-mail. 07.11.2011. *Laheru 2012*, p. 88.

5. Kul Bhushan in: *Osho World*, February 2009, p. 51.

6. It may be interesting to note that when Gandhi was writing about making one's own khadi in *Hind Swaraj*

(1908) he had not actually seen a handloom or a spinning wheel. The Khadi movement was only taking momentum very slowly as the spinning of yarn had to be resumed with all spinning wheels stored away as useless lumber in the homes of people. *Gandhi 2001, p. 439.*

7. Kul Bhusant in: *Osho World, February 2009, p. 53.*

8. His *Chevrolet Impala* was most likely a 3rd generation 1961-64 model.

9. *The Buddha Disease 10.01.1977; >osholoveosho.blogspot.com<*

At the third Mt. Abu meditation camp in April 1972 Chinmaya received Bhagwan's consent to marry Ma Anand Prem from England. Once when Bhagwan returned from his discourse held at *Patekar Hall* in Bombay, he is reported to have chuckled to Chinmaya, 'O dear, you have been married now; please care to produce some children!' *Bharti 2007, p. 234.*

10. Chinmaya. Interview. Bageshwar. 30.09.2007. An interview with Swami Yoga Chinmaya speaking on Divine Healing is presented in *Sannyas, 1972:3, p. 38.*

11. *Joshi 1982, pp. 107-109.* Further quotes by Vivek are to be found in an interview December 17, 1978, called 'Love's Returning' published in *Sannyas, 1979:1, pp. 34-39.* *Sannyas* was edited by Ma Yoga Sudha and published by Rajneesh Foundation, Poona. Bhagwan is talking about Vivek's work with him in *The Sound of Running Water. (Asha 1980, pp. 81-83),* reprinted in *The Awakened One (Joshi 1982, p. 110).* Vivek later changed her name to Nirvano and her last days in December 1989 is described in her friend Ma Prem Shunyo's *Diamond Days With Osho (Shunyo 1993, pp. 243-47).*

12. Chinmaya. Interview. Bageshwar. 13.07.2006; Kabeer. Interview. Ahmedabad. 25.07.2006. Kranti met Sw. Krishna Kabeer in Woodlands, they shared a room and later got married. *Sw. Krishna Kabeer aka Chirantan Bramachari* started in 2003 as a columnist to write weekly columns on Osho in a Gujarathi newspaper, and Kranti died in 2006. The love she felt for Osho is obvious from the letter he wrote to her in answer to her anxieties (See *Appendix*). Together with Arvind Kumar Jain she has recounted her memories from her days with Rajneesh in Jabalpur. Kranti and Arvind Jains manuscript was typeset and made ready for printing in 2006, with Osho's photo on green background from Woodlands.

13. Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.

14. Chinmaya. Interview. Bageshwar. 27.09.2007.

15. These organisational issues are laid out in *Sannyas, January 1972,* and in *Work is Love Made Visible (2011),* including a talk given in August 1971 to NSI organisers. *Osho's Life www.*

16. Chaitanya Bharti was the first president of Neo Sannyas International (NSI) and Kabeer its first secretary. Quotations on sannyas are taken from the following sources: *Tao. The Golden Gate #10; The Wisdom of the Sands. Discourses on Sufism, vol.2, p. 200; Hallelujah! A Darshan Diary, pp. 51-54, 71-73. (Joshi 1982, note 29, p. 198).*

17. *Osho Bibliography*. Moved to *Sannyas Wiki* on Wikipedia.

18. Gyan Bhed. Interview. Kanpur. 16.09.2007.

19. Sannyas means renunciation in Sanskrit, literally to 'lay it all down'. In the Hindu tradition it is indicating a life of austerity and life renunciation, but as we can see Osho's concept was a very different one. Additional identification of the first sannyasins initiated in Kulu Manali are located at sattrakshita.com/osho_first_sannyasins.htm.

20. The living-cum-library room was not really downstairs, but its floor was in different levels with the end towards the street somewhat lower than the other end.

21. Swami Svatantra Sarjano. Interview with Osho's father Babu Lal. www.oshonews.com/2010/11.

22. *VIHA*, 2011:6. Page 22.

23. Gyan Bhed. E-mail. 01.01.2007. Translated from Hindi *Osho Hi Osho*.

24. A full list of sannyas names, their meaning and their Sanskrit or Hindi origin made by Sarovara is to be found at www.oshonews.com/wp-content/uploads/2011/11/sannyas-names/. It is still to be verified whether Osho was in command of both reading and writing Sanskrit, although his father has mentioned that he taught Sanskrit in Raipur with remarkable profundity and enthrallment.

25. Vasant Joshi is explaining that *Shree* is a term generally used for respect, much as 'Sir' or 'Mr.' are used in English, but it is also more specifically used as a title before the names of deities and revered persons, such as one's guru or master. The epithet *Bhagwan* was used also by *Ramana Maharishi*, the famous *Advaita* sage, and as we can see Osho's name change incited quite some controversy in India, just like his initiation practice the previous year. Bhed writes that the change of name to *Bhagwan* took place at the Kulu Manali camp. *Bhed 2006*, p. 310.

26. "Im Sanskrit gibt es drei Worte für Gott: 1. BHAGWAN, 2. ISWAR, 3. PARAMATA. Paramata ist die überlegene seele, besser noch, die höchste Seele. (Param – höchste, atma – Seele). Ishwar heisst: "der Reichste", jemand, der alles hat, der alles ist. Bhagwan: Die Buddhisten gebrauchen für Buddha das Wort "Bhagwan": Bhagwan Gautama Buddha. Die Jainas glauben, wie auch die Buddhisten, nicht an einen persönlich vorgestellten Gott, aber für ihren Gründer Mahaviraa gebrauchen sie den Namen: Bhagwan Vardhman Mahavira. Die Hindus sind sehr erdverhaftet. Die ursprüngliche Wurzel vor Bhagwan ist "bhag", d.h. "Vagina". Bhagwan heisst in dieser Bedeutung: Einer, der die Vagina des Universums benutzte, um zu schaffen, der Schöpfer." *Huth 1993*, p. 107.

27. This letter, as well as those to follow later, is translated from Hindi by Vasant Joshi and they were first published in *Jyotishikha*, no. 20, March 1971, pp. 55-57.

28. *Osho's Life* [www](http://www.oshonews.com).

29. Narendra. Interview. Dehra Dun. 05.10.2007.

30. Neelam. Interview. Dharamsala. 09.07.2006.

31. *Osho Times International*. 01.08.1991, p. 12.
32. Sw. Radhey Shyam Bharti. Interview. Osho Center in Nirav Complex, Ahmedabad. 24.07. 2006. Jayantibhai also published some of Osho's books in Gujarati and was a senior member of the Inner Circle. He died in November 2011. *VIHA 2012:1*. Page 6.
33. Some of Osho's favourite Indian singers were Noor Jahan, Pankaj Malik, Sahgal, Thakur Onkar Nath and K.C Dey. Gyan Bhed. Interview. Kanpur. 15.09.2007.
34. Pratap & Naik. Interviews. Poona 04.02.2000 & Jabalpur 10.02.2000.
35. Nikalank Bharti. Interview. Poona. 07.08.1999; Manu. Interview. Poona. 03.08.1999.
36. Karuna. Interview. Bombay. 02.02.2000. Chinmaya. Interview. Bageshwar. 13.07.2006.
37. Karuna. Interview. Bombay. 02.02.2000.
38. Jyoti. Interview. Poona. August 1999.
39. Nikalank Bharti. Interview. Poona. 03.02.2000.
40. Prem Jeevan. E-mail. 05.12.2011.
41. Sw. Bodhisatva Narendra. Interview. Dehra Dun. 04 & 05.10.2007.
42. *Osho Times International*. 01.08.1991, p. 12.
43. Sw. Bodhisatva Narendra. Interview. Dehra Dun. 04 & 05.10.2007.
44. Nikalank Bharti. Interview. Poona. 04.08.1999.
45. In German edition (1996, p. 113) the figures are 50.000 and 80.000.
46. Interview with Sw. Anand Maitreya. In: *Divya 1980*, p. 346.
47. Narendra Prakash Jain. Interview. Delhi. 04.07.2006.
48. N.K. Verma. Interview. Delhi. 24.09.2007.
49. Kabeer. Interview. Ahmedabad. 24.07.2006; Ishwarbhai. Interview. Poona. August 1999. Ishwarbhai took 'white' sannyas at Mount Abu in 1971 and received the name Sadhu Ishwar Samarpan.
50. Laheru. Interview. Bombay. 21.07.2006. The first television recording for an European audience took place in Woodlands on May 1, 1972, when a crew from West Germany interviewed Bhagwan and filmed a Kirtan celebration. For audio/video in Bombay see also section on Jabalpur and *Appendix*.
51. Chaitanya [Proper] Sagar. In: *Viha Connection*, 2003:4.

52. Osho Enlightened Guru. Posted in the Asheville Forum, NC, by Nisaranda.

>www.topix.com/forum/city/asheville-nc/<. 25.02.2013.

53. Translated from the German by the author.

54. The *Bhagavad Gita* is a poem of seven hundred stanzas in eighteen short sections, inserted in Book VI of the *Mahabharata*. The eight volumes of Osho's *Geeta Darshan* are with the following chapters: Vol.1: #1,2,3. Vol.2: #4,5. Vol.3: #6,7. Vol.4: #8,9. Vol.5: #10,11. Vol.6: #12,13. Vol.7: #14,15,16. Vol. 8: #17,18.

55. Osho's ideas with the construction meditation temples or halls in his centers can be seen in *Hasiba Kheloba Dhariba Dhyanam #2* and in *Laheru 2012, p. 74*.

56. The two first parts of the discourses on Tao were published by Motilal Banarsidass in Delhi (See *Appendix*). Later on a third series of 21 discourses was held in Bombay from July to December 1972, and a fourth consisting of 21 discourses also in Bombay from June to November 1973. Those discourses were translated by Dolly Diddee and introduced by Swami Anand Maitreya. A fifth series was translated in 1981 and a sixth series was not yet translated in 1981. *Translations: Hindi to English. Research Library. Poona, 18.1.1981*. On the publication history of *Geeta Darshan* see also *Laheru 2012, p. 66*.

57. Arihant means he who has left everything, whereas aschetic is a positive term which means he who has got everything. An Upadhyaya bestows kindness on you and tells you things by way of speaking.

58. To illustrate the numerous title changes and the publishing of ever new editions of one original source we here list the various later publications from *Diamond Pocket Books* in Delhi, all based on the original *Geeta Darshan*: 1. *Geeta Bhakti aur Karam*. 2. *Geeta: Manovigyan ka Param Shastra*. 3. *Geeta: Krishna ka Yog Vigyan*. 4. *Geeta, Vigyan, Kala aur Adhayatma*. 5. *Geeta Samast Yogon ka Sar*. Gyan Bhed. E-mail. 15.02.2007.

59. To illustrate again title changes and the publishing of still new editions of one original source we list here the various later publications from *Diamond Pocket Books* in Delhi all based on the original *Krishna Smriti* (The Remembrance of Krishna): 1. *Krishna, Jigyasa, Khoj Uplabdh*. 2. *Krishna Guru Bhi, Sakha Bhi*. 3. *Sakshi Krishna aur Raslila*. 4. *Krishna Sadhna Rahit Sidhdhi*. 5. *Krishna aur Hansta Hua Dharam*. 6. *Krishna Meri Drishti Mein, vol.1-2*. Gyan Bhed. E-mail. 15.02. 2007.

60. *Osho Bibliography (wiki)*.

61. *Osho's Life www*.

62. Patanjali is said to have lived in the 2nd century BCE. Like other *rishis* he made no effort to mention his own biodata in the texts, as truth is eternal and not to be pinned down by a single individual into exact time and space. This is similar to the recent practise of editing Osho's works with locations, timings and names all left out.

62. *Osho's Life www*. Among Blavatsky's Theosophical ideas was the *Great White Brotherhood*, a term to be used also by Osho in his reorganizing of the movement during the rainy season 1989.

64. *Shaktipat* is the energy of a Master which may trigger energy in people, producing involuntary physical and

emotional responses like crying, laughing, chaotic breathing, shaking, trembling, and celebrating. The instructions are: 20 minutes instrumental music, followed by 20 minutes silence, followed by 20 minutes music. During the music people are to express whatever comes. People are requested to bring a flower with them (*Osho's Life www*). *Shaktipat* in a more intensive format was to be found during *Energy Darshan* in Poona One.

65. *Sannyas, Mar-Apr 1973*.

66. Sw. Radhey Shyam Bharti. Interview. Osho Center in Nirav Complex, Ahmedabad. 23.07.2006. *Dvarika* also with alternate transliteration *Dwarka*.

67. Peter Brent is born 1931 in Wales. The setting he is narrating may be from a very early meditation camp or some other session during the Bombay phase or even from late Jabalpur.

68. Devadas (John Maynard) in *Viha Connection, 2002:4, p. 20*.

69. *Osho's Life www*. "The structure Osho recommends is reported in *Sannyas, Jan-Feb 1973*. Ananda-Shila will work as a World Centre for Meditation and the Science of Religion by promoting a series of activities connected to the following:

1. A Yoga-Therapy Centre
2. A Naturopath and Acupuncture Research Centre as helpful grounds for scientific investigations and collateral to Meditation
3. A University for Meditation, inclusive of departments such as: (a) A Training centre for esoteric sciences; (b) A Training College for Yoga and meditation; (c) An East and West Meeting Centre for Psychologies and Philosophies
4. A Library of Universal Knowledge
5. A Publication Centre
6. A Temple of Understanding: The Temple will represent all religions of the world, visibly manifested as sixteen gates opened to a central, void space to represent the Divine
7. A Hostel for resident sannyasins
8. A Guesthouse for visitors and students under training
9. A Hall for mass meditation and international conferences
10. Fifty Underground Cells for deep meditation
11. A bungalow for the private residence of osho
12. Residential Cottages for friends

Ananda-Shila, according to Osho's inspiration, will be an absolutely non-political and non-sectarian Foundation which will work for the rising of awareness among human beings with a basis of love and understanding."

70. Devi Singh Bikaner. Interview. Bikaner Palace Hotel, Mt. Abu. 30.07.2006. A meditation camp held at Mt. Abu already in 1969 which was stopped by the authorities as reported by Devi Singh, Bikaner, has not been confirmed. He may have mixed it up with the April 1971 camp. *Devi Singh Bikaner* is a wild-life supervisor, son-in-law to the Maharaja of Bikaner and uncle to the present owner of Bikaner Palace Hotel (2006).

71. Devi Singh Bikaner. Interview. Bikaner Palace Hotel, Mt. Abu. 30.07.2006. He remembers his early reading of Acharya Rajneesh and his gift as a speaker; to some extent influenced by a German sound professor from

Berlin, who had done some theoretical work on the effect of sound for propaganda purposes, also used by Adolf Hitler. Rajneesh was wearing white coloured clothes while his later sannyasins were to wear saffron clothing, which was seen by Devi Singh as a sign of Rajneesh's strong affiliation to Jainism,

72. Ageh Bharti has it that 215 took sannyas rising the total number of initiated to 4.250 by October 1972. Gyan Bhed mentions the number of 150 initiates for this camp.

73. Devi Singh Bikaner. Interview. Bikaner Palace Hotel, Mt. Abu. 30.07.2006; Bhagawati in: *Viha Connection*, 2010:5. Page 17. There's a big mango tree next to *Bikaner Palace Hotel* where according to some sources Rajneesh is said to have spoken and meditations held at a big ground next to the tree, now a tennis lawn. This ground was in early 1970s a place where his followers could meet him when he stayed at the hotel at a time when the tree was in a more private zone next to the hotel. Osho's speaking under the mango tree is unconfirmed. The present manager (2006) indicates so, as he has been told by some of his visitors that Osho has spoken there, but *Devi Singh Bikaner* rejects that any camps at all were ever held on the premises of the hotel.

74. Devadas (John Maynard). *Viha Connection*, 2002:4, p. 20.

75. According to Ageh Bharti all discourses during the sixth Mt. Abu camp were held in English (*Bharti 2007*, p. 255), whereas Gyan Bhed is mentioning also evening discourses in Hindi (*Bhed 2006*, p. 361).

76. Ageh Bharti is mentioning that discourses were in Hindi only (*Bharti 2007*, p. 257).

77. *Osho's Life www*.

78. *VIHA Connection*, 2001:6, p. 22.

79. *The Art of Dying #12*. See also: *LSD: A Shortcut to False Samadhi* (January 1971), an edited version was later published in *The Great Challenge #4*. It is reported by an early sannyasin to the author in Kathmandu April 1981, that encounter groups were initiated already at Woodlands, where Bhagwan used Wilhelm Reich's techniques and is said to have brought in prostitutes to facilitate his work with the repression of sexual desires and self-acceptance among his Western followers.

80. Paraphrased by Gyan Bhed this passage says: "When one has a brain but no heart, he can not go to rest and so he can not attain delight. The East is trapped in emotions and the heart whereas the West in logics. Thoughts, logic and brain developed in the West and its emotion part died. Therefore both the East and the West have become lame like a one-winged bird. The correct balance of brain and emotions is necessary for a healthy human civilization." (*Bhed 2006*, p. 322). This may give us an idea of the accuracy with which Gyan Bhed may render the words of his master and the caveats we need when reading his quotations from Hindi. According to Gyan Bhed their conversation ended with a discussion on the Indian preference for vegetarian food, and Osho on this point quoted *Bernard Shaw*, himself a vegetarian, for saying when he was offered a non-vegetarian dish during a feast, "Excuse me, my friend! My stomach is not a grave." This phrase is not seen included in the actual text.

81. See *Appendix*. In preamble: "To date [1972] the total number of neo-sannyasins and sannyasins in India is

3.800. Abroad, the number is 134, and they live in the following places: U.S.A. 56, England 16, West Germany 16, Italy 12, Philippines 12, Canada 8, Kenya 4, Denmark 2, Japan 1, France 1, Holland 1, Australia 1, Greece 1, Sweden 1, Norway 1, Switzerland 1." Chinmaya in: *I Am the Gate* (1972), p. 233. In *Practical Ways*: "These ashrams will have their own libraries consisting of books and scriptures of all the religions and of particular books related to the practical sides of spiritual experimentations. In addition, it will also have tape recorders, films, etc...Publications will be carried out in the state languages as well as national and international languages. For the printing work, different presses will be installed by NSI." *I Am the Gate* (1972), p. 236.

82. VIHA 2011:5, p. 10.

83. All titles to be ordered from: The Secretary. Jeevan Jagruti Kendra, 53 Empire Building, Dr. D.N. Road, Fort, Bombay-1. India. Phone: -264530. Or from: 31, Israil Mohalla, Bhagwan Bhuvan, Masjid Bunder Road, Bombay-9. Phones: 327618 and 327009.

84. In Osho Research Library, Poona, the *Poona Index #3* is presenting an incomplete listing of jokes and anecdotes on page 183-355.

85. Chinmaya. Interview. Bageshwar. 30.09.2007.

86. Sarito. E-mail. 07.06.2001.

87. Manu. Interview. Poona. August 1999.

88. Interview with Sw. Anand Maitreya in: *Divya* 1980, p. 353.

89. Khushwant Singh. Renowned Indian author (*Train to Pakistan, History of the Sikhs*) and editor of *Illustrated Weekly of India* (1969-1978), *National Herald* and *Hindustan Times*. He also wrote the foreword to Osho's *Life Mysteries* (1995). He stood by Indira Gandhi during her days in power and was later forced to quit his editorship due to pressure from Morai Desai's family.

90. Devendra. Interview. Poona. 31.07.2001.

91. *Osho Bibliography (wiki)*

92. *Osho Bibliography (wiki)*

93. Swami Yogi Chinmaya was a sannyasin (*Swami Kriyananda Saraswati*) when he first came to Osho in 1966 long before the Kulu Manali meditation camp in September 1970 where he was initiated by Rajnesh. Chinmaya became Osho's personal secretary and devoted editor at Woodlands. More on Chinmaya is to be found earlier in the Bombay section. Laheru. Interview. Bombay. 21.07.2006.

94. *Vora* is said to be his South Indian family name, but it has not been possible up to now to retrieve further information on this author.

95. Kranti's pet name used by Rajnesh was *Mouna* or *Mauna* (silence). *Lead, Kindly Light* is a famous hymn written 1833 by John Henry Newman on a lengthy voyage at sea bound for England.

96. >www.oshonews.com/2013/06<.

97. Gyan Bhed. Letter. 07.03.2008.

98. Chaitanya Keerti. Interview. New Delhi. 01.08.2006. *Anandini* published from Ludhiana was sanctioned by Osho, but was not an 'official' magazine as *Yukrand* and *Jyoti Shikha*. The issues of the magazine kept by Nikalank were all sent to Oregon. Nikalank Bharti Interview. Poona. 07.08.1999.

99. Keerti. Interview. Citadel. 14.10.2000; >www.sannyas.net<.

100. *Osho's Life* www.

101. Osho Research Library. Poona. 04.08.2001. Shelved in *Osho Library* as of July 2001: *Sannyas* 1972-1981. *Sannyas Darshan* (Hindi) 1974:1-3. 1975:1, 1976:26.

102. Chaitanya Keerti. E-mail. 17.04.2013.

103. Chinmaya. Interview. Bageshwar. 13.07.2006. *Sw. Chaitanya Bharti* met Osho in 1969 and he was among the first persons to be initiated into sannyas in September 1970. He resigned as a government photographer in 1971 and was appointed one of the three group leaders of Kirtan Mandali. From 1972 he became Osho's first photographer in Bombay as well as editor of Hindi discourses. An interview with Swami Chaitanya Bharti on the Kirtan Mandali group is published in *Sannyas*, 1972:4, p. 42. Much later in Poona Two he became a member of *The Inner Circle* and published a few books in Hindi on his experiences when he left this work. Among those *Osho aur Inner Circle* (1994) and *Bulle Shah aur Inner Circle*. In English have come out: *Out of His Ashes* (1984), *Osho is not a Person* (2013) and *...and nothing has ever happened*. In 2002 he calls himself Gurudev, and in 2010 'whosoever'.

104. *Osho's Life* www; Chinmaya. Interview. Bageshwar. 27.09.2007. We may expect still more letters from Osho to be published in years to come, e.g. his letters to Chinmaya. Anando. E-mail. 15.02.2012.

105. Chinmaya. Interview. Bageshwar. 13.07.2006; *Clarke*, 2006, p. 465; *Sutcliffe* 2000, p. 207.

106. *Osho's Life* www.

Postscript

1. Excerpt from a column by the Australian journalist *John Pilger* in *The Guardian*, 04.07.2013. Pentagon has censored access to *The Guardian* among its armed forces in the Middle East. Other titles presenting Osho's custody are, next to *Brecher* 1993, also *Juliet Forman's* trilogy on Bhagwan from the late 1980s, and two books by *Sue Appleton*: *Bhagwan Shree Rajneesh. The Most Dangerous Man Since Jesus Christ* (1987) and *Was Bhagwan Shree Rajneesh Poisoned by Ronald Reagan's America?* Osho's own narratives of his days in jail are with the captivating titles: *Socrates Poisoned Again After 25 Centuries*, and *Jesus Crucified Again. This Time in Ronald Reagan's America*.

2. 'It was actually the beginning of a new series that night, and he had no intention of it being the last discourse, hence those last words were not intended as his last words. It was only as he left the podium at the end he felt

something disconnect inside him and realized he only had nine months left.' Anando. Personal information. January 2014.

3. The Buddhist heritage was guarded during the reign of *Ashoka* (268-233), who through the strength of his ideas began a tradition of humane, non-violent statecraft that leads directly to the ideals of Mahatma Gandhi and Osho. Following Alexander Cunningham's rediscovery 1851 of the Buddhist stupas in Sanchi (M.P.), we know that the lion capital of pillar number 10 was later chosen as the symbol of the Indian Union at India's Independence in 1947. At the same time, the thirty-two-spoked *Dharmachakra* or 'Wheel of Law' that the four lions had originally supported, became the central image on India's new tricolour. But what might be less known, are the seven lines in *Brahmi* characters found inscribed on the base of the column. This surviving edict by Ashoka enjoined the monks and nuns to avoid creating schisms within the *Sangha*, its third line declaring that by command of his sacred majesty 'no one shall cause division in the order'. *Brahmi* is an ancient Indian script from which the current Indian characters are derived. According to tradition *Brahmi* is derived from the hieroglyphs of *Mohenjo-Daro* and *Harappa*.

4. On copyright see >www.oshofriendsinternational.com<.

5. Recently the collection in *Osho Library* has not been of much help for the writing of *Osho Source Book*. During my visit to Poona in July 2006 it was evident, that no material before 1970 and no booklets from Bombay were included in database and collection, and accordingly there was nothing there to collect for these writings. One may wonder where all old material has gone.

Bibliography

References

Contents

Bibliography 1945 – 1974

Bibliographic retrieval took place at the National Library in Calcutta in July 2006. The building is in Belvedere, the former residence of the British Viceroy.

Abbreviations and sources:

- NL: National Library, Calcutta. Hindi & English card catalogues.
- INB: Indian National Bibliography. Printed. Monthly and annual since 1957.
- INB database: Database with bibliographic registration of titles published after 1950.
- wiki: Useful has also been the bibliography compiled by Sw. Rudra on Sannyas.org, now moved to Sannyas Wiki on Wikipedia. Including annotations, colorphoto of covers and ISBN.
- Quest: Database with Osho's book series, lectures and 8.000 Q/A. By Anand Nandan and Satyamo. Osho Broadcasting Corporation, Amsterdam, 1991. Four discs for IBM pc and compatibles in MS-DOS.

Original orthography in the spelling of titles and other bibliographic data is respected thoroughly, leading to some inconsistency in the various entries.

The source for bibliographic information is in round brackets.

Context information may be mentioned.

Some titles of early secondary publications and biographies are included.

Name of author varies: Rajanis, Acarya 1931-; Rajanisa, Acarya; (Sri) Rajneesh, Acharya 1931-1990; Bhagwan Shree Rajneesh; Osho Rajneesh; Osho.

Dewey Decimal Classification (DDC) varies in several records of same title.

Gadarwara 1945 – around 1950

* *Prayas* (Effort). Periodical. Issue nr. 2, 1945. Osho's first publication at the age of fourteen. Handwritten magazine with titles and some pages printed in toy press with rubber letters. All articles written by Osho, 3-4 in his own name (Rajneesh Mohan Chandra/RMC), some under pseudonym, others in the names of his classmates and friends. Contains drawings, jokes, poetry, e.g. a folk song on Rani Durgavati. Also letters to friends to be read in a mirror. Annual. 1944-issue missing. Format A5. Coloured. Wastepaper.

* *Accessions register*. From age 12 in 1943, when Osho was in primary school, he organized and kept an early book catalogue over his first library collection in Gadarwara. It is an accessions register in chronological order, handwritten in large quarto format and containing 1106 entries, covering the accession of new books for his collection in the period 1943-1950. All entries in the accessions register are most professionally listed according to: / entry number / title / author / price / subject /.

* *Abhi Root Kuch hai* (Some Moments of This Night are Still to be Passed). Fictional writing by Osho from 1950-51 before his enlightenment. Written to the memory of his girlfriend Shashi, who had died in 1947. The full story in Hindi is reprinted in the Hindi edition of the magazine *Bhagwan Shree Rajneesh*, October/November issue, 1984. Editor: Ma Prem Bharti. Published by Rajyoga Rajneesh Dhyana Kendra, Safdarjung Development Area, New Delhi. English translation in ten pages by Gyan Bhed. Also translated as *The Night Is Not Over Yet* and printed in toto in *Ageh Bharti* (2012) pp.108-114.

* *Adhoori Vasana* (Unfulfilled Passion) is a romantic story written by Osho when he was 21. It was published in *Nav-Bharat*, a daily newspaper in Jabalpur where Osho was among the staff, on November 28, 1953 with an editorial note. *Nav-Bharat* again published this story in its issue of August 23, 1984 now with an editorial note on Rajneesh's work since he left Jabalpur. The story with both editorial notes was published by *Osho Times International*, 1999:2, pp. 51-53. Also translated as *Unfulfilled Desires* and printed in toto in: *Ageh Bharti* (2012), pp. 104-107.

Jabalpur 1951 – 1969

Pre-1960

* *Taran Vani* (Sayings of saint Taran). Published for Sarva Dharma Sammelan (All Religions' Conferences). Jabalpur, 1955. Front cover: Centered: Rajneesh. At bottom: Taran Taran Society. Osho's first published discourse.

1960-63

* *Jain Parampara ke Kabir: Sant Taran Taran* (Life and philosophy of saint Taran Taran). Jabalpur, 1960-63. 12 pages.

* *Sant Taran Taran: Jivan Aur Darshan* (Life and philosophy of saint Taran Taran). 10 letters. Jabalpur, 1960-63. 13 pages.

"I am also sending the desired book-list. For your kind information one Book-let [is] printed under Two Titles but the matter is the same i.e. (1) Jain Parampara ke Kabir: Sant Taran Taran. (2) Sant Taran Taran: Jivan Aur Darshan. The first one I have sent to you, but the other one must have [been] given by me to someone, so that the same is not with me." (Arvind Kumar Jain. Letter. 13.10.2005).

* *Naya manusya ke janma ki disa* (The birth of a new man). Bombay, Jeevan Jagriti Kendra, 1962. 0.75 rupee. (INB 1971)

* *Dhyana Kya Hai?* (What is meditation?). Jabalpur, 1960-63. 20 pages. English edition 1973.

* *Patha ke Pradip* (Lamps on the path). Published by the Digambara sect of Jainism. Jabalpur, 1960-63. 24 pages. 2nd edition 1969.

Coverphoto of Osho. Same title also used for collection of Sohan letters (1974).

"The booklet was published on the occasion of Taran Taran Jayanti 1960-1963, and distributed in the audience when Osho was speaking and later published with more short teachings under same title without photo on cover." (Arvind Kumar Jain. Interview. Jabalpur. 24.07.2005.)

* *Amrut kan* (Nectar particles).

* *Jivan darshan* (Philosophy of life). 10 letters.

* *Naye sannyas* (Neo-sannyas).

* *Yuvak aur sex* (Youth and sex).

* *Yuvak kaun* (Who is young).

These five titles are published in Hindi from Jabalpur before 1965.

1964

* *Sadhana-path* (The perfect way). Bombay, Jivan jagriti sangh, December 1964. 152 pages. 18 cm. Author: Rajanis, Acarya. DDC 181.4 Indian Philosophy. (INB 1965). Note: 'Appendices at the end includes the philosophical questions with their replies.' (*Path of Self-Realization. 1966; Path to Self Realisation. 1971; The Perfect Way. 1979*).

1965

* *Jeevan Kranti ka Vigyan* (The science of life's revolution). A discourse of Acharya Rajneesh. Published by Shri Lalchand Sureshchand Jain. Amarpatan (Madhya Pradesh). Vinod Press, 611, Right Town, Jabalpur. 15 pages. 16 x 11,5 cm. 'A gift of love. To those who are in search of light.' Last part of title is changed. (Chinmaya. Personal information. Bageshwar. 27.09.2007).

* *Krantibij* (Seeds of revolutionary thought). Bombay, Jivan jagriti kendra, January 1965. IV, 192 pages. 18 cm. Author: Rajanis, Acarya. DDC 181.4 Indian Philosophy. (INB 1965). 2nd edition December 1965. In Gurathi 1968. English edition 1969.

* *Kranti beej* (Seeds of revolutionary thought 1969). 2nd edition. Bombay, Jeevan Jagruti Kendra, December 1965. 177 pages.

* *Sadhana path* (The perfect way). Translated (tr.) by Anand Rajurkar. Bombay, Jivan jagriti sangha, 1965. 184 pages. 19 cm. Rs. 3.00. DDC 181.4 Indian Philosophy. (INB 1966) (*Path of Self-Realization. 1966; Path to Self Realisation. 1971; The Perfect Way. 1979*). In Gujarathi.

* *Sinhanad* (The lion's roar). Bombay, August 1965. 78 pages.

1966

* *Ahimsa darshan* (Philosophy of non-violence). Bombay, Jeevan Jagruti Kendra, January 1966. 33 pages. 40 paisa. Editor not mentioned. English edition 1967.

* *Amrut kan* (Nectar particles). 2nd edition. Bombay, Jiwan jagriti kendra, 1966. 24 pages. Rs. 0.40. DDC 181.4 Indian Philosophy. (INB 1972: Amrt kan).

* *Mitti ke diye* (Earthen lamps). Compiled by Aravinda (Arvind Kumar Jain). Bombay, Jeevan Jagriti Kendra, 1966. 196 pages. front. 18 cm. Rs. 3.00. H-67. DDC 181.4 Indian Philosophy. (NL Hindi card cat. In INB 1967 monthly issues: JJ Sangh). Published in English 1968 and 2012 and a revised edition as part of *Pointing the Way* (1979). Preserved as manuscript: 74 sheets, 14 writings on reverse side. Mostly in blue ink, black ink on 5 sheets.

* *Path of Self-Realization* (Sadhana path). Acharya Rajneesh. Delhi, Motilal Banarsidass, 1966. 198 pages. 18 cm. Rs. 2.25. DDC 294.594 Hinduism. (NL English author/title card cat. INB 1966). Discourses of Acharya Sri Rajaneesh at Sri Muchala Mahavirji. *First publication in English*. (alt.t.: Path to Self Realisation. 1971; The Perfect Way. 1979)

1967

* *Ajnat ki or* (Towards the unknown). 1967. Content: 1: Religion and Science. 2: Religion and Education.

* *Anand ki Phukar* (Call of infinity). Translated into English *Work is Love Made Visible* (2011). Talks at Lonavala 23.12.1967. Excerpts published in English in: Vasant Joshi 2010.

* *Naye Sankeet* (New indication). 1967.

* *Main Kaun Hoon* (Who am I?). 1967. Coverdesign by Osho: A questionmark.

* *Bodh Kathayen* (Wisdom tales of inner revolution / Tales of enlightenment). 1967. Manuscript preserved: *Bodh Kathayen*. 1966. 40 sheets. Black ink.

* *Naya manusya ke janam ki disa* (The Birth of a new man). 1967. Later reprinted from Bombay.

* *Sinhanad* (The lion's roar). 2nd edition. Jeevan Jagriti Kendra, Bombay, September 1967. 79 pages. Later renamed *Path ki Khoj* (Searching the Path).

1968

* *The Earthen Lamps* (Mitti ke diye 1966). Translated from the Hindi by Dal Anand Bhargawa. Delhi, Motilal Banarsidass, 1968. 241 pages. 17½ cm. Rs. 4.50. (NL English author/title card cat. Prepared by Prof. Arvind. Manuscript preserved in Hindi. 6 discourses. Later published as part of *Pointing the Way*. English translation: *Earthen Lamps*. 59 parables and stories about our mortal body of clay and the immortal flame of consciousness. Production: Kamaal. Osho Media International, Poona, 2012. 185 pages. HB.

* *Krantibija* (Seeds of revolutionary thought 1969). Bombay, Jeevan Jagriti Kendra, 1968. 177 pages. 18 cm. Rs. 3.00. DDC 181.4 Indian Philosophy. (NL Hindi card cat.)

* *Maim kaun hum?* (Who am I?). Bombay, Jiwan jagriti kendra, April 1968. 122 pages. 18 cm. Rs. 2.00. (H-71) DDC 181.4 Indian Philosophy. (INB 1971; INB database 1950-)

* *Philosophy of Non-Violence*. By Acharya Rajaneesh. Translated by Dr. Dayanand Bhargava. Delhi, Motilal Banarsidas, 1968. Printed by Shantilal Jain, at Shri Jainendra Press, Delhi, and published by Sunderlal Jain,

Motilal Banarsidass, Delhi. Rs. 3.00. 33 pages. Text starting on frontpage. Talk given from January 1, 1966.
Publisher: Bombay, Jeevan Jagruti Kendra.

* *Who am I?* (Maim kaun hum 1967) Translated from the Hindi by Dayanand Bhargava. Delhi, Motilal Banarsidass, 1968. 145 pages. 18 cm. (NL English author/title card cat.) Second revised edition 1973. Rs. 6.00. By the arrangement with Jeevan Jagruti Kendra, Bombay. Edited by Miss Margaret Poss. Compilation of seventeen handwritten lectures from Jabalpur.

1969

* *Ajnat ki or* (Towards the unknown 1969). Bombay, Jeevan jagruti kendra, September 1969. 94 pages. Reprint. 19 cm. Rs. 2.00. (H-71) DDC 181.4 Indian Philosophy. (INB 1971; INB database 1950-).

* *Acharya Rajneesh: Samanwaya, Vishleshan aur Samsiddhi* (Acharya Rajneesh: overview, analysis and synthesis). By Ram Chandra Prasad, Patna. Delhi, Motilal Banarsidass Publishers, 1969. 214 pages. (NL Hindi card cat. Subject heading: Rajanisa, Acarya; INB database 1950-). *First study on Osho*. Translated into English 1970. (NL English subject card cat.)

* *Antaryatra* (The inner journey). Published under pseudonym and compiled by Niklank. Jeevan jagruti kendra, 1969. 212 pages. 18 cm. Rs. 3.50. (H-71) DDC 181.4. (INB 1971; INB database 1950-; NL Hindi card cat.)

* *Asvikrti mem utha hath: Bharat, Gandhi aur men cinta* (India, Gandhi and myself). Compiled by Ratnaprakas. Bombay, Jeevan jagruti kendra, 1969. Rs. 5.00. (H-71) DDC 301.1530954. (INB 1971).

* *The Beginning of the Beginning*. Translated from Hindi: *Satya Ki Khoj*. Edited by Ma Prem Parimal. Bombay, Jeevan Jagruti Kendra, 1969. 2nd edition: Bell Books, Delhi, 1979. 113 pages. PB. Introduction by Prem Parimal. Five discourses from February 25, 1969 to February 27, 1969.

* *Bikhare phula* (The forgotten beggar). 3rd reprint of 1969 edition. Bombay, Jeevan Jagruti Kendra, 1969. 28 pages. 21 cm. (NL Hindi card cat.)

* *Jivana jo razu*. Translated from Hindi into Sindhi. Published by Bamba'i: Sham Sundar Kishindasu Ja'isingh, 1969. 41 pages. (British Library)

* *Kuch jyotirmaya ksan: Acharya Shri Rajanish ke sanidhya mem* (Some divine time). By Kranti. 2nd edition in Gujarati. Bombay, Jeevan jagruti kendra, August 1969. 1st edition 1967. 66 pages. 18 cm. Rs. 1.00. (H-71) DDC 181.4 Indian Philosophy. (INB 1971; INB database 1950-).

* *Naye sanket* (New indication). Bombay, Jeevan jagruti kendra, 1969. Rs. 2.00. (H-71) DDC 181.4 Indian philosophy. (INB 1971; INB 1974: Jivan (H-74)).

* *Naye Sanket* (New indication). Bombay, Jeevan Jagruti Kendra, October 1969. Reprint. 122 pages. 18 cm. Rs. 2.00. DDC 181.4 Indian Philosophy. (INB database 1950-)

* *Naya manusya ke janam ki disa* (The birth of a new man). Bombay, Jeevan Jagruti Kendra, July 1969. 2nd edition. 40 pages. 18 cm. Rs. 0.75. DDC 181.4 Indian Philosophy. (INB database 1950-). 1st edition 1967.

* *Patha ke pradipa* (Lamps on the path). 2nd edition. Chatarpur (M.P.), Vindhyaalaprakasana, 1969. 198 pages. 18 cm. Rs. 3.00. (NL Hindi card cat.). 1st edition Jabalpur 1960-63.

* *Prem Ke Pankh* (Wings of love). 1969.

* *Sanbhog se samadhi ki or* (From sex to superconsciousness). Compiled by Ratnaprakash. Bombay, Jeevan Jagriti Kendra, 1969. Reprint. 167 pages, ill. 18 cm. Rs. 3.50. DDC 133.9 Spiritualism. 'Five lectures at five different occasions.' Also in Gujarati 1970. (NL Hindi card cat.; INB 1971; INB database 1950-). English edition: Published by Ma Yoga Laxmi. Poona, Rajneesh Foundation, 1979. 230 pages. HB. Introduction by Krishna Prem. (Quest)

* *Satya ki khoja* (The search for truth). Compiled by Jyoti/Jayati. Edited by Narendra. Jabalpur, publications trust, 1969. 123 pages. 22 cm. Rs. 3.00. DDC 181.4 Indian Philosophy. Five (six) discourses given at the meditation camp in Junagath starting 25.2.1969. (NL Hindi card cat.; INB database 1950-).

* *Sinhanad* (The lion's roar). Bombay, Jeevan Jagriti Kendra, September 1969. 80 pages. Rs. 1.60. DDC 181.4 Indian Philosophy. (INB database 1950-)

* *Simhanad* (The lion's roar). Bombay, Jivan jagriti kendra, 1969. Rs. 1.50. (H-71) 181.4 Indian Philosophy. (INB 1971).

* *Seeds of revolutionary thought* (Kranti Beej 1965). Translated by Parameswar Iyer. Delhi, Motilal Banarsidass, 1969. 232 pages. 18 cm. Rs. 4.50. (NL English author/title card cat.) Alternate title: *Seeds of Revolution*. Later published as part of *Pointing the Way* and *Seeds of Wisdom*.

* *Seeds of Revolution. 120 Immortal Letters*. Bombay, Jeevan Jagruti Kendra, 1969. 227 pages. UB. Letters written from 1966-1969. Alternate titles: *Seeds of Revolutionary Thought* and *Seeds of Wisdom*.

* *Towards the unknown* (Agyat Ki Aur 1969). Translated by P.B. Tilvani. Bombay, Jivan Jagruti Kendra, 1969. 51 pages. 22 cm. Rs. 1.50. (NL English author/title card cat.). First edition. August 1969. 5,000 copies. Treatise on Discourses delivered by Acharya Rajneesh. This edition is published with the co-operation and active support of Shri Dinkarrao Ranchhodji Desai & Shri Premchand Somchand Shah. Translation into English by Shri P.B. Tilvani from Original Hindi Title *Agyat Ki Aur (Ajnat ki or)*. Printed by The Bombay Chronicle Press. Cover design by Satish Panchal. Two talks from August 15, 1969. UB.

* *Wings of love and random thoughts* (Prem Ke Pankh – Amrit Kan). Translated by T.V. Parameswar Iyer. Delhi, Motilal Banarsidass, 1969. 166 pages. 18 cm. Rs. 3.50. (NL English author/title card cat.). 1st edition in Hindi, no publication year. The first part of the book is a discourse from 1969 called Wings of Love. The second part is a collection of 224 short numbered texts called Random Thoughts. Later editions: Jeevan Jagruti Kendra in Bombay, possibly in 1970. 166 pages; 2nd revised edition: Delhi. Motilal Banarsidass, 1979. 143 pages. Rs. 15. PB.

Bombay 1970 – 1974

1970

- * *Anand Ganga* (Waves of bliss). Published by Om Rajneesh Dyan Kendra. no date. 150 p.
- * *Antaryatra* (The inner journey), translated by Dharmistha Sah. Bombay, Jivan jagriti kendra, 1970. 500. (G-71) 181.4 (INB 1971).
- * *Antaryatra / Rajanis*. Tr. by Dharmistha Shah. Bombay, 1970. 183 p. front. 22 cm. 8 lectures. Rs. 6.00. 181.4 (INB database)
- * *Beyond and Beyond*. By Acharya Rajneesh. Compilation by Swami Kriyananda Saraswati (Chinmaya), Ma Yoga Taru and Ma Dharma Jyoti. Jevan Jagruti Kendra, November 1970. 32 pages. Printer: Narendra Bhargava, Bhargava Bhushan Press, Trilochen, Varanasi. 31 p. 1st. edition. Price: Rs. 2/-. A discussion with a delegation of students from U.S.A on 21st July 1970 a.m. in Bombay. Content: Acharya Rajneesh p. 5. Beyond and Beyond p. 8. 2nd edition 1972. Later published as chapter #1 of *The Eternal Quest*.
- * *Flight of the Alone to the Alone*. Bombay, Ishwarlal N. Shah, 1970. 35 pages. Rs. 2.50. Interview by a French seeker, Dr. C. Guinebert, Paris, on July 29, 1970 with second question answered in Baroda on August 16, 1970. 2 chapters. Later published as chapter 1 in: *The Silent Explosion*. See annotations to *That Art Thou*.
- * *The Flight of the Alone to the Alone*. Bombay, Jeevan Jagruti Kendra, 1970. 36 pages. One interview from August 16, 1970. Later published as chapter 1 in *The Great Challenge*.
- * *Kranti ke bic sabase badi divar?* comp. by Kasturalal Gandhi. 3rd ed. Bombay, Jivan jagriti kendra, 1970. 0.30. (H-71) 301.24 (INB 1971)
- * *Meditation; a new dimensions*, by Rajneesh. Comp. by Sw. Kriyananda Saraswati. Bombay, Ishwarlal Naranji Shah (Sadhu Ishwar Samarpan), 1970. 2p. 1., 30 p. 21½ cm. (NL English author/title card cat.). Bombay, Jeevan Jagruti Kendra, 1970. 36 pages. Transcript of an interview with Osho on May 5, 1970, by Ma Yoga Bhakti (now Ma Anand Pratima) of New York, Yogacharya Mahendra Thaker, Bombay and Sw. Kriyananda Saraswati (now Yoga Chinmaya). Also published as chapter #2 in *The Silent Explosion*.
- * *Meet Mulla Nasruddin*. Separate sheets in box with facsimile of Osho's own handwriting. No date. (Aum Centre. Bombay. 2006)
- * *Prabhuki pagadanandiyam*. 1st ed. Delhi, Sadhana pocket Books, no date. 187 p. 17.5 cm. Rs. 15.00. (NL Hindi card cat. Card typed later)
- * *Prabhu ke pagadandiyam*. Bombay, Jevan Jagruti Kendra, 1970. 158 p. photos. 22 cm. Rs. 4.00. 170. (NL Hindi card cat.). (INB 1971: Prabhu ki p..., comp. by Aravinda. 4.03. (H-71) 181.4)
- * *Prabhu ki pagadandiyam / Rajneesh*. Comp. by Aravinda. Bombay, Apr. 1970. 168 p. ill. 22 cm. Lectures delivered at Nargol. Rs. 4.00. 181.4. (INB database)
- * *Prema ke phula* (Flowers of love). Bombay, Isvaralala Narayanaji Saha, 1970. 180 p. 22 cm. Rs. 5.00. (NL Hindi card cat.) Prem ke phool. Jeevan Jagruti Kendra, 1970. 180 pages. Introduction by Chinmaya. Osho's dedication on frontpage to Dolly, 11.12.70. 150 letters.

* *Purva ka dharma: pascim ka vijnan*. Bombay, Jivan jagriti kendra, 1970. 0.50. (H-71) 215. (INB 1971)

* *Rajneesh, a glimpse*. V. Vora. Bombay, Jeevan Jagriti Kendra, [April] 1970. 1 p.1., 29 p. 22 cm. Rs. 500. (NL English author/title card cat.)

Samajavada se savadhana: krass maidana Bambai mem Apraila 70 mai die gaye Acharya Rajanisa ke panca pravacana / sankalana karta Ratana Prakasa. Contributor: Ratan Prakas. Bambai: Jivana Jagrati-Kendra, 1970. 124 pages; ill. (British Library). *Samajavad, se savadhan*, comp. by Ratnaprakas. Bombay, Jivan jagriti kendra, 1970. 3.50. (H-71). 330.15. (INB 1971)

* *Satyaki khoy / Rajanis*. Comp. by Jayati. Ed. by Narendra. Bombay, 197?. 123 p. ill. 22 cm. Rs. 3.00. 181.4. 6 lectures delivered at Junagarh. (INB database; NL Hindi card cat.)

* *Surya Ki Ore Urhan* (Flight towards the sun). 1970. Lecture in Raikot later included in *Neti Neti*.

* *Thy Will be Done / Rati Sett*. A collection of poems donated to Jeevan Jagruti Kendra probably in 1970. 25 pages. 1000 copies. Rs. 2.00. With an introductory poem by Acharya Rajneesh: *Living is love*.

* *Tyoga*. Ahmedabad, Guide pocket books, no date. 144 p. 16.5 cm. Rs. 3.00. (NL Hindi card cat.)

1971

* *Bikhere Phool* (Scattered flowers). No year. (Cf. manuscripts 4 & 10 in *Appendix*)

* *Dhyan* (Meditation). Jeevan Jagruti Kendra, Amhadabad, 1971. 40 p. In Gujarati. 2nd ed.

* *From sex to super-consciousness*, tr. from the Hindi / by V. Vora. Bombay, Jeevan Jagruti Kendra, 1971. 180 p. col.port. 21½ cm. Rs. 6.00. (NL English author/title card cat.; INB 1971: Vohra. (E-71) 133.9) Five discourses from August 1, 1968 to October 30, 1968. The exact year of publication is unknown.

* *From sex to superconsciousness / Rajanis*. Tr. by V.Vora. Bombay, Feb. 1971. 180 p. port(col.) 22 cm. Rs. 6.00. 133.9. Originally published in Hindi: *Sanbhog se samadhi ki or*, 1969. (INB database)

* *Gahare pani paith*. Bombay, Jeevan Jagruti Kendra, 1971. 136 p. 21 cm. Rs. 5.00. 294.59. (NL Hindi card cat.)

* *Gandhivad, Vijnanik dastie*. Rajkot, Ambani. 0.50. (G-71) 330.1 [1]. (INB 1971)

* *The gateless gate*; collection of thirty immortal letters. Comp. and ed. by Sw. Yoga Chinmaya. Bombay, Life Awakening Movement, 1971. 47 p. port. 21½ cm. Rs. 2.00. (NL English author/title card cat.; INB 1971: (E-71) 181.4). *The Gateless Gate / Rajanis*. Comp. by Sw. Yogachinmaya. Bombay, May 1971. 47 p. col.port. 22 cm. 30 letters. Rs. 2.00. 181.4. (INB database). A collection of 30 immortal letters written by Bhagwan Shree Rajneesh to different seekers all over the world. First edition. May 1971. 5000 copies. Printed by Jayesh Sangani, Bombay. Includes Bhagwan Shree Rajneesh: *A Glimpse*, by Chinmaya. Letters from August 17, 1970 to May 16, 1971. Later published as part of *And Now And Here*.

* *Hum kon Chum?* from Hindi by Kundani ka Kapadia. Bombay, Jivan jagriti kendra, 1971. 3.00 (G-72) 181.4 (INB

1972)

- * *Jin Khoja Tin Paiyan* (Those who have searched have found). 1st edition. Editor: Yoga Chinmaya. Bombay, Jeevan Jagruti Kendra, April 1971. 571 pages. With eyes on book jacket.
- * *Jyon ki Tyon Dhari Dinhi Chadariya* (Talks on Mahavir's sutras on the five great virtues). 1st edition. Jeevan Jagruti Kendra, 1971. 142 pages. Published in English as chapter #1-5 in: *The Art of Living*. 2012. HB.
- * *Kranti ki nai disa nai bat*. Bombay, Youth-force. 0.30. (H-71) 396. (INB 1971)
- * *Lifting the Veil. Kundalini Yoga. A Compendium of Rajneesh's Essential Teachings*. By Sw. Ananda Vitaraga. Delhi, Motilal Banarsidass Publishers, 1971. XX + 90 pages. Introduction by Ram Chandra Prasad. Talk from May 5, 1970. Reprinted 1975. Rs. 15.00. Index. (Not in INB and NL)
- * *LSD: a shortcut to false samadhi*. Comp. by Ma Yoga Laxmi. Ed. by Dolly Diddee. Bombay, Jeevan Jagruti Kendra (I.N. Shah), January 1971. 25 p. col.port. 22 cm. Rs. 2.00. Printer: Indian Press Ltd., Varanasi. Introduction by Kriyananda Saraswati. Interview with Osho from October 25, 1970, by Ma Ananda Prem, instructor at Sivananda Ashram, New York, USA. Also published by Indian Press, Varanasi, 1971. An edited version was later published as #4 of *The Great Challenge*. (NL English author/title card cat.; wiki; Quest)
- * *Mahavira: meri drsti mein* (Mahavir in my eyes). Delhi, Motilala Banarasidasa, 1971. 770 p. 22 cm. Rs. 30.00. 294.4. (NL Hindi card cat.)
- * *Main Kahata Akhem Dekhi* (What I'm telling you I've seen with my own Eyes). Jeevan Jagruti Kendra, 1971. 136 p. 1st ed. Colored front and back. Alt.t.: *Hidden Mysteries*.
- * *Modern Indian philosophy / Acarya Rajanis*. 199.54. (INB 1971)
- * *Mrutu Hain Dwar Amrutka* (Death is the door to nectar). Delhi, Anand Paperbacks, no date. 184 pages.
- * *The Mysteries of Life and Death*. Bombay, Jeevan Jagruti Kendra, 1971. 70 pages. UB. Interviews for Foreign Seekers. (Publications without date. Translated from Hindi. File in: Osho Research Library, Poona)
- * *The Mysteries of Life and Death*. Delhi, Motilal Banarsidass Publishers, 1971. 66 pages. UB. Reprint: Delhi, 1974 & 1978. Translated by Malini Bisen, M.A.
- * *Path to Self Realisation / Acharya Rajneesh*. 3rd revised edition. Bombay, Jeevan Jagruti Kendra, March 1971. 151 pages. Rs. 5.00. 3.000 copies.
- * *Pragatisil kaun?* (Who is progressive?). Bombay, Jeevan jagruti kendra, 1971. 1.50. (H-72) 301)(INB 1972). Pragatisheel kaun? 1971.
- * *Prema hai dvara prabhuka* (Love is the door to god). 1st ed. Delhi, Motilal Banarsidass, 1971. 249 p. 21 cm. Rs. 12.00. (NL Hindi card cat.)
- * *Prem aur vivah* (Love and marriage), comp. by Nikalank, pseud. Bombay, Jeevan jagruti kendra, 1971. 1.50. (H-

71) 301.424/6. (INB 1971)

* *Prema-puspa*, tr. from Hindi by Vandana Pungaliya. Poona, R.K. Pungaliya, 1971. 3.50. (Ma-71) 181.4 (INB 1971)

* *Prema-puspa* (Letters written to enquiring minds) / Rajanis, tr. by Vandana Pungaliya. Poona, Jan 1971. 188 p. 21 cm. 181.4. Originally published in Hindi as *Prem ki phul*. Introduced by Gopintah Gavesh 'Talvalkar.' (INB database)

* *Samunda samana bunda mein* (Drop falling into the ocean). 1st ed. Delhi, Motilal Banarsidass, 1971. 197 p. front. Rs. 9.00. (NL Hindi card cat.)

* *Satya Ki Khoj* (The search for truth), comp. by Jayati; ed. by Narendra. 2nd edition. Bombay, Jivan jagriti kendra. May 1971. 123 p. 3.00. (H-71) 181.4) (INB 1971)

* *Seriousness*. Bombay, Jeevan Jagruti Kendra, 1971. 36 pages. UB. A single discourse by Bhagwan Shree Rajneesh given on October 20, 1971, at his residence in Bombay. Later included in *The Eternal Quest*.

* *The silent music*. Comp. by Sw. Chaitanya Veetaraga. Ed. by Sw. Yoga Chinmaya. Bombay, LifeAwakening Movement, 1971. 41 p. 21½ cm. Rs. 2.00. (NL English author/title card cat.; INB 1971: (E-71) 181.4; INB database: Rajanis. Comp. by Sv. Caitanya Vitarag. Ed. by Yogacinmaya. Bombay, 1971. 41 p. 22 cm. 181.4). 30 Immortal Letters. From April 19, 1971 to May 25, 1971. Frontcover with drawing of dancing women.

* *Turning In*. By Bhagwan Shree Rajneesh. Ed. by Sw. Yoga Chinmaya. Jeevan Jagruti Kendra, August 1971. Publisher: Ishwarlal N. Shah. Printed by Swami Govind Siddharth, Selprint, Bombay-13. 39 pages. 3000 copies. Price \$ 1.00. A collection of thirty Immortal Letters written by Bhagwan Shree Rajneesh to H.H. Ma Yoga Mukta (Mrs. Catherine Venizelos) President Neo-Sannyas International for North America, Seville Avenue, Rye, New York, 10580, USA. Signatures in red. (2xphoto Bombay 2006; x archive dk). Letters from April 20, 1971 to May 29, 1971.

* *The vital balance*. By Acharya Rajneesh. Jeevan Jagruti Kendra, March 1971. Rs. 1.50. 22 p. Compilation by Dolly Diddee (Poona). Edited by Swami Yoga Chinmaya (Bombay) and Swami Krishna Christ (Mr. Walter Pfuetez) New York (U.S.A.). Published by Ishwarlal N. Shah. Printed by Jayesh Sangani, Bombay. An interview with Acharya Rajneesh by Dr. Jean George Henrotte, Paris (France) and Ma Yoga Maitri (Mme. Yuki Fujita) Tokyo (Japan) on 6.1.1971. Bombay. *Including (pp. 19-22) Acharya Rajneesh: A Glimpse by Yoga Chinmaya*. Address: A-1, Woodlands, Peddar Road, Bombay-26. Phone 382 1841. Later published as Chapter #5 of *The Great Challenge*, in *The Mind of Bhagwan Shree Rajneesh* and as Chapter #6 of *The Silent Explosion*. (Not in INB/NL)

* *What is meditation?* Ed. Sw. Yoga Chinmaya. 1st edition. Bombay, Jeevan Jagruti Kendra, August 1971. 58 p. col.front.(port.) 22? cm. Rs. 3.00. (NL English author/title card cat.; (INB 1976: (E-76) 181.45) 2nd edition 1972. A collection of forty five Immortal Letters written by Bhagwan Shree Rajneesh to H.H. Ma Veet Sandeh (Alias Dr. Miss Grazia Marchiano, Rome, Italy), President, Neo-Sannyas International, for Europe. First edition has Acharya Rajneesh on frontcover and Bhagwan Shree Rajneesh on titlepage. Printers: Swami Govind Siddharth, (Alias Shree Jayendra D. Lashkari), Sel Print, Bombay-13.

* *Wisdom of folly*. comp. by Ma Ananda Prem. Ed. Sw. Yoga Chinmaya. Bombay, Jeevan Jagriti Kendra, 1971. 213 p. 22 cm. Col.port. on t.p. (double). Rs. 1.00. (NL English author/title card cat.; INB 1975: comp. by Ma Anand Prem. ed. by Yogacinmaya Svami. (E-75) 177) First edition September 1971. 3000 copies. Printer: Swami Govind Siddhart, President, Neo-Sannyas International (for Maharashtra State), India. Selprint, Bombay. "For beloved MUKTA, to laugh, and, to meditate." Signature. 21.7.1971.

* *Yoga as spontaneous Happening*. By Acharya Rajneesh. Compiled by Sw. Yoga Chinmaya and Mr. Mahendra H. Thaker. Edited by Dolly Diddee. Bombay, Jeevan Jagriti Kendra, February 1971. 27 p. UB. 1st edition. An interview with Acharya Rajneesh by Ma Ananda Prem, Sivananda Ashram, New York, USA, on 27th October 1970, Bombay, India. Later published in chapter #3 of *The Great Challenge*.

1972

* *Amrt-kan*, ed. by Svami YogCinmaya. 4th rev. and enl. ed. Bombay, Jivan jagriti kendra, 1972. 1.00 (H-74) 181.4 (INB 1974)

* *Beyond and beyond*, by Bhagwan Shree Rajneesh. Comp. by Ma Yoga Taru, Ma Ananda Prem and Sw. Yoga Chinmaya. 2nd ed. Bombay Life awakening Centre, 1972. 26 p. 21½ cm. Rs. 3.00. (NL English author/title card cat.)

* *Bikhare-phul*, comp. by Ma Dharma Jyoti; ed. by SvamiYog Cinmaya. 3rd ed. Bombay, Jivan jagriti andolan prakashan, 1972. 1.00. (H-74) 181.4. (INB 1974)

* *Commentaries on Tao-Tzu Tao upanisad / Rajanisa, Acarya*. 1972. No data. 294.514. (NL Hindi card cat.)

* *The eternal message*, by Bhagwan Shree Rajneesh. Ed by Sw. Yoga Chinmaya. Bombay, Life Awakening Centre, August 1972. 1st ed. 1 p. 1., 39 p. 22 cm. Rs 3.00. A collection of thirty immortal letters written by Bhagwan Shree Rajneesh to Ma Yoga Bhakti, New York, USA, now Ma Ananda Pratima, World President of Neo-Sannyas International. (NL English author/title card cat.) Acharya Rajneesh on frontcover, Bhagwan Shree Rajneesh on titelpage [sic]. Second edition November 1973. 3000 copies. Publisher: Ishwarlal N. Shah. (Now Sadhu Ishver Samarpan). Printed by Himatlal L. Pawa, Kiran Printers, Chembur-400 071.

* *Ghat Bhulana Bat Binu* (Ghat forgotten without path). 1st edition. Delhi, Motilal Banarsidass, 1972. 203 pages.

* *Gita-darsan*, tr. from Hindi by Ananda Vandana, (pseud.). Poona, Jivan jagriti kendra, [1972]. 1.00. (M-73) 294.592 [1]. (INB 1973)

* *I Am the Gate*. By Bhagwan Shree Rajneesh. Compilation: Ma Yoga Laxmi and Swami Krishna Christ. Editing: Ma Ananda Prem and Swami Yoga Chinmaya. Publisher: Ishwarlal N. Shah (Sadhu Ishwar Samarpan), Secretary, Jeevan Jagriti Kendra, Bombay. September 1972. 241 pages. HB. First edition; two different frontcovers both dated 1972. 3000 copies. A series of eight discourses by Bhagwan Shree Rajneesh, in which he is interviewed by his disciple Ma Ananda Pratima, World president of Neo-Sannyas International, New York, U.S.A. (Not in INB/NL [sic]). Discourses are from 14.4.1971 to 14.7.1971. Original English. Second edition, Rebel Publishing House, 2000?.

- * *Jyotis arthat adhyatma*, ed. by Svami Krsnakabir. Bombay, Jivan jagriti kendra, 1972. 1.50. (H-72) 181.4. (INB 1972)
- * *Kam-Yog, Dharm aur Gandhi* (Kam-yoga, religion and Gandhi). 2nd edition. Delhi, Motilal Banarsidass, 1972. 240 p. 1st ed. 1971.
- * *Kranti ki vajjanik drakriya*, ed. by Yog Cinmay. Bombay, Jivan jagriti kendra, 1972. 1.50. (H-72) 181.4. (INB 1972)
- * *Lead Kindly Light: Some Enlightened Moments with Bhagwan Shree Rajneesh*. By Ma Yoga Kranti. English version by Dr. M.M. Bhamgara. Edited by Shah D.A. Bombay, Jevan Jagruti Kendra, April 1972. Printed by Jayesh S. Sangani, Empire Printery, Bombay. Rs. 1.50. 36 p. 1st English ed. Talks with Ma Yoga Kranti 1972. These are not true discourses but verbatim accounts of talks in private with Osho.
- * *Man ke par*. 2nd ed. Bombay Tulasi manas prakashan, 1972. 1.00. (H-72) 181.4 (INB 1972)
- * *Mahavira-vane*. Bombay, Jivana jagriti andolana prakasana, 1972. 3 vols. 22 cm. Rs. 30.00 (each vol.). Published over three years. NL has vol. 1-2 only. (NL Hindi card cat.)
- * *Mahavir-vani* (Talks on Mahavira) Jevan Jagruti Kendra, 1972. 612 p. Same as vol. 1-3.
- * *Mulla Nasaruddina*. Bombay, Jivana jagriti andolana prakasana, 1972. 200 p. front. 21½ cm. Rs. 5.00. (NL Hindi card cat.)
- * *Naira-sannyasa kya?* Bombay, Jevan Jagruti Kendra, 1972. 269 p. 21½ cm. Rs. 7.00. (NL Hindi card cat.; INB 1973: Nav-sannyas kya? comp. by Ma Yog Kranti; ed. by Svami Yog Cinmay. Bombay, Jivan jagriti kendra, 1972. 7.00. (H-73) 294.54 [1])
- * *Nirmana upanishad*. Bombay, Jivana jagriti andolana prakasana, 1972. 423 p. front. plates. 22 cm. Rs. 15.00. (NL Hindi card cat.)
- * *Sambhogatun samadhikade*, tr. from Hindi by Ananda Vandana, [pseud.]. 2nd ed. Poona, Jivan jagriti kendra, 1972. 5.00. (Ma-73) 133.9. (INB 1973)
- * *Sannyas*. Bombay, Jan/Feb. 1972- . Bi-monthly magazine.
- * *Secrets of discipleship / Rajneesh, Acharya*. Ed. by Ananda Prem. 2nd ed. Bombay, Jeevan Jagriti Kendra, September 1972. 42 p. 21½ cm. Rs. 3.00. Sep. 1972. Text of a discourse by Bhagwan Shree Rajneesh, given February 26, 1971 in Bombay, India. Printed in white letters on black paper. (NL English subject card cat. and author/title cat.). 1st edition published also in 1972. 41 pages. Later published in chapter #7 of *The Great Challenge*.
- * *Seeds of revolution*. 120 immortal letters; tr.: Parameshwar Iyer. Ed.: Ma Ananda Prem and Dhiraj Shah. 2nd ed. Bombay, Life Awakening Movement Publication, 1972. 227 p. port. 222 cm. Rs. 6.00. (NL English author/title card cat.; INB 1975: Seeds of revolution, tr. by T.V. Paramesvara Ayyar, ed. by Ma Ananda Prem and Dhiraj Sah. Bombay, Jeevan jagruti kendra, 1972. 8.00. (E-75) 294.564.) Cover design by Nath Vairal.

* *Suli upara seja piya ki*. Ed. by Mahipala. Delhi, Motilal Banarsidass, 1973. 221 p. 21 cm. Rs. 7.00. Published in English as chapter #6-13 in: *The Art of Living*. 2012. HB. (NL Hindi card cat.)

* *Vidroh kya hai?* comp. by Ma Yog Kranti; ed. by Svami Yog Chinmay. Bombay, Jivan jagriti kendra, 1972. (H-72) 301.431 [1]. (INB 1972)

* *Yuvak aur yaun*, ed. by Svami Yog Cinmaya. 2nd rev. ed. Bombay, Jivan jagriti kendra, 1972. 1.00 (H-72). 301.424/6. (INB 1972)

* *What is Rebellion?* Bombay, Jeevan Jagruti Kendra, 1972. One discourse from March 31, 1970. Later retitled 'The Hippie Rebellion'. Exact year of publication is unknown.

1973

* *Anand* (Bliss). First issue early 1973. 2nd issue June 1973. Edited by Keerti. Published from Ludhiana. Continued in *Anandini*.

* *Anandini* (Blessed of the day). Monthly magazine. Edited by Keerti. Published from Ludhiana.

* *The Dimensionless Dimension*. Bombay, Jeevan Jagruti Kendra, 1973. 47 pages. UB. A collection of thirty five immortal letters written by Bhagwan Shree Rajneesh in 1971 to Ma Yoga Tao (former Miss Elizabeth Ann Small).

* *Dynamics of Meditation*. Jeevan Jagruti Kendra, August 1973. 286 pages. UB. 3000 copies. Rs. 15.00. 19 discourses from October 1, 1970 to 1972. 2nd edition 1976: *Meditation. The Art of Ecstasy*.

* *The Eternal Message*. Bombay, Jeevan Jagruti Kendra, 1973. 2nd edition. 37 pages. UB. For annotations see 1st edition 1972.

* *From sex to super-consciousness*; tr. by V. Vora. 2nd ed. Bombay, Jeevan Jagruti Kendra, 1973. 180 p. front. (port.). 21½ cm. Rs. 6.00. (NL English author/title card cat.; INB 1975: (E-75) 133.9)

* *Gita darshana (adhyaya pancavam)*, comp. by Svami Yog Samadarsi; ed. by Svami Nikalank Bharati. Bombay, Jeevan jagriti kendra, 1973. 264 p. 22 cm. Rs. 15.00. (H-74) 294.592 [1]. On *Karma sanyasa yoga*. (NL Hindi card cat.)

* *Gita darsan*, ed. with tr. by Vandana Pungaliya. Poona, Jivan jagriti kendra prakashan. (Ma-73) 294.592 [1]. (INB 1973)

* *The inward revolution*, comp: Ma Yoga Taru and others. Eds. Ma Ananda Prem and Sw. Yoga Chinmaya. Bombay, Jeevan Jagriti Kendra, 1973. 294 p. col.front. 21½ cm. Rs. 15.00. (NL English author/title card cat.; INB 1975: comp. by Ma Yoga Prem, Ma Yogalaksmi, B. Mahendra, H. Thaker; ed. by Ma Anandaprem, Yogacinmaya svami. Bombay, Jivan jagriti kendra, 1973. 15.00. (E-75) 181.4). HB. 12 discourses from July 24, 1970 to March 12, 1972. Also published as *The Psychology of the Esoteric (1973)*.

* *Kranti-bija*. 5th ed. Bombay, Jeevan Jagruti kendra, 1973. front. 21 cm. Rs. 6.00. (NL Hindi card cat.)

* *Maim mrtyu sikhata hum*. Delhi, Motilal Banarsidass, 1973. 494 p. 22 cm. Rs. 20.00. 128.5. (NL Hindi card cat.)

* *Manapalikade*, tr. from Hindi by Siris pai; ed. by Vandana Pungaliya. Poona, Navasannyas antarrashtriya, 1973. 1.00. (Ma-74) 131.3. (INB 1974)

* *Meditation, a new dimension*. Comp. and ed. by Sw. Yoga Chinmaya and Ma Ananda prem. 2nd ed. Bombay, Jeevan Jagriti Kendra, 1973. 32 p. 20½ cm. Rs. 3.00. (NL English author/title card cat.)

* *The Psychology of the Esoteric*. Harper and Row Publishers, Inc., 1973. 168 pages. UB. 12 discourses from July 24, 1970 to March 12, 1972. Also published as *The Inward Revolution (1973)*.

* *Sambhavanaon ki ahat* (The Sound of Possibilities. 2nd ed.. Delhi, Motilal Banarsidass, 1973. 142 p.

* *Satya ki pahali kirana* (First Ray of Truth). 3rd ed. Bombay, Jeevan Jagriti Kendra, 1973. 172 p. front. 21.5 cm. Rs. 5.00. (NL Hindi card cat.; INB 1974: comp. by Nikalank, pseud. (H-74) 181.4) 1st edition by Acharya Shree Rajneesh Sahitya Publication Trust, Kamla Nehru Nagar, Jabalpur, printed by Singhai Printing Press, Jabalpur, and distributed by Sushma Sahitya Mandir, Jabalpur. 187 pages. Rs. 6.00.

* *The silent explosion*. Ed. and comp. by Rena Bulkin and others. Bombay, Anand-Shila Publications, 1973. 8p. 217 p. port. 21½ cm. Rs. 12.50. (NL English author/title card cat.) Edited and compiled by Rena Bulkin, Ma Anand Prem, Swami Yoga Chinmaya, Ma Yog Tao, Ma Dharma Anubhiti, Swami Krishna Christ. Published by: Sadhu Anand Sagar, (Praveen D. Desai), Anand-Shila Publications, 5/64, Bombay Mutual Chambers, 19 Hamam Street, Fort, Bombay – 400001. Introduction by Krishna Christ. Cover Design: Ramu-Arun. Printer: Mahesh A. Tanna, Emerald Printers. Bombay. A composition of lectures given by Bhagwan Shree Rajneesh 01.02.1971 a.m. to 01.06.1971 p.m. at A-1, Woodlands, Peddar Road, Bombay – 400026. India. See also entry in *Compilations* published after 1975.

* *Sooli upan sey piya ki* (The bed of my beloved is on cross). Delhi, Motilal Banarsidass, 1973. 221 p. 1st ed. 1972.

* *Taomy tatparya* (The importance of Tao). Bombay, Jeevan Jagriti Kendra, 1973. 40 p. 1st ed.

* *Thus spake Mulla Nasrudin*, by Bhagwan Shree Rajneesh. Comp. by Sw. Yoga Chinmaya. Bombay, Life Awakening Centre, 1973. 237 p. illus. col.port. 22 cm. col.port. on t.p.(double). Rs. 6.00. (NL English author/title card cat.). First edition January 1973. 3000 copies. Selprint, Bombay. Printed in white letters on black paper. With dedication: "for beloved VIVEK to laugh and to meditate with love and blessings." Signature. 26,8,1972. "225 Mulla Nasrudin stories that never happened." [Spake on t.p.]. Foreword by Ma Ananda Prem. Four discourses from 1972?

* *What is meditation?* By Bhagwan Shree Rajneesh. Bombay, Jeevan Jagriti Kendra, December 1973. 2nd ed. 58 p. A collection of fortyfive immortal letters written by Bhagwan Shree Rajneesh to H.H. Ma Veet Sandeh (Alias Dr. Miss Grazia Marchiano), Rome, Italy, President of Neo-Sannyas Int. for Europe. 1st English ed. 1971. 1st Hindi ed. *Dhyan kya hai?* from Jabalpur 1960-63.

* *Who Am I?* Delhi, Motilal Banarsidass by the arrangement with Jeevan Jagriti Kendra, Bombay. 2nd revised

edition. 81 pages. UB. 1st edition 1968.

1974

- * *Bhagwan Marg aur main*. 1974. (Sushna Sahtya Mandir, Jabalpur)
- * *Bharat, Gandhi aur maim?* (India, Gandhi and Myself). New Delhi, Star publications, 1974. 3.00. (H-74) 181.4. (INB 1974)
- * *The Book of the secrets*, comp. by Ma Yoga Astha; ed. by Ma Ananda Prem and Svami Anandatirth. v.a. 1974. Poona, Rajaneesh foundation publication. (E-75) 294.551 [1]. (INB 1975)
- * *Bhagvantaci paulvat*, tr. from Hindi by Sadhana Belapurkar. Poona, H.N. Phadnis, 1974. 6.00. (Ma-74) 181.4. (INB 1974)
- * *The Dimensionless Dimension*. Bombay, Jeevan Jagruti Kendra, 1974. Reprint. Rs. 4.00. 47 pages. UB. A collection of thirty five immortal letters written by Bhagwan Shree Rajneesh in 1971 to Ma Yoga Tao (former Miss Elizabeth Ann Small), President, Neo-Sannyas International for U.S.A. 1st edition 1973.
- * *Flowers of Love* (Prem ke phool), tr. from the Hindi by Dolly Diddee. Poona, Rajneesh Foundation, 1974. 7.p. 1., 192 p. col.front.(port), 22 cm. (NL English author/title card cat.) A compilation of 150 immortal letters written by Bhagwan Shree Rajneesh to various seekers 13.07.1962-26.11.1970. Later published as *A Cup of Tea*.
- * *Ghat Bhulana Bet Binu*. 2nd edition. 1974. (Sushna Sahtya Mandir, Jabalpur)
- * *Gita-darshan*. Poona, Rajanish foundation, 1974. 25.00. (H-75) 294.592 [1]. (INB 1975). Translated into English *Gita Darshan*: Vol. 1, 2012; vol.2, 2013. Of a total of 17 volumes.
- * *Gita-darshan (adhyaya cautha)*, comp. by M. Anandamadhu; ed. by Svami Narendra Bodhisatva and Svami Ananda Maitreya. Bombay, Jivan jagriti kendra, 1974. 30.00. (H-74) 294.502 [1]. (INB 1974)
- * *Gita darsan*, tr. from Hindi by Vandana Pungalya. Poona, Jivan Jagriti kendra. (Ma-74) 294.592 [1]. (INB 1974)
- * *Gita-darsana: athairam adhyaya* (Commentaries on Bhagavadgita) / Acharya Rajanisa. 1974. 294.2. (NL Hindi card cat.).
- * *Hamsana mana hai*, New Delhi, Star publications. 3.00. (H-74) 891.437. (INB 1974)
- * *Jina khoja tina paiyam*. Bombay, Ananda-sila prakasana, 1974. 575 p. front. 22 cm. Rs. 40.00. (NL Hindi card cat.)
- * *The Journey of the Kundalini*. Jeevan Jagruti Kendra, November 1974. Rs. 5.00. Printer: Kiran Printers, Bombay-400 071. Subtitle: From the Pool of the Life-Energy to the Universal Spirit. The Opening Lecture at Nargol Meditation Camp, Night of 2nd May, 1970. 4 lectures and meditation sessions at the Meditation Camp at Nargol May 2, 1970 to May 3, 1970. 79 pages. UB.

- * *Krsna meri drsti mein*. Ed. by Mahipala. Bombay, Jivan Jagruti Kendra, 1974. 587 p. 222 cm. Rs. 40.00. (NL Hindi card cat.)
- * *Mahavira: paricaya aura vane*. Delhi, Motilal Banarsidasa, 1974. 330 p. 21.5 cm. Rs. 20.00. (NL Hindi card cat.)
- * *Mahavir: mari drsti mem*, ed. by Dayanand Bhargav and Svami Yogacinmaya. 2nd rev. ed. Bombay, Jivan jagriti kendra, 1974. 40.00. (H-75) 294.464 (INB 1975)
- * *Mahavir vani*, ed. by Svami Caitanya Bharari. Bombay, Jivan jagriti andolan prakashan (H-74) 294.464. (INB 1974)
- * *Meet Mulla Nasrudin*. Comp. by Ma Ananda Prem. Bombay, Life Awakening Movement Publication, 1974. 108 p. 21½ cm. Rs. 5.00. (NL English author/title card cat.) 100 new Mulla Jokes written by Bhagwan Shree Rajneesh to Ma Ananda Prem.
- * *The Mind of Acharya Rajneesh*. Ed. by Shireen Jamall. Bombay, Jaico, 1974. 2p.1., 298 p. 17½ cm. Rs. 8.00. (NL English author/title card cat.; INB 1975: ed. by Shirin Jamal. (E-75) 181.4). Compilation from different Hindi books. Second edition with alt.t. 1980.
- * *The Mysteries of Life and Death. Lectures Delivered by Acharya Shri Rajneesh*. Delhi, Motilal Banarsidass Publishers, 1974. 66 pages. UB. Reprint. Title change. First edition 1971. (Osho Research Library, Poona)
- * *Patha ke pradipa* (Light on the Path). Delhi, Subodha pocket books, 1974. 117 p. 18½ cm. Rs. 3.00. 211.8. (NL Hindi card cat.; INB 1975: Path ke pradip. (H-75) 181.4) Letters to Ma Yoga Sohan written by Osho from 1964 to 1965.
- * *Prema hai dvara prabhuka*. Delhi, Mayura paperbooks, 1974. 234 p. 16½ cm. Rs. 5.00. (NL Hindi card cat.; INB 1975: Prem hai dvar prabhu ka. Mayur paperbacks. (H-75) 181.4)
- * *Prema aura nivahar*. 2nd ed. Delhi, Subodha pocket Books, 1974. 114 p. 16 cm. Rs. 3.00. 301.426. (NL Hindi card cat.; INB 1975: Prem aur vivah, [comp. by Nikalank, pseud.]. 2nd ed. (H-75) 301.424/6)
- * *Samajavada arthat atmaghata*. New Delhi, Star Publications, 1974. 143 p. 16 cm. Rs. 3.00. (NL Hindi card cat.; INB 1975: (H-75) 335.5)
- * *Sambhavanaom ki ahat*. New Delhi, Star Publications, 1974. 3.00. (H-75) 181.4. (INB 1975)
- * *Samajvapasun Sadvadh*, tr. from Hindi by Syam Kulkarni. Poona, H.N. Phadnis, 1974. 7.00. (Ma-74) 181.4. (INB 1974)
- * *Seriousness*. Compilation and editing Ma Ananda Prem. Bombay, Jeevan Jagruti Kendra, 1974. 2nd edition. 36 pages. UB. A single Bombay discourse from October 20, 1971. Also contained in *The Eternal Quest*. Biography: Bhagwan Shree Rajneesh by Ma Ananda Prem, page 30-34.
- * *Two hundred two*. Bombay, Jeevan Jagriti Kendra, 1974. VII/1/, 202 p. col.port. 21½ cm. Rs. 10.00. (NL English author/title card catalogue; INB 1976: (E-76) 808.88 [1]). Foreword by Sadhu Ishwar Samarpan, Publisher. First

edition. May, 1974. 1000 copies. Printed by Anant J. Shah, Lipika Press, Bombay.

* *Yuvaka aura sex*. Delhi, Subodha pocket books, 1974. 129 p. 16 cm. Rs. 3.00. 176. (NL Hindi card cat.; INB 1974: Yuvak aur seks. (H-74) 176)

* *The ultimate alchemy* (atma pooja Upanishad). Ed. by Ma Anand Shila Publications, 1974. 2 vol. col.front.,ports. 21½ cm. (NL English author/title card cat.). NL has vol.1 only.

* *The Ultimate Alchemy. Talks on the Atma Pooja Upanishad. Vol.1*. Translated from Hindi. Original title: *Atma Pooja Upanishad*. Poona, Rajneesh Foundation, 1974. HB. Introduction by Prem Nitya. 18 discourses from February 15, 1972 to June 6, 1972. Later editions: Anand Shila Publications, Jeevan Jagruti Kendra, 1974. 426 pages. HB; Poona, Rajneesh Foundation, 1976. Revised edition. 427 pages. HB; Poona, Rajneesh Foundation, 1981. HB; Poona, Rebel Publishing House, 2000. 490 pages. HB.

* *The Ultimate Alchemy. Talks on the Atma Pooja Upanishad. Vol.2*. Translated from Hindi. Original title: *Atma Pooja Upanishad*. Anand Shila Publication, Jeevan Jagruti Kendra, 1974. HB. Introduction by Ananda Prem. 18 discourses from July 1, 1972 to August 9, 1972. Later editions: Poona, Rajneesh Foundation, 1976. 405 pages. HB. Poona, Rajneesh Foundation, 1981. HB.

Titles published by Jeevan Jagruti Kendra, Bombay a.o.

Not in INB and NL Calcutta. Year of publication is to be verified.

- *The Agony and Ecstasy*. Bombay, Jeevan Jagruti Kendra. (wiki)
- *The Cosmic Symphony*. Bombay, Jeevan Jagruti Kendra. (wiki)
- *The Courage to be Alone*. Bombay, Jeevan Jagruti Kendra. (wiki)
- *The Flame of Love*. Bombay, Jeevan Jagruti Kendra. (wiki)
- *The Forgotten Language*. Bombay, Jeevan Jagruti Kendra. (wiki)
- *God: Many Splendoured Love*. Bombay, Jeevan Jagruti Kendra. (wiki)
- *Journey Inwards*. Bombay, Jeevan Jagruti Kendra. (wiki)
- *My personal Experience with the 3 Gunas*. Talk from 1973. Rajneesh Foundation. Later published in *Dimensions Beyond the Known*. (wiki)
- *The Occult Meaning of Asanas and Mudras*. Bombay, Jeevan Jagruti Kendra. Talks from 1969 to 1971. Also published in *The Silent Explosion*. (wiki)
- *The Occult Mysteries of Dreaming*. Bombay, Jeevan Jagruti Kendra. (wiki)
- *The World Within*. Bombay, Jeevan Jagruti Kendra. (wiki)
- *This Insane Society*. Bombay, Jeevan Jagruti Kendra. (wiki)
- *What is Yoga?* Bombay, Jeevan Jagruti Kendra. (wiki)
- *Who is Progressive?* Translated from Hindi *Pragatisil kaun?* Bombay, Jivan jagruti kendra, 1971. (wiki)
- *Why is Man Dying?* Rajneesh Foundation. 10 discourses from December 1, 1967. (wiki)
- *Why? What? How?* Translated from Hindi. Discourses from a meditation camp in Nargol. Rajneesh Foundation. (wiki)

* **Compilations published after 1974 with discourses, talks or letters from Jabalpur and Bombay.**

Including biographical material. Based on: 1. Reference lists from Osho Research Library, Poona: Early Compilations (5 pages). 2. Bibliography compiled by Sw. Rudra on Sannyas.org, now moved to Wikipedia, including annotations, colorphoto of covers and ISBN. 3. British Library. Catalogue. 4. Quest database with Osho's book series. Amsterdam, 1991.

- *And Now, and Here*. Publisher Ma Anand Sheela. Rajneesh Foundation, 1984. Vol.1. 280 pages. PB. Introduction by Krishna Gopa. Discourses from the Meditation Camp at Dwarka, Gujarat. October 28, 1969 to October 31, 1969. 7 chapters. Contains material from *The Mysteries of Life and Death* and *The Gateless Gate*. Later published as part of a single volume *And Now, and Here*. Contents: No Bigger Lie than Death. Seeing Life As a Dream. The Whole Universe is a Temple. Returning to the Source. Find Your Own Way. Love is Dangerous. I Teach Death.

- *And Now, and Here*. Rajneesh Foundation, 1985. Vol. 2. 347 pages. PB. Introduction by Yoga Rabiya. Discourses given in Bombay November 4-5, 1969 and August 1-6, 1970. 8 chapters. Contains material from *The Mysteries of Life and Death* and *The Gateless Gate*. Later published as part of a single volume *And Now, and Here*. (wiki)
Contents: Ignorance of Life is Death. The Ultimate Freedom. Religion is a search for Meditation. The Choice is Always Yours. The Distance Makes the Difference. The Science of the Esoteric. I Am Ready, if You Are. Discipline of Suchness.

- *And Now, And Here. Beyond the Duality of Life and Death*. Translated from Hindi: *Main Mrityu Sikhata Hoon*. Rebel Press, 2008. 654 pages. HB. Discourses from October 28, 1969 to August 6, 1970. 15 chapters. Previously published as two volumes. Including CD with music for meditation.

- *And Now, and Here. On Death, Dying and Past Lives*. Saffron Walden: C.W. Daniel Company, Ltd., 1995. 201 pages. PB. Index compiled by Lyn Greenwood. Previously published as *And Now, and Here, vol.1*. Discourses from meditation camp at Dwarka October 28, 1969 to October 31, 1969. 7 chapters. Same title published by Beekman Publishers Inc., 2002. 201 pages.

- *The Art of Living*. Extemporaneous talks given by Osho in Bombay, India. Edited by Kashmira, Yoga Pratap and Anuprada. Poona, Osho Media International, 2012. 285 pages. HB. Chapters 1-5 from original Hindi: *Jyon ki Tyon Dhari Dinhi Chadariya* (Talks on Mahavir's sutras on the five great virtues). 1971. Chapters 6-13 from original Hindi: *Suli upara seja piya ki*. 1973.

- *Be Still and Know*. Bhagwan Shree Rajneesh answering disciples' questions / Bhagwan Shree Rajneesh. Edited by Ma Yoga Anurag. Rajneesh Foundation, Poona, 1981. 345 pages. Including colour photo section on Osho's father Swami Devateerth Bharti.

- *The Beginning of the Beginning*. Translated from Hindi *Satya Ki Khoj*. Edited by Ma Prem Parinal. Bombay, Jeevan Jagriti Kendra, 1969. Five discourses from February 25, 1969 to February 27, 1969. Later editions: Delhi, Bell Books, 1979; Delhi, Vikas Publishing House, 1980 & 1982. 113 pages. UB.

- *Beware of Socialism*. Translated from Hindi: *Samajwad Se Sawadhan*. Orient Paperbacks, New Delhi, 1978. 164 pages. PB. Five discourses given at Cross Maidan, Bombay, from April 13, 1970 to April 17, 1970. 5 chapters.

2nd edition: Rajneesh Foundation, 1984. 254 pages. PB. Alternate title: Be Aware of Socialism.

- *The Book. An Introduction to the Teachings of Bhagwan Shree Rajneesh* / Edited by Sw. Krishna Prem. Introductions by Dhyana John, Mary Catherine and Deva Sarito. Rajneeshpuram, Rajneesh Foundation, 1984. Vol. 1-3. PB. Vol.1 A-H, vol.2 I-Q, vol.3 R-Z. 1746 pages with excerpts from discourses on various subjects, organized as a concordance with index to subjects in each volume.
- *The Book of Secrets. 112 Keys to Unlock the Mystery Within*. St. Martin's Press, 1998. 1184 pages. HB. Discourses from October 1, 1972 to November 8, 1973. 80 chapters. The original series of 80 discourses were called *Vigyan Bhairav Tantra*. For publication as book they were divided up into 5 volumes, called *The Book of the Secrets, vol.1-5* (16 discourses each). The books were later published as *Vigyan Bhairav Tantra, First series* and *Vigyan Bhairav Tantra, Second series* (40 discourses each). Both volumes were also available as a boxed set *Vigyan Bhairav Tantra*, which included a deck of 112 cards to represent the various meditations. Later edition: St. Martin's Press. No publishing year. Edited by Ma Shivam Suvarna & Ma Nirgun. 1139 pages on thin 'biblepaper'.
- *The Book of the Secrets. Discourses on Vigyana Bhairava Tantra*. Vol. 1. Poona, Rajneesh Foundation, 1974. 404 pages. HB. Talks on the Vigyana Bhairava Tantra (Lord Shiva's 112 Methods of Meditation) and Questions and Answers. 01.10.1972 a.m. to 19.11.1972 a.m. (Quest). For annotations see: *The Book of Secrets*. Later editions: Harper and Row Publishers, Inc., 1974. 402 pages. HB; Poona, Rajneesh Foundation, 1975. 404 pages. HB; Harper and Row Publishers, Inc., 1976. 416 pages. HB; Harper and Row Publishers, Inc., 1977. Reprint. 402 pages. HB. Poona, Rajneesh Foundation, 1980. 420 pages.
- *The Book of the Secrets. Discourses on Vigyana Bhairava Tantra*. Vol. 2. Poona, Rajneesh Foundation, 1975. 414 pages. HB. Introduction by Ananda Prem (editor's note). Talks from 08.12.1972 a.m. to 29.01.1973 a.m.
- *The Book of the Secrets. Discourses on Vigyana Bhairava Tantra*. Vol. 3. Poona, Rajneesh Foundation, 1976. 394 pages. HB. Introduction by Prem Pakaja and Ananda Prem. Talks from 22.02.1973 a.m. to 01.04.1973 a.m.
- *The Book of the Secrets. Discourses on Vigyana Bhairava Tantra*. Vol. 4. Poona, Rajneesh Foundation, 1976. 393 pages. HB. Introduction by Yoga Pratima. Talks from 01.05.1973 a.m. to 05.07.1973 a.m.
- *The Book of the Secrets. Discourses on Vigyana Bhairava Tantra*. Vol. 5. Poona, Rajneesh Foundation, 1976. 437 pages. HB. Introduction by Prem Veena. Later editions: Poona, Rajneesh Foundation, 1984. 367 pages. UB.
- *Books I Have Loved* / Bhagwan Shree Rajneesh. Edited by Sw. Devaraj and Sw. Devageet. Rajneesh Foundation, Rajneeshpuram (Oregon), 1985. 247 pages. PB. First edition. 10.000 copies. 2nd edition 1998.
- *A Cup of Tea. Intimate Letters to Disciples and Friends*. (150 letters translated from Hindi and published as *Prem Ke Phool: Flowers of Love* and 200 letters to Westerners. Letters are from 1962 to 1971. Editions: Rajneesh Foundation, 1980. 415 pages. HB; Rajneesh Foundation, 1983. 240 pages. PB. Rebel Publishing House, Poona, 1996. 293 pages. HB. Diamond Publication, New Delhi, 1997. 288 pages. The letters to Westerners #151 to #350, all written in English from Bombay, are first published in other early Bombay-booklets: *The Silent Music* (1971) 30 letters, *Turning In* (1971) 30 letters, *What is Meditation?* (1971) 45 letters, *The*

Gateless Gate (1971) 30 letters, *The Dimensionless Dimension* (1973) 35 letters and *The Eternal Message* (1972) 30 letters.

- *Dimensions beyond the Known*. Translated from Hindi: *Mein Kahta Aakhan Dekhi*. London, Sheldon Press, 1975. 194 pages. UB. Introduction by Prem Arup. Six discourses from February 28, 1970 to 1973 in Bombay. Editions: Rajneesh Foundation, 1975. 187 pages. UB. 2nd edition. London, Sheldon Press, 1978. 187 pages. UB. Delhi, Motilal Banarsidass Publishers, 1979. UB. Wisdom Garden Books, 1979. UB. Köln, Rebel Publishing House, 1990 & 1998 . 173 pages. HB.

1. I Speak What I Experience. 28.02.70.
2. Why I Have Come. 07.03.71.
3. Worldreligions and my Role. 10.03.71.
4. Towards a Worldwide Spiritual Explosion. 12.03.71.
5. From Childhood to Enlightenment. No date.
6. My Personal Experience with the 3 Gunas. 1973.

- *Early letters to Ma Yoga Sohan and Ma Dharm Jyoti*. Publisher and year of publication? Letters from 1965 to 1970. 2 chapters: 1. Letters to Ma Yoga Sohan. These five letters, selected from more than 100 written by Osho to Ma Yoga Sohan from 1964 to 1965, have been printed in the Hindi publication *Path Ke Pradeep* (1974). An additional 20 letters have also been translated for the book *A Cup of Tea*. 2. Letters to Ma Dharm Jyoti. These were first published in the *Osho Times International*, September 1, 1990.

- *Early Talks*. Publisher and year of publication? Translated from partly Hindi. Talks from 1965 to 1970. 11 chapters. 'A miscellaneous collection of talks and interviews from the late sixties and early seventies. Some are translations from Hindi. Some of them have been published in pamphlet form, in the Rajneesh Times, in the Osho Times International and in books.'

- *The Eternal Quest*. Translated from Hindi. Delhi, Orient Paperbacks, 1980. 174 pages. PB. A selection of 15 discourses from 1967 to 1972. Foreword by Ma Satya Bharti, October 1972. First 50 interviews in English. Editions: First edition, Delhi, Orient, 1972?; Publisher? 2009. 245 pages. HB; Pune, Osho Media International, 2011. The volume has a companion: *The Perennial Path (Suli Upar Sej Piya Ki. 1972)*, containing unique points not covered later on.

1. Religion: A Door of Feeling
2. Discovering Your Own Path.
3. A Psychological Approach.
4. Hatha Yoga: a Valid Approach.
5. Freedom From Suppression.
6. Religious Scriptures: History or Myth?
7. The Disease Called Seriousness. 20.10.71
8. A Quest, Not a Question.
9. The Need for Authenticity.
10. If You Take the Whole Out of the Whole.
11. A Meeting with the Hare Krishna People.
12. Right Questioning.

13. Moving between Polarities.
14. The Alchemy of Religion.
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* *Yoga. The Alpha and the Omega. Discourses on the Yoga Sutras of Patanjali. Vol. 10.* Poona, Rajneesh Foundation, 1978. 250 pages. HB. 10 discourses from May 1, 1976 to May 10, 1976. Later edition: Poona, Rajneesh Foundation, 1981. HB.

Early editions. Title changes. Not comprehensive.

Based on reference lists from Osho Research Library, Poona: *Early Editions* (2 pages) and *List of Title Changes* (by original title) (1 page).

- And Now And Here

alt.t.: The Gateless Gate.

- The Beyond and Beyond,

alt.t: The Eternal Quest. Q1=Q1#1 / Q2=Q1#8 / Q3=Q2#8 / Q4=Q3#8 / Q5=Q4#8 / Q6=Q5#8 / Q7=Q6#8

- Beware of Socialism

alt.t: Be Aware of Socialism

- Book of the Secrets vol.1-5

alt.t.: The Book of Secrets

- The Dimensionless Dimension

alt.t: A Cup of Tea.

- The Dynamics of Meditation,

alt.t: Meditation, the Art of Ecstasy.

- The Earthen Lamps,

alt.t; Pointing the Way.

- The Eternal Message,

alt.t: A Cup of Tea.

- The Eternal Quest

Goes with: The Perennial Path

- The Flight of the Alone to the Alone

alt.t: The Silent Explosion. The Great Challenge.

- Flowers of Love

alt.t: A Cup of Tea

- The Gateless Gate,

alt.t: And Now And Here. A Cup of Tea.

- Hidden Mysteries

alt.t: Odysee Within

- In Search of the Miraculous

alt.t.: Mystic Experience. Kundalini Yoga.

- The Inward Revolution,

alt.t: The Psychology of the Esoteric. #1=#9 / #2=#2 / #3=#3 / #4=#6 / #5=#7 / #6=#8 / #7=#1 / #8=#10 / #9=#5 / #10=#11 / #11=#12 / #12=#14

- The Journey of the Kundalini

alt.t: The Mystic Experience,

alt.t: In Search of the Miraculous, vol.I, #1-4

- Kundalini Yoga

alt.t: The Mystic Experience. In Search of the Miraculous

- LSD. A Shortcut to False Samadhi

alt.t: The Great Challenge

- Lead Kindly Light

- Meditation. A New Dimension

alt.t: The Silent Explosion

- Meditation: The Art of Ecstasy

alt.t.: Meditation: The Art of Inner Ecstasy. Dynamics of Meditation

- Meet Mulla Nashrudin

- The Mind of BSR.

- Mysteries of Life and Death (2)

alt.t: And Now and Here, vol.2 #1 = page 1-35 of Mysteries...only

alt.t: The Long, the Short and the All. Complete Mysteries...

- Mystic Experience

alt.t.: In Search of the Miraculous, vol.1-2

- The New Alchemy

alt.t: The Voice of Silence

- Nine Sutras

alt.t: Sun of Consciousness (in Hindi:

Naye Ayam)

- Odysee Within. Unpublished.

alt.t.: Hidden Mysteries

- The Path to Self-Realisation

alt.t: Path of Self-Realization. The Perfect Way.

- The Perennial Path.

Goes with: The Eternal Quest

- The Philosophy of Non-Violence.

- Psychology of the Esoterics

alt.t.: Inward Revolution

- Roots and Wings

alt.t.: A Bird on the Wing

- Sadhana Path

alt.t: Path of Self-Realization. Path to Self Realisation. The Perfect Way

- Secrets of Discipleship

alt.t: The Great Challenge

- Seeds of Revolutionary Thoughts,

alt.t: Seeds of Revolution. Pointing the Way. Seeds of Wisdom.

- Seriousness

alt.t: The Eternal Quest

- The Silent Explosion

#1 = The Great Challenge #1

#2 = The Great Challenge #2

#3 = The Great challenge #3

#4 = Psychology of the Esoteric #4

#5 = Psychology of the Esoteric #3

#6 = The Great Challenge #6

#7 = Psychology of the Esoteric #10

#8 = I Am the Gate #7

#9 = The Great Challenge #9

#10= A Cup of Tea

alt.t: The Great Challenge

alt.t: The Psychology of the Esoteric

alt.t: I am the Gate

alt.t: A Cup of Tea.

- Silent Music

alt.t: A Cup of Tea.

- Towards the Unknown + Thy Will be Done

alt.t: The Long, the Short and the All #2

Religion and Science = p. 33-54

Religion and Education = p. 77-107

- Turning In

alt.t: A Cup of Tea

- Two Hundred Two

- Vigyan Bhairav Tantra

alt.t: The Book of (the) Secrets

- The Vital Balance

alt.t: The Great Challenge. The Silent Explosion. The Mind of Bhagwan Shree Rajneesh

- What is Meditation

alt.t: A Cup of Tea

- What is Rebellion?

alt.t: The Hippie Rebellion

- Wisdom of Folly

- Words Like Fire,

alt.t: Come Follow, vol.1.

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alt.t: Yoga: The Science of the Soul. Yoga: The Birth of Being.

- Yoga as Spontaneous Happening

alt.t: The Great Challenge

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- List of Title Changes (by new title). 1 page. 15.03.2001.
- Osho English Discourses, Talks and Misc. by Subject. 7 pages. 02.06.2001.
- Discourse Series in Alphabetic Order. 4 pages. 14.03.2001.
- Listing of Discourse Series in Chronological Order. 4 pages. 02.05.2000.
- Books Available in the Bookshop. 3 pages. 02.06.2001.
- Listing of Darshan Diaries in Chronological Order. 2 pages. 11.04.1999.
- Inventory List of Darshan Diaries in Alphabetical Order. 1 page. 11.04.1999.
- Inventory List of Translated Books on Osho. 8 pages. 27.02.2001.
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- First Edition – Cupboard (unlisted material) 2 pages. 04.02.2000.
- English Publications by Indian publishers. 4 pages. 15.05.2001.

Reference lists from topics to discourses are existing for English but not for Hindi discourses.

Book Suggestions for First Time Readers (Osho Research Library, July 2001):

- My Way: The Way of the White Clouds
- The Psychology of the Esoteric
- Seeds of Wisdom
- Meditation: The Art of Ecstasy
- The Path of Meditation
- Autobiography of a Spiritually Incorrect Mystic
- Glimpses of a Golden Childhood
- The Golden Future

Miscellaneous.

- The Great Secret (Gunge Keri Sarkara)
- Ek Omkar Satnam (The True Name)
- Nahin Ram Bin Thao (Nowhere to Go But In)
- Mahageeta vol.1 (old edition – 10 discourses)(Enlightenment: The Only Revolution.
- Bin Ghan Parat Phuhar (Showering Without Clouds)
- Kathopanishad (The Message Beyond Words)
- Bhaj Govindam (The Song of Ecstasy). Translated from Hindi. Unpublished title: The Great Transcendence.
- Bhakti Sutra. 10 Discourses on Urdu Poetry.

PERIODICALS

Jabalpur

* *Mukul*. 1953. 3rd issue. Osho's second magazine publication, now printed. Three issues were printed and published in Jabalpur 1952-1953. Editors: Rajneesh and his friends Hari Krishna Tripathi and Baijnath Sharma. From the content: On Kahil Gibran. Osho: My Thoughts (on destroying the old to create the new). On Ghandhiism. Osho: Life, Death and Nature. Jokes. Poems. Letters to the editor, all letters written and answered by Osho himself. Including advertisements. *Mukul* means a soul or a flower in bud. Only one issue of *Mukul* has been preserved by Osho's brother Niklank Bharti. *Mukul* (Hindi), published from 1952, is documented with entry in *Madhya Pradesh District Gazetteers (Shrivastav 1968, p. 652)* in the section for magazines and newspapers published in Jabalpur 1951 to 1955.

* *Jyotishikha* (Lamplight). Quarterly magazine published from Bombay by *Jeevan Jagriti Kendra* June 1966 – June 1974 when Rajneesh had moved to Poona and a reorganization of the magazine publishing was taking place. For eight years *Jyotishikha* was making a common link between the followers of Rajneesh. First issue: *Jyotishikha*. Vol.1, Issue 1. June 1966. 110 pages. Editor: Jattu Bhai Mehta. Publisher: Raman Lal Shah, Bombay. Printer: States People Press, Bombay. Quarterly magazine. Subscription: 5 rupees for one year. "June 1966. *Jyoti Shikha*. Edited by Durlabhji Khetani, Gulab Chandra Seth, Rishabh Das Banka and Purima Bahin. Later on it was edited by Mahipal." (Gyan Bhed. Interview. Kanpur. 14.09.2007)

* *Yukrant* (Abbreviation of: Youth – Revolution). Monthly magazine published from Jabalpur 15.6.1969 – April/May 1975. First editor: Ajeet Kumar with also Arvind Kumar Jain, Kranti and Shree Abdul Radeem involved as editors of the first issue. First issue: *Yukrant*. Vol.1, issue no. 1. Dated 15.6.1969. 20 pages. 60 paisa. Editor: Ajeet Kumar. Publisher: *Yukrand Prakashan*. Printer: Swadesh Printing Press, Naudra Bridge, Jabalpur. Monthly. Photo of Acharya Rajneesh on frontcover. Last issue: Vol.6, issue no.57. April/May 1975. Issue 10/11, year 6. Editor: Arvind Kumar. 2nd. editor: Urmila. 3rd editor: Aalok Pandev. Publisher: Arvind Kumar. Monthly. (Vijay Bharti. Interview. New Delhi. February 2000).

Bombay

* *Jyotishikha* (Lamplight). Quarterly magazine published from Bombay by *Jeevan Jagriti Kendra* June 1966 – June 1974 when Rajneesh moved to Poona. See information in: Periodicals. Jabalpur.

* *Yukrant* (Abbreviation of: Youth – Revolution). Monthly magazine published from Jabalpur 15.6.1969 – April/May 1975. See information in: Periodicals. Jabalpur.

* *Sannyas*. Jan/Feb. 1972 – 1981. Bombay, from 1974 Poona. Bi-monthly magazine. Colour print.

* *Anand*. 1973. 2-3 issues. Editor: Chaitanya Keerti. Published from Haryana and Ludhiana. In Hindi. Title change to *Anandini*.

* *Anandini*. 1973. Editor: Chaitanya Keerti. Published from Ludhiana. In Hindi. The magazine was sanctioned by Osho but was not an 'official' magazine as *Yukrand* and *Jyoti Shikha*. Title change to Rajneesh Sandesh

* *Rajneesh Sandesh* (The Message of Rajneesh). 1973-74. 3-4 issues. Editor: Chaitanya Keerti. Published from Patna. In Hindi. Title change to Rajneesh Foundation Newsletter after move to Poona.

* *Rajneesh Foundation Newsletter*. January 1975 – 1981. Fortnightly containing one lecture and news. With Keerti as editor of Hindi edition and Teertha of the English edition. Title change 1982: Rajneesh Newsletter. Rajneesh Foundation International. Rajneeshpuram, Oregon. USA.

Notes

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All entries will indicate the physical binding: Hardback (HB), Unbound (UB) and Paperback (PB).

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Notes

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